

Woods Cross
Utah
Vol. II

JANUARY, 1915

No. 1

THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
ROOM 29, BISHOPS BUILDING, SALT LAKE CITY, UTAH

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The Relief Society Magazine

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What are We Doing?

Cordially inscribed to the Officers and Members of the various branches of our Relief Society, by Utah's first woman editor, L. Lula Greene Richards.

While we seek amity, earth's worst calamity,
War's wildest horrors are forced on the view.
Safe in this favored land 'neath God's protecting hand,
What are we doing, and what should we do?

First, with tongues guarded well, cease idle thoughts to tell,
Speak with a purpose and say what is true;
Lift not a hand in vain while the world throbs in pain;
Ours to relieve and bless, thus must we do.

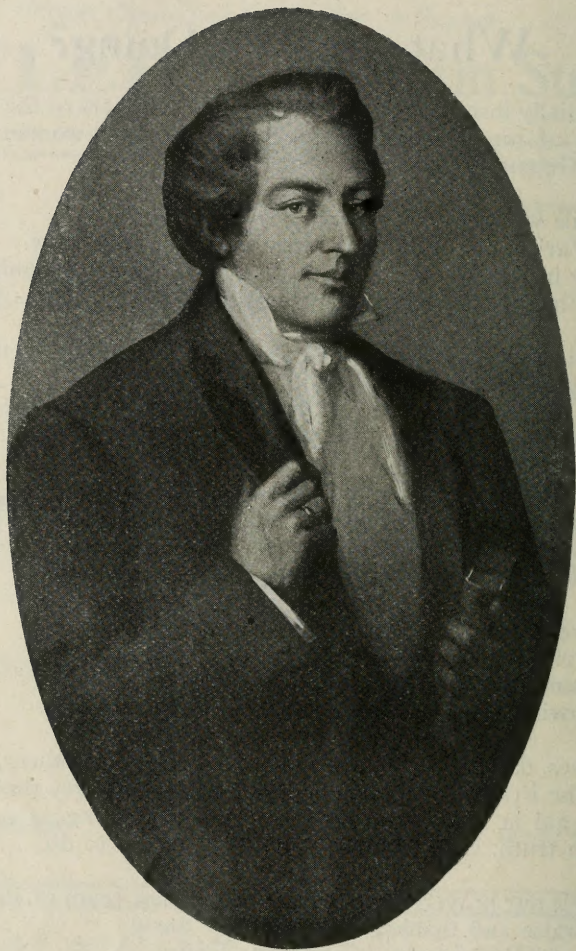
When first our "Exponent," as error's opponent,
Sailed forth, a venture, it flourished and grew;
Brave for the Truth and staunch, still other boats we launch,
Much have we done and yet more must we do.

More clearly discerning each critical turning,
Pointing out ways that are wise to pursue;
Repenting, forgiving, unselfishly living,
Loving and serving in all that we do.

Wives, daughters and mothers, all working for others,
The Priesthood's broad measures we help carry through;
We aid in redeeming our dead, not in seeming;
In truth, Christ hath left us this portion to do.

While our prayers never cease for the blest reign of Peace,
Praise and thanksgiving we offer anew
For our Community, strong in its Unity.
These are some things we are learning to do.

SALT LAKE CITY, UTAH, OCTOBER, 1914.



From the painting by Lewis A. Ramsey.

JOSEPH SMITH, THE PROPHET.
Born Dec. 23, 1805. Martyred June 27, 1844.

THE Relief Society Magazine

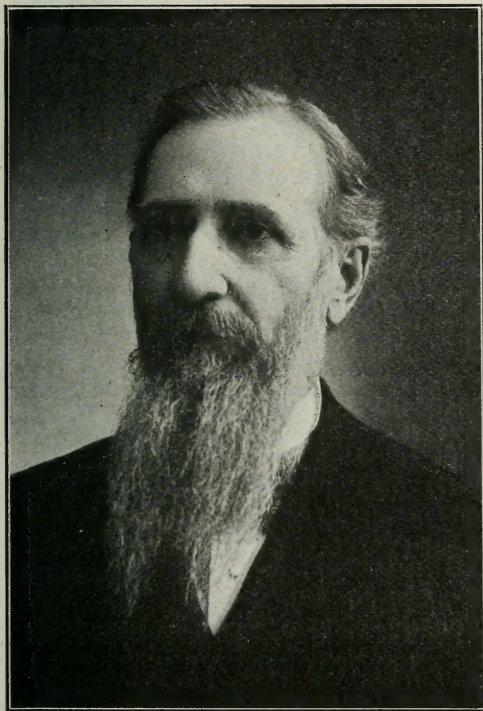
VOL. II.

JANUARY, 1915.

No. 1.

Greetings and Sentiments

President Emmeline B. Wells and the General Board are exceedingly grateful and happy to open this magazine and this



year with the greetings of our beloved President Joseph F. Smith, who is the son of our martyred honored Patriarch, Hyrum Smith, and the nephew of the adored Prophet, Joseph Smith.

President Smith and wife Julina L. Smith, accompanied by President Charles W. Penrose and Dr. Romania B. Penrose, Bishop C. W. Nibley and Mrs. Rebecca N. Nibley, Apostles Geo. A. Smith and Joseph F. Smith, Jr., with Miss Emily Smith, daughter of the President, have been on a profitable trip to Independence, Jackson Co., Missouri, to Florida,

El Paso and Los Angeles. It is from there that the following telegram came to President E. B. Wells:

Mrs. Emmeline B. Wells, OCEAN PARK, CAL., Dec. 5, 1914.

General Board of the Relief Society:

Accept my sincere congratulations and heartiest greetings in honor of the birth of the RELIEF SOCIETY MAGAZINE. May it enter upon its noble mission so firmly entrenched about by the bulwarks of worthy and capable endeavor and enduring truth that its career may be successful and glorious.

JOSEPH F. SMITH.

From the General Board of the Relief Society.

SYMPATHY.

And if some sympathy we can bestow,
 Because we've felt the agony of pain;
 Then let us minister while here below—
 The little time that we may yet remain;
 And strive to make some recompense to heaven,
 For the few talents to our keeping given.

Let us cherish sympathy, for it is the incentive and inspiration to every noble and generous deed. The three graces—Charity, Hope, and Faith—all are actuated by the force of sympathy. It is sympathy with the great Master's teachings which produces faith in him and radiates hope in the soul; it is sympathy with the sufferings and sorrows of humanity which prompts the tender words and opens the heart to give of those things which make for peace and happiness. There could be no pleasure in life were it not for sympathy, for form, sound and color make their appeal to the heart, and the sympathetic chord responds, producing that harmony which alone gives joy and delight.

It is the sympathetic response in the soul that warms to the glow of the sunshine, and saddens to the gloom of the shadow—making life, richer, and deeper, and better with the years' ebb and flow. Sympathetic expression is the beautiful gift of some people, but oftentimes the tender handclasp, the silent embrace, or the gentle kiss, speak more than words to those in sorrow and express the love of an overflowing heart.

True sympathy is self-forgetfulness and the most perfect expression of love. It is the slender tendril which twines itself among the graces of the soul, binding and cementing friendship and human ties throughout all time.

Love withheld brings vain regrets, whilst love bestowed brings sweet content.

Emmeline B. Wells.

Our Savior's teachings tell us that the Spirit of Charity should direct our labors among our fellow men, and St. Paul emphasized the sentiment when he said, "Charity beareth all things, believeth all things, hopeth all things, and endureth all things," and he further wrote that if we have not charity we are as nothing.

When the Prophet Joseph Smith gave the great mission of love and charity to women, and instructed them to feed the poor and unfortunate, to comfort the sick and the afflicted, he manifested the same spirit as expressed by our Savior and the prophets. Thus he opened the way for women to exercise the motherly instincts inherent in them.

Clarissa S. Williams.



A woman who would make a success of her life must endeavor to make her home an altar of peace, love and companionship. Her husband should rest confident in her gentle solicitude, and her children trust in her unfailing wisdom. Such an ideal does not imply wealth, education nor brilliant gifts. Faith, affection, fidelity, industry, and above all, integrity, constitute the requirements for such a happy woman's life and success.

Julina L. Smith.



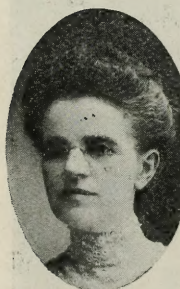
Charity does more than give to the needy,—it sympathizes with those in distress, comforts those who mourn, forgives those who do wrong; charity seeks to build up rather than to tear down character; it refrains from unkind or unfair criticism. It helps those who are weak to rise and then assists in sustaining them. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Amy Brown Lyman.



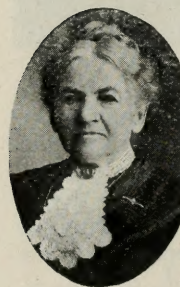
Let me be true to the counsel of my husband, loyal to my bishop, obedient to the Prophet of the Lord, and quick to take their counsel or reproof, and I shall be safe and at peace, though the heavens fall, and the earth rolls up as a scroll.

Susa Young Gates.



Let us be so thankful for all that makes life happy and comfortable for us, that it will be our constant desire to extend to others a helping hand, remembering always that in the opportunity of being of service to others, we are really the favored ones.

Emma A. Empey.



It is an age of obedient parents; and so, at the command of my children, I lay down my book and close my eyes to rest them—until I am alone. Then I will reopen my Bible, the dearest of my book friends, and read again. If I had had the advantages, fifty years ago, that the young people have today, I might have amounted to something.

Sarah Jenne Cannon.

The building up of the Kingdom of God should be first in our hearts. The Lord works on earth through the medium of his sons and daughters. We are all his children in our spiritual part. "Charity never faileth," and, as members of the Relief Society in true charity work, we labor for him and he rewards us by giving us blessings and leading us by his Holy Spirit. Relief Society work is vast, extending to the ends of the earth, and only by united and continuous effort can it be accomplished. It is not in the giving of alms alone, as we learn from Paul, (I. Corinthians, chap 13) but to comfort and strengthen spiritually, to encourage the weak to greater faith and hope and to be charitable to the shortcomings of others. The Relief Society demands that we be humble, faithful, and true.

Dr. Romania B. Penrose.



Love covers a multitude of sins. When a scar cannot be taken away, the next kind office is to hide it. Love is like the painter who, drawing the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues on the house-tops.

"Any heart turned toward God feels more joy in one short hour of prayer, than ever was experienced in all the feasts on earth since its foundation.

"In the morning, prayer is the key that opens to us the treasure of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and care."

Emily S. Richards.





We, as the children of one great Eternal Parent, in this big world of ours, are cemented by a bond of common interest, a tie of universal love,—if we cultivate our affections unselfishly, if we follow the teachings of our Savior, “Do unto others as we wish to be done by.” For as every star in the firmament tends to light up the heavens by night, so will each good deed, noble life, and worthy thought of our Latter-day Saint women assist in brightening, bettering, and glorifying the name of our Heavenly Father’s people, for such we profess to be.

Julia P. M. Farnsworth.



“Charity never faileth.”

Phebe Y. Beatie.



“God thought to give the sweetest thing,
In His almighty power,
To earth, and deeply pondering
What it should be—one hour
In fondest joy and love of heart
Outweighing every other,
He moved the gates of Heaven apart,
And gave to earth—a mother.”

Ida Dusenberry.

TO MY SISTER, WITH LOVE, WHERE-
EVER SHE MAY BE.

When all my prayers and dreams come true,
This is the sketch I'd make of you:
A chastened soul, of modest mien,
(Akin to many I have seen ;)
A gentlewoman, filled with trust
In one Great Father, kind as just ;
A vested Faith which bade her see
The glorious "Truth that made her free,"
Until by perfect works she shows
The "better part" that Mary chose.
Thorny the road oft-times and drear,
But strong her purpose—her vision clear ;
Her star with kindled light leads on
(Would I were steadfast thus till Dawn).
Lord, help me, by Thy grace divine,
To follow close this sister mine,
For soon, aye, very soon, 'twill be
Not Time but vast Eternity.

Carrie S. Thomas.



Motherhood is the culmination of mortal
joy.

Alice Merrill Horne.



It has been said that charity should begin at home, and so it should; but sometimes we let the charity at home wait, to help those who seem more in need. We often forget ourselves, in looking after others; and now, when the cry comes from afar, and we know that our brothers and sisters are in great distress, we are likely to put our home charity off.



Let us try to divide our bounty. We have many here who need our thoughts and help; many right here are suffering from the effects of the war. They are not in it, but labor in many places has been stopped, and men and women have been thrown out of employment, and must be taken care of.

So let us, while thinking of those in the countries where war is raging, not forget those who have been made to suffer by the effects of the war. And so, we must think of charity at home, and *not* forget that God is the ruler over all.

Priscilla P. Jennings.

Save the children. It is easier to maintain them in health than to heal them from sickness. It is easier to train them in righteousness than to reclaim them from evil. But never despair. With the help of Heavenly Father, the most desperate cases of sin or sickness may be cured.



Elizabeth S. Wilcox.

To be at peace with God and one's own heart, one must seek consistently and constantly for the spirit of inspiration and truth. This, coupled with obedience to the Priesthood, will provide the best of working rules for the members and officers of the Relief Society.



Rebecca Neibaur Nibley.

That we may be true to God, kind and merciful to each other, and that we may learn by the trials we pass through, the patience, wisdom, and forbearance which will make Latter-day Saints of us, is the sincere wish of your humble servant.

Elizabeth C. McCune.



Alma 37:36-37:

"Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

"Counsel the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day."

Edna May Davis.



"O ye that embark in the service of God, see that you serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."—(Doctrine and Covenants.)

Sarah E. McLelland.



To think right, is to live right. If our thoughts are pure and uplifting, so will our actions be. Carlyle says: "Thoughts once awakened do not slumber." How necessary, then, it is for us not to entertain unwise or evil thoughts, but to encourage such only as will enable us to lead noble lives.

Elizabeth Caine Crismon.





Ingratitude is the supreme moral crime of the present age. Would that in the catalogue of listed prizes for improved conditions, morally, spiritually, socially and physically, we would offer an exceptional prize to those manifesting the most pronounced evidence of *real gratitude*.

Janette A. Hyde.



Our MAGAZINE, "A Gift from God." What is its mission? To draw from the Well of Eternal Life, the best it has to give, and send it forth into your life and mine, opening our understanding to the larger life of perfect service in our Father's Kingdom.

Sarah Eddington.

The art committee of the General Board of the Relief Society have designed a stamp which is to be the seal of this Society. For this year, lack of time will prevent its use except upon postal cards for Christmas.

The design represents the Rock of Revelation on the right of the picture, with a woman standing on the rock, holding a sheaf of wheat in her hands. Over her head shines the Star of Bethlehem. At the foot of the Rock are grouped a feeble old man, and a woman with little children about her knees. These are the helpless and needy ones symbolized thus who reach out to the extended hands of the symbolized figure on the Rock of Revelation, pleading for help. The stamp is all in symbol.

It was painted in color by Miss Lillian B. Connelly, and is considered an excellent piece of work. The seal necessarily will be done only in photographic light and shade, but we suggest to our friends and sisters who wish to purchase Christmas postal cards to send away, that this will form a very fine gift, and will also spread the good news of our work abroad. The cards cost five cents each, and are on sale at Z. C. M. I., the Bureau of Information, and Hotel Utah. Any stake desiring these cards either for Christmas cards or for ordinary purposes, can secure them by mail, by addressing Mrs. Emma A. Empey, 180 East South Temple, Salt Lake City.

"Peace on Earth, Good Will to Men."

Remarks by President Joseph F. Smith at Relief Society Conference, October 3, 1914.

My dear sisters: I am pleased to have the privilege of being present with you for a short time. I am not, however, prepared to speak to you upon any subject, and shall, therefore, have to depend entirely upon the promptings of the Spirit.

We certainly live in troublesome times; and, notwithstanding the peace that pervades our own land, we are not without our troubles at home. And many of the troubles that we ourselves are having are very serious in their trend, and in the possible results that may come from them. And it is well enough for us to think a little about the troubles that pervade our own borders, as well as to mourn so very seriously over the preventable troubles that have come upon our neighbors. The troubles that come are very serious, sad, disastrous, cruel and wicked; no question about it. And there is, among us today, I am sorry to say, the germ of the spirit that has prompted, very largely, the conditions that exist in Europe today; internal unrest, dissatisfaction, discontent, internal contention over political, labor, and religious matters, and almost every subject that affects society at this time. And the very germ that has prompted the terrible results that we see in the nations of Europe, is at work among us here today. We need not forget it, nor ignore it, either.

There is just one power, and one only, that can prevent war among the nations of the earth, and that is true religion and undefiled before God, the Father. Nothing else will accomplish it. In the early days of the Church, aye, before the Church was organized, God declared, through the Prophet Joseph Smith, the great principle that no religious organization then extant in the world was acknowledged by him. It is difficult to make people believe it. It is almost impossible to make even many of those who have embraced the gospel of Jesus Christ actually accept this great proposition. If it had been declared by man, men might have reason to doubt it. It is a very common expression today that there is good in all religions. So there is; but there is not sufficient good in the denominations of the world to prevent war, nor to prevent contention, strife, division and hatred of one another.

And, put all the good doctrines in all the denominations of the world together, and they do not constitute sufficient good to prevent the evils that exist in the world. Why? Because the denominations lack the essential knowledge of God's revelation and truth, and the enjoyment of that spirit which comes from God that

leadeth unto all truth, and that inspires men to do good and not evil, to love and not to hate, to forgive and not to bear malice, to be kind and generous and not to be unkind and contracted.

So, I repeat, there is but one remedy that can prevent men from going to war, when they feel disposed to do it, and that is the Spirit of God, which inspires to love, and not to hatred, which leads unto all truth, and not unto error, which inclines the children of God to pay deference to him and to his laws and to esteem them as above all other things in the world.

The Lord has told us that these wars would come. We have not been ignorant that they were pending, and that they were likely to burst out upon the nations of the earth at any time. We have been looking for the fulfilment of the words of the Lord that they would come. Why? Because the Lord wanted it? No; not by any means. Was it because the Lord predestined it, or designed it, in any degree? No, not at all. Why? It was for the reason that men did not hearken unto the Lord God, and he foreknew the results that would follow, because of men, and because of the nations of the earth; and therefore he was able to predict what would befall them, and come upon them in consequence of their own acts, and not because he has willed it upon them, for they are but suffering and reaping the results of their own actions.

I was reminded, while Sister Richards was speaking to us, of an experience that I had forty years ago. In 1874, I visited Continental Europe. Previous to that I had been in Great Britain, and I had the privilege of crossing the channel into Scandinavia, but never before had been among the continental nations. One of the things that forcibly attracted my attention, in my sojourn among the European people, was the manual labor thrust upon the women. One of the first sights that I saw was a woman hooked up with a dog, pulling a cart in the streets of one of the cities of Europe, and trying to make her living out of bartering watercress, or some sort of herbs, which she may have gathered where she could. And that was the condition of hundreds and hundreds of women in those great cities. And then I saw a woman and a donkey hitched up to the cart together, the woman on the one side and the donkey on the other, tramping through the streets of those cities, trying to make a living. And when we landed in the seaport town, the first I observed were women rowing the boats, women standing at the markets and at the tables, and women packing great baskets of fish upon their backs, and going up to the various markets to distribute them. And when we passed through the fields, we saw women making bricks, at the brick kilns—no men; and when we looked over the fields, we saw scarecrows scattered around among the fields to scare off ravenous birds, and every scarecrow in the fields

was dressed in women's clothes—not in men's. I remarked the other day to a boy who was born in Germany, and who came from there just recently, about these things which I had seen. "Oh," he said, "that is nothing; it is nothing for women in Germany to make their living; they are used to it. It is nothing for them to let the men go to war; they have had to provide for themselves before."

When we reached the great centers of those countries, we discovered men dressed in military clothes. Those who were not on military duty, at the time, were sauntering about restaurants, saloons, gambling places and other places of ill repute, smoking their cigars, twirling their little canes in their hands, exploiting as gentlemen, while the women were doing the drudgery in the fields. I saw that forty years ago, with my own eyes, in Europe. Well, I pitied them then. And while I felt indignant at the world for the conditions that existed, I felt most indignant because the conditions which I saw there with my own eyes had been charged upon the women of Utah, while such things never existed in Utah at all. Those conditions continue, and will continue, I presume.

Well now, my sisters, "peace on earth, and good will to men," is our slogan. That is our principle. That is the principle of the gospel of Jesus Christ. And while I think it is wrong, wickedly wrong, to force war upon any nation, or upon any people, I believe it is righteous and just for every people to defend their own lives and their own liberties, and their own homes, with the last drop of their blood. I believe it is right, and I believe that the Lord will sustain any people in defending their own liberty, to worship God according to the dictates of their conscience, any people trying to preserve their wives and their children from the ravages of war. But we do not want to be brought into the necessity of having to defend ourselves. We want to remain continually in the condition that existed here many years ago, when we were visited by an army, whose ostensible and manifest purpose was to destroy the leaders of the Church of Jesus Christ of Latter-day Saints, and break up the Church. President Young said to the boys who went out to defend us: "Don't shed blood. Be careful that you don't shed blood. Do everything in your power to prevent their coming. Harrass them; take away their means of travel, if you can, but don't shed the blood of any man!" That was the doctrine that was taught by President Young to the Latter-day Saints, at that time. "And if you will be careful to observe this," he said, "you will be delivered, and God will fight your battles." And the Lord did it. And so I believe it will always be with the people of God.

If the condition of the world appears to you as it does me, at the present time, it seems to me that you have within your hearts and minds one of the strongest evidences, that has ever been

brought to your understanding of the truth of the declaration which God gave to the world through Joseph Smith, that "they worship me with their lips, but their hearts are far from me; they teach for doctrines the precepts of men. They have a form of godliness, but they deny the power thereof," and have it not. In Germany, at this time, Protestants and Catholics are praying to God for victory over their foes. In France and in England and in Russia and in Belgium, and in Austria, and in all the other countries that are at war with one another, they are praying, Protestants, Catholics together, for victory. The Allies are praying for victory, to the same God—supposed to be, for these are so called Christian nations, and they are members of the same churches, worshipping in the same forms of religion, and yet they are calling upon God one against another, to defend them against their enemies, and to strengthen their arms to destroy their foes. What does it prove? It proves what God said. They have not his Spirit; they have not his power to guide them. They are not in possession of his truth; and, therefore, the very conditions that exist are the results of this unbelief in the truth; and this worship of men and organizations and powers of men is divested of the power of God.

Now, I did not expect to say anything about these questions, when I came. I rather came with the idea in my mind that I was going to speak to the Latter-day Saints, to the sisters, the mothers, and the daughters, of Zion, who are associated in this great and glorious latter-day work of "peace on earth and good will to men."—who are engaged in the work of charity, the work of human kindness, of love and forgiveness, people who are looking after the interests of mankind, and of the sex, and who are trying to build them up in righteousness, purity, faith, and in obedience to the laws of God; women who are engaged in a work, not only in administering temporal blessings and in temporal good and consolation to the children of men, but women who are engaged also in promulgating the pure principles of the gospel, the work of truth, to the children of men.

And I believe that the Relief Societies of the Church were never in a better condition, than today. I feel encouraged, and I am delighted with the progress that is being made by the daughters and mothers of Zion. From the depth of my soul, I have but one desire toward all these good women, who are engaged in this noble cause, and that is, God bless them, preserve their lives, help them to be firm and true in their integrity to the cause of Zion; and help them to feel in their souls that there is nothing that ought to be put in advance of the Church of Jesus Christ of Latter-day Saints, and nothing else better than the Church beneath the celestial kingdom. The Church possesses God's power, righteousness, truth and divine authority, to do his will on the earth, in con-

tradistinction to all the man-made churches and institutions of the world. We have people amongst us, it is true, who will set up their ideas of purity against the doctrine of Christ, against the laws of the gospel of Christ, and against the interests of the kingdom of God. We have a few amongst us who will do it, who are guilty of this. Thank God they are not many, that they are so few, and I would that there were none of them amongst us.

I congratulate our dear Aunt Em, the President of the General Board of the Relief Society of the Church. God has preserved her to a good old age. Not only has he preserved her health and her life, but he has preserved unto her her mentality, her mental powers and her activities, and I feel grateful for it, and I hope that she will continue to be preserved, and that she will continue to progress and help the cause of the Relief Society to progress in all that is good, and uplifting; and, above all other things, to help the people for whom she labors, and over whom she presides, and with whom she may have influence, and help the Church of Jesus Christ of Latter-day Saints above everything else in this world. It is time that we all should help this cause, and those who do not do it will find, by and by, that they have missed their mark, just as sure as you are born.

Now, my sisters, I am speaking from my point of view, and my point of view is that Christ was divinely appointed and sent into the world to relieve mankind of sin through repentance; to relieve mankind from the death which came upon them by the sin of the first man. I believe it with all my soul. I believe that Joseph Smith was raised up by Almighty God to renew the spirit, power and plan of God's Church, of Christ's gospel and holy priesthood. I believe it with all my soul, or I would not be here. I therefore stand upon this principle, that the truth is in the gospel of Jesus Christ, that the power of redemption, the power of peace, the power for good will, love, charity and forgiveness, and the power for fellowship with God, abides in the gospel of Jesus Christ, and in obedience to it on the part of the people. I therefore admit, and not only admit but claim, that there is nothing greater on earth, nor in heaven, than the truth of God's gospel, which he has devised and restored for the salvation and the redemption of the world. And it is through that that peace will come to the children of men, and it will not come to the world in any other way. The nations cannot possess it without they come to God, from whom they are to receive the spirit of union and the spirit of love. And those organizations in the world, created with a view to combining men, possess in them so many of the elements of self-destruction that they can not exist long, as they are, and under the influences which hold them together today, I can tell you that there is no combination formed by men that will prosper and continue to endure, unless it is based upon the principle of truth,

righteousness and justice toward all. When a man comes to me and says: "You must be my servant, you must obey me or conform to my plan, or we will starve you to death," I don't care how many elements of goodness there are in the organization that will exclude me from a right to worship God according to the dictates of my conscience, or that would prevent me from laboring in honest labor to earn my bread. It possesses the elements of decay and destruction, and it cannot last, for it is wrong, absolutely wrong.

In the gospel is the light of freedom. Men worship God according to the dictates of their own conscience. We cannot compel you to be saved, nor can we compel you to obey the principles of the gospel at all. In the words of the poet:

"Know this, that every man is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct aright,
Bless him with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind."

That is the principle of the gospel of Jesus Christ. But these man-made organizations will force you to do as they will, or they will damn you and destroy you; and therein lies the element of self-destruction in themselves, because they can only last for a time. Truth only can abide.

Now, let us listen to some of these things, my brethren and sisters, for I tell you they are true.

Again, I understand that the General Board of the Relief Society are prepared to publish a magazine in the interests of Relief Society work throughout the Church; and there is one thing about it I would like to see made prominent, and that is that it be made an instrument which will reach the hearts and the understandings of all the sisters, of all the people of the Church; and, above all things, that the Relief Society shall be organized and adhered to by the young as well as by the aged, so that wherever there is affliction in the country in which that organization exists, that the society will be in a condition to look it up, and administer for the good and the salvation of those who are afflicted. I have heard of several instances, of late, in which a sister was very sick, and very poor, and the neighbors around, without regard to the Relief Society, were being called upon to give a little something to help, or to go and help for an hour or two, as the case may be, or, as they could spare the time. Where is the Relief Society? What

is the Relief Society doing in that ward? When the Relief Society is not looking after that widow, or that poor woman, or those parentless children, or the sick or the afflicted, what is it doing? What is the Relief Society doing when you are calling upon the neighbors irrespective of it, to wait upon the sick and the afflicted women in their suffering? Now I presume that perhaps when these things were called to the attention of the Relief Society, that it took them in hand.

I am going to repeat a little story that I have told a good many times. On one occasion I visited a distant branch of the Church, in a distant ward of Zion, and it was in the season of the year when malarial fever was prevalent. There were many people of the town, at least, where I stopped, who were suffering with malarial fever. The moment I landed from the car, I was invited by the president to go with him and visit the sick, which we did. We called on them, visited them, and administered to them. And, in each case, after administering and making some little inquiries, and looking into the condition, we found, and particularly, I will say, we found, in the one instance I am going to relate: a good sister, who came into the house where the mother of the little family lay prostrate upon her bed, and her husband distracted for fear she was going to pass away, the little children helpless,—she came into the room with a basket laden with excellent fruit or food, and other preparations which the children and the family that she was nourishing needed. She took the little children, washed and combed them, and prepared them to sit down to the table. Then she spread food upon the table, and sat the little children around it to eat. Then she turned and administered to the sick mother, and she remained there during, at least, the fore part of the night.

I asked, "How is this done?"

"Well," she said, "our Relief Society is doing it. The Society is providing these things; I am only acting here for the Relief Society, for this evening until midnight, or until sometime in the night, when I will be relieved by another sister, who will bring other things that will be needful during the latter part of the night and for the morning meal."

And I said, "Is this being done throughout the settlement by the Relief Society?"

She said, "Yes."

And I added, "and none are neglected?"

"No, not one, all are provided for. Yes, all are provided for to the best of our ability."

And I said in my heart, God bless the Relief Society. I felt that the Lord would bless them, because they were doing their duty to the sick and to the afflicted. Well, these are temporal

things, and there are other things spiritual, which are even more essential, if possible, at times, than are the mere temporal wants.

God bless the Relief Society. The Lord bless the General Board, and help them to see eye to eye, to be united and to put away all jealousy, and every spirit of strife, to be united to help one another, to be forgiving, as we hope to be forgiven, one towards another; that union, love, and concord may prevail at the head, and may from the head permeate throughout all the stakes and wards of Zion, which may God grant, I humbly pray, in the name of Jesus. Amen.

The Relief Society.

(A Summary of the organization of the L. D. S. Relief Society.)

By invitation of the President of the Church, Joseph Smith, the Prophet, a number of sisters convened in the Masonic lodge room, Nauvoo, on the 17th day of March, 1842. President Joseph Smith, Elders John Taylor and Willard Richards were present.

John Taylor was called to the chair and Willard Richards acted as secretary. After singing and prayer a vote was taken to know if all were satisfied with each sister present and willing to acknowledge them in good fellowship and admit them to all the privileges of the institution about to be organized. All being satisfied the names of those present were taken as follows:

Emma Smith, Martha Knight, Elvira A. Coles, Sarah H. Cleveland, Phebe Ann Hawkes, Margaret A. Cook, Desmonda Fuller, Elizabeth Ann Whitney, Sarah H. Kimball, Elizabeth Jones, Leonora Taylor, Eliza R. Snow, Sophie Packard, Bathsheba W. Smith, Sophia Robinson, Philinda Herrick, Phebe H. Wheeler and Sophia R. Marks.

President Smith then explained some of the duties that would devolve on the members of the Society; said they should provoke the brethren to good work; look after the needs of the poor, perform charitable acts, and assist in correcting the morals and strengthening the virtues of the community. Said it was in order for the sisters to elect a president to preside over the Society, and that she should choose two counselors to assist in the duties of her office. He would ordain them and let them preside just as the Presidency presides over the Church, and if the sisters needed his instruction, they should ask and he would be pleased to give it from time to time. The Presidency of the Relief Society should stand as a constitution and their decisions become precedent for the Society to act upon. If officers are wanted to carry out the de-

signs of the institution, they should be appointed and set apart as teachers, deacons, etc., are among us.

Elizabeth A. Whitney moved and Sophia Packard seconded the motion that Emma Smith should be elected President of the Society. The vote was put and pronounced unanimous. The president-elect made choice of Sarah M. Cleveland and Elizabeth Ann Whitney as her counselors. Eliza R. Snow was appointed secretary and Elvira Coles treasurer.

President Smith read the revelation to Emma Smith from the Book of Doctrine and Covenants, and stated that she was ordained at the time the revelation was given to expound the scriptures, to teach, etc.

He then read scriptures to show that an elect lady is one elected to preside. By request of President Joseph Smith, Apostle Taylor ordained Sarah M. Cleveland and Elizabeth Whitney to be counselors to and assist President Emma Smith in the duties of her office and share in the blessings pertaining thereto. He then confirmed on Emma Smith her former ordination and blessed her to be a mother in Israel, a pattern of virtue and to possess all the qualifications necessary to enable her to preside with dignity and give such instructions as may be requisite in her calling as an elect lady.

Elder Taylor vacated the chair and President Emma Smith and counselors took the stand.

A lengthy discussion followed on the question: "What shall this Society be called?" Mrs. Cleveland and Mrs. Whitney advocated the appropriateness of the name Relief Society. John Taylor and President Smith spoke in favor of Benevolent. Emma Smith and E. R. Snow argued in favor of Mrs. Cleveland's choice. The gentlemen withdrew their objections and a motion to adopt the name of Relief Society was unanimously carried. President Smith then said: "I now declare this Society organized with President and Counselors. All who hereafter shall be admitted must be free from censure and admitted by vote." President Joseph Smith laid down a five-dollar gold piece to commence a Relief Society fund, and said: "What I do hereafter for charity, I shall do through this Society."

Sarah A. Cleveland gave \$12.50; Sarah H. Kimball, \$1.00; Emma Smith, \$1.00; Elizabeth A. Whitney, 50 cents; Willard Richards, \$1.00; John Taylor, \$2.00.

President Smith said: "I will give a city lot on which the Society can build, will make the deed to the treasurer."

(Note.—We will present full minutes of this and other Relief Society meetings in Nauvoo, in our March number, which will be a special Organization number.—EDITOR.)

Clothing for the Woman Past Forty.

By The Two Sarahs.

"And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty, the beauty of the work of thine own hands."—Doc. & Cov., 42:40.

Latter-day Saint women should be exemplary in their dress, worthy of being imitated. Our bodies are sacred; they should be clothed to express simplicity and modesty. The narrow skirt, the low-cut bodice, and the short sleeves should be avoided. "Example is better than precept." It is woman's privilege and duty to dress becomingly, to look her best, to dress well; and it is possible to dress economically, if we use our brains. When we are approaching the autumn of life, greater care and attention should be given to our appearance than ever before. When we reach a mature age, prevailing fashions should be considered carefully: the extreme avoided, and a style selected and adjusted to suit the figure and complexion. Colors should be studied. Dark greens, greys, purples, navy blue, and seal brown are appropriate shades for the woman of forty. Color has its effect on the personality, or, shall I say, the soul. This is true not only as to the wearer, but there is a definite effect, produced by the color of our clothing upon those with whom we mingle. Avoid black, when possible, as it is trying at this time in life.

It is an old adage that, "the best is the cheapest;" and in looking for quality, we can't find anything better than the beautiful, enduring materials made at our Provo Woolen Mills.

Sisters, when shopping, inquire for these goods. The merchants will then realize the necessity of keeping a stock on hand. The best material does not wear out in one season. By occasionally remodeling our dresses, a good appearance may be obtained. Take, for illustration, the one-piece dress! To remodel, combine it with contrasting goods, or use the added material of the same, and make a long over-skirt, with girdle. With a few changes in the waist, your gown is wearable and pretty. It is possible to make a one-piece dress out of your last season's jacket and skirt. The popular materials are light-weight—gaberdine, poplins, panamas, serge, and broadcloth.

It is economy for every woman to have a good-fitting skirt and waist pattern. Then she can make her waists at odd times to match her suit; crepe de chine and soft taffetas wear well. Three yards of eighteen-inch silk will make a tailored waist.

The old-fashioned method of sewing should again be taught our girls. The slip-shod way of sewing or throwing cloth together today can not but have its effect upon the minds of the rising generation.

Next to motherhood ideals, there is nothing more essential for mothers to impress upon their daughters than the necessity of understanding the art of sewing. Integrity, independence, thrift, and comeliness are taught in this art. The following rules should be observed:

Sit in an upright position.

Make your stitches even.

Use a thimble.

Never bite your thread.

Keep clean hands.

Never pin your sewing to your knee.

"What is worth doing, is worth doing well."

If the above rules will not appeal to the "new" rich, many of the "old" rich have become so by following out these principles.

Genealogy.

As our readers will discover, our genealogical lessons this year will be given simply in the form of outlines. We are fortunate in having an excellent lesson book as a foundation for the information to be taken up. Therefore, in this Department, we design not so much to give information in regard to the study of genealogy, as to make it a means of interchange between genealogical committees, in the various stakes and wards of the Relief Society, and to print from time to time reports of the work accomplished in the different branches of the Society. There are several stakes in which splendid work has been done, in following out the genealogical outlines given in last year's guide; but when the matter was discussed at the October conference, even these stakes decided that it would be a profitable thing to begin our lessons all over again, going more slowly, and taking them up more in detail. This is the plan, therefore, that will be followed.

We invite inquiries concerning methods of presentation of work, pertaining to lessons or genealogy in general or particular; also, we would be pleased to receive individual questions which will be printed in this Department, and individual answers will be given, when possible. We invite the co-operation of everyone interested in genealogy throughout the Relief Society of the Church.

BOND FAMILY.

Does any one know William Bond, who came to Utah in 1855 or 1856? Any of his family who may be living would confer a favor and receive most valuable genealogical help by writing to, T. Edward Bond, 501 Market Street, San Francisco, California.

Home Gardening for Women.

Janette A. Hyde.

May we hope from the small beginning of last year's outlines, in home gardening and flower raising, that some good has been accomplished—at least in arousing sufficient interest to plan for a larger and better kitchen garden than ever before. One of the main objects in placing these articles before our women was to create an atmosphere of family co-operation and common interests in the home; that children might learn helpfulness from such small beginnings as working in a kitchen garden. They will also discover the value of cultivating the soil, the wonderful results obtained from working and improving vacant property in cities and towns. Such intelligently directed toil helps children to appreciate the privilege of assisting in planning the garden, while they also form a partnership with mother. Above all else, such careful utilization of opportunities creates a spirit of independence and thrift. There is also the economical value of the great lesson gained when the boy and girl discover what is required in labor and material to feed themselves.

After the holiday season is over, and we are settled in the regular routine of daily life, we begin to think over and plan the work soon to be undertaken for our kitchen garden. We get out the catalogues, or send for new ones, look over the bulletins sent out last season by Senator Smoot, from the United States Agricultural Department, or from those sent by Dr. Widtsoe, of our own Agricultural College, of Logan. We carefully consider the possibilities of our own climate, the plot of ground which we have selected, and note that our climatic conditions are the same as, or similar to, those described in the different catalogues and bulletins, which treat of climate and soil. Then we consider the fertilizing propositions, with husband and children, and if the garden plot was not properly fertilized in the fall, we plan to *do it now*. We must make sure of the right beginning, which is fertilization and an abundance of it at the proper season of the year. All this studying, planning, and consideration, will form a basis upon which we may form some kind of an estimate as to our success in our past efforts in kitchen gardening, and just what will be wise for us to do in the coming season.

The women of the Relief Society have made a splendid beginning in Home Gardening, because of our required lesson work during the year 1914. Let us not go backward nor lapse into an indifferent condition in this matter,—because our work is now left to our own pleasure.

Notes from the Field.

Salt Lake Stake Relief Society.

The first organized stake of Zion in this intermountain region was the Salt Lake stake.

The first Stake Board of the Salt Lake Stake Relief Society was organized in 1877. There were then 46 branches scattered throughout the city and the county. That splendid pioneer mother, M. Isabella Horne, was at that time made president of the Salt Lake Stake Relief Society, and this position she held for nearly thirty years. Out of Salt Lake City and County have been organized seven stakes, each with its separate officers and distinct religious autonomy.

In April, 1904, Mrs. Clarisssa S. Williams was chosen President of the Salt Lake Stake Relief Society which position she held until Sept. 26, 1908, when she was released in order to give more time to the work of the General Board of which she was Treasurer. Her counselor, Mrs. Harriet B. Harker, was then made President of the Salt Lake Stake Relief Society, which position she holds to the present time. Shortly after she went into office, Mrs. Williams instituted weekly meetings, as it was considered impossible to accomplish everything desired, in the monthly or semi-monthly meetings. Studies have been outlined and printed, and great activity along all lines has constantly marked the work of this great, original stake.

Three years ago, under the direction of the priesthood, special meetings were called and missionaries appointed to visit every woman in the stake. This accomplished a great deal of good. Since the General Board have issued outlines, this stake has chosen committees of three to take charge of the genealogical study, and of the mother's work. Monthly meetings are held in the famous old Fourteenth Ward Assembly Hall.

This is a united Board, and a spirit of cheerful activity permeates every branch of their work.

Ogden Stake.

Out of the many stakes which have been organized in the past five years, the Ogden stake is, perhaps, one of the most active.

It was organized on the 19th of July, 1908, the Ogden stake being an offshoot from Weber stake. There are ten wards in the stake, and the stake and ward officers hold weekly stake board meetings in connection with the presidency of the stake, and the

other auxiliary stake boards. These union meetings are prefaced three times a month with preliminary, private officers' meetings. The fourth week, they hold an open meeting with the Stake Presidency for reports and counsel.

Some idea of the effectiveness of the work of this stake can be gleaned from the following statistics:

In the past year, the average attendance at Stake Board meetings was seventy-five per cent. The Stake Board officers made two hundred seventy-five visits to local branches, and five hundred eighty-eight visits to the sick. There was an average attendance at the local meeting of twenty-five per cent; seventy-three per cent of the families of the ward were visited each month by the visiting teachers. Aside from this, there were 3,083 special visits to the sick. This, with the 588 visits made by the Stake Board, forms a total of 3,671 visits to the sick during the year.

The stake officers have appointed a committee of three from their stake who have a special care over the invalids, the aged, and those who are unable to leave their homes to attend meetings.

There are 188 teachers in this stake, and in the six years of its existence, they have expended for charity alone, the sum of \$5,584.20. They have given the usual help to ward and stake enterprises; have had bazzars and entertainments which have raised in the three years \$3,597.60. Each ward has donated liberally, and the grand total is \$13,666.73 which they have received and disbursed. Changes have been made in the Board, but the first officers were: President Martha Taylor, and Counselors Isabel B. Foulger and L. Letitia Richards, with Nellie Beecraft, Secretary. Perhaps the most satisfactory feature of their work is the beautiful harmony which prevails in this stake between the Presiding Priesthood and the officers of the Relief Society.

New Cottonwood Stake.

We are pleased to announce the birth of another stake of Zion. This lusty infant is an offshoot from the great Granite stake of Zion, whose borders have become so extended that our leaders found it imperative to divide up territory and responsibility.

The organization was effected November 29th, 1914. At this time, a partial organization of a stake board for the Relief Society was also made, and the following officers were chosen to preside over the Cottonwood stake Relief Society: President, Amanda Bagley; First Counselor, Mrs. Nellie Cornwall; Second Counselor, Mrs. Rhena Wheeler.

A Prince of Ur.

Homespun.

CHAPTER I.

The sun was rising in undimmed glory on the towers and walls of the great city of Ur. Motley crowds of Assyrians, rude Turanians, from the upper hill country of the north, richly-clad Babylonians in costly palanquins, or, if on foot, attended by fierce soldiery, jostled the foot passengers who were hurrying to get in or to get out of the great gates as they were opened for the day.

"Dog of a Turanian," growled a slight, olive-skinned Tarshish merchant, who was nearly pushed into the long, narrow trough of yellowish limestone which stood just outside the massive western gates. "Hast thou no care for thy head nor thy limb? Then, why endanger another's?"

The slave who had himself been pressed outward by the crowding behind him, bent low to the earth and groveled at the feet of the enraged traveler.

"Thou wast ever a fool; the God of nature cannot change thy nature, O son of Cush; the gods must needs forgive thee, so I can forgive thee also."

The slave was slipping away through the press of struggling humanity at the edge of the city's greatness, when the merchant traveler stopped him again and demanded:

"Who hath put up this gorgeous fountain, since last I was in the city of the Moon-god?"

The slave again prostrated himself before the now mollified merchant and replied in the guttural tongue of his northern hills:

"If thou canst hear my speech, then may I tell thee?"

The merchant nodded. He was the true cosmopolite. His business existed by means of his own and others' tongues.

"This newly carved fountain is the work of the Petesi's master-carver, Azzi-Jaami."

"So!" The merchant gazed admiringly on the figures of the two women at opposite ends of this stone trough, standing with outstretched hands, passing to each other vases from which gushed forth the two streams of water, filling the reservoir constantly for the free use of men and beasts whose business or pleasure might lead them that way.

"The skill of Azzi-Jaami is used in many directions. He is a very great artist. Methinks he lies in danger to his gods," mused the merchant.

The slave made no reply, for he well knew that none was ex-

pected of him. Instead, he drew courage from the abstraction of the traveler to rise and again slide into the congested mass of human beings who were crowding in and out of the great city gates, prodded and harried as most of them were by the city guards with sharp swords and long javelins in their hands.

Just as the full rays of the revealed sun beat glowingly upon the double leaves of the ponderous gates, now opening wide, a dusty horseman, the outrider of a large party of approaching horsemen, raised his hand in a token or sign of some kind, and instantly the gates swung back swiftly upon their bronze posts built into the thirty-foot walls surrounding the city of Ur.

"The horseman is the horseman of the Prince of Ur, the sign is the sign of kingly authority, and the party must contain either the prince himself, or his father, the Petesi. In either case it behooves me to wait," mused the irascible traveler, whose slender form and brilliant face seemed equally as accustomed to smiles as to frowns. The sky is bluer when seen through occasional clouds.

Up from the plains of the distant north, came a rapid cavalcade of shepherd soldiers, whose broad scimitars and white turbans, with wide flowing veils of snowy whiteness, had a look of simple strength and vigor that contrasted well with the panoplied warriors of the Assyrian soldiery near the gateway.

"Make way for the Prince," shouted the sentries, and the crowds, already pressed within and without with stifling haste, screamed as they fled from the strokes of sword or stave; but at least, the path was cleared for the oncoming party.

"The Prince of Ur, by all that awaits me in life" said the traveler. But he made no move to join or to intercept the long cavalcade now trotting under the long, high gateway.

All of the shepherd host were tall, all were lithe and sinewy, all were very alert and haughty in their supreme bodily control. But he that sat upright on his snow-white charger, nearly at the head of the party, yet surrounded by a dozen eager guards, who scanned the multitude and swept the very heavens with their challenging eyes of midnight glow, needed no guard to protect his majestic presence from defilement, nor soldiers to add to his gracious dignity. For that very unfathomable reason, he was the human magnet that drew all service to meet his own ends, and he attracted abject obedience with his simple, quiet presence.

"Twenty years is a long time," again mused the merchant, speaking his thought aloud.

"Longer than love, and more destructive than doubt," answered a voice at his elbow. The merchant turned quickly.

"Fools and brawlers interrupt the meditations of the wise!" The traveler gazed keenly into the other olive-skinned face now turned quietly towards him.

"Open thine eyes, Javanu, and sharpen thy wits. Thou art

encouraging the habits of the dotard in giving wing to thy thoughts through open speech, in the public highway. Bethink thyself—yes—gaze again—is thy memory also getting into age and dotage?”

“None but Eleizer, the Damscan, would thus tempt the just retribution of a full-blown man. It is my one-time associate in the khans of Damascus. Why art thou so far from the rich dominions of Japheth?”

With the subtlety of his tribe, the Damscan smiled in his short and ruddy beard while he parried:

“Hath Japheth relinquished his claim upon Chaldea? Who that loveth and maketh riches or fame shall cease to strive along the banks of the Euphrates or to seek in Ur and Babylon?”

“Plague on thee, Javanu; thou dost ever draw out mine own thought recesses into the glare of bright sunlight, while thy purpose lies along the corridors of thy long tongue, like dim mosaics under the rug of prayer.”

“Be thou not offended, good Javanu, if aught I had to tell thee, it would be opened as a wide chamber. Perhaps it is whim, perhaps a purpose of the gods; who can tell? Certainly not I. But tell me—I hear much talk from the multitude of the sudden return of the Prince Abram. Who is this great and much heralded Prince of Ur? I have heard of naught but him, and bandied with his fame are both hate and love from all classes. None slight, although few agree as to his character or his future.”

“Not know the heaven-succored Prince of Ur? The friend of the Pharaoh, the instructor of the poor, the teacher of the learned, the admired of all the courts of the world? Who hath not heard his fame? Who doth not either envy or hate, admire or love his very name—the Nameless Sacred Prince, the successor of Shem, the student of the stars?—”

“Cease, Javanu, thy tongue is a river of repeated words. I am not ignorant of this great nameless name. But is the nameless Prince indeed Abram? It was told in my boyhood that Abram was hated and sought by Nimrod, Merodach, as the Assyrians call him, for the babe had been prophesied about as the destroyer of Nimrod’s glory and prescience; the story ran that Nimrod had killed seventy thousand helpless infants of Shem’s descendants, in order to make sure of this wonder-worker, Abram. Was not that true?”

“True, my Eliezer, concerning the hatred of Nimrod, and of the destruction of thousands of newly-born infants, born under the tents of Shem. But what was not told shows how truth is masked to resemble falsehood by the half-revealing. The Prince Abram was carried by stealth to the royal abode of his progenitor, Shem, in the city of Peace, Salem, and there reared to manhood under the direct tutelage of that majestic son of Noah. Shem is still

alive, feeble and very aged indeed, but still able to administer in the rites of his own religion, in which Abram has been carefully instructed. He returns for the first time in twenty years to resume his own Syrian name—to visit his father's household—and who knows—to make himself sure as to the truth of the rumors concerning the resplendent beauty of his kinswoman Sarai."

While the two men talked, the cavalcade had gone far beyond the gate, and had forced its slower way through the crowd which filled every portion of the city's confused streets. They avoided the old portions of the ancient city, with its sinuous, muddy streets, which were littered with domestic refuse and organic detritus, and in which flocks of ravens and wandering packs of dogs performed with more or less efficiency the duties of sanitary officers. Whole quarters of the city were composed of huts made of puddled clay, the low houses of crude unburnt brick, or as moderns would term them, adobes. Some of these houses were surmounted with domes of conical shape, both to make for greater light within and to add a trace of comeliness to the exterior. Crowded and noisy bazaars flanked the open squares of the city at this cool hour of the day, and each trade was located in its own special lane or alley, for such the side-streets really were.

The cavalcade rode along the handsome wide street, which was garnished with the palaces and gardens of the rich, surrounded on the outside as they all were, with protecting walls to seclude the private life of the patricians from the rude gaze of the public. Looking down upon this medley of individual dwellings, were the two great temples, the old private temple of the Petesi. Terah, set within his own spacious palace walls on the east end of the city; while the new and resplendent towers of the great public Ziggurat, set upon its terraces, rising one above another, was crowned with its glittering and gilded sanctuary, hundreds of feet above the city proper.

The eyes of the Prince of Ur were fastened in growing horror upon this newly glittering mockery. But he only rode the faster that he might gain the seclusion of his own palace ere the noon-hour fell.

Within the palace all was bustle. The outriders had brought news of Abram's approach, and slaves rushed to and fro, chamberlains issued hurried orders, officials donned robes of office, long unused treasures of curtain and vase were drawn from chests and vaults, and placed on pillars and pedestals in hall and chamber: slaves filled richly-carved vases with the green and scarlet of flower and fern; viands were hastily set out on the rectangular dresser of moderate size in the huge kitchens, in which were several fireplaces marked out by little dividing walls of burnt brick, to accommodate the many pots and pans of various sizes. The

well which was sunk in the corner of this great kitchen down below the substructure provided the water for culinary purposes.

Across the central courtyard there hurried the figure of a slight, but well-built youth, whose light-brown curls were massed in silky profusion above his square brows. He was clad in the regal white abaya or tunic; and his dainty hands and small feet, sandaled with jeweled leather, proclaimed the student or the dandy.

"Who comes thus into the palace of the Petesi of Ur?" he demanded of a huge, black woman running the other way.

"Hast thou not heard, O Mardan? It is the Nameless Prince, Abram, returning from Salem."

"Then why all this flurry? One would think the Petesi himself, or even the great King Nimrod were approaching, to witness all this scampering and delight."

The black woman stopped and considered the speaker fixedly.

"Jealousy? Or fear?" she questioned, laconically.

"Why either? To be curious is to be wise."

"Wisdom rarely speaks."

"Except with tongue of silver." As he spoke, he drew from his tunic a mass of silver coins, and with a charming, if superficial smile, he filled the open hands of the black woman. She still waited. She at least knew the value of silence.

"The Princess Sarai! Canst make opportunity for speech with her before the temple bells ring out for this evening service?"

"Easier to seek the Princess Iscah."

"That is why I seek her not," the gilded youth laughed softly in his curled and perfumed beard. "Thou hast no sympathy with love; but I can help thee to reach thy ambition."

The black woman used still her only weapon with this curled and gaudy gallant. She asked no question.

"Wouldst climb the very summit of the Ziggurat, and sit within as Ishtar? Thou wast promised the stars for thy crown, remember, when thou wast begotten in Accadian courts. Why not the Moon-crown?"

"Thou art of the spawn which makes women fools and men criminals, O Mardan. Thou art thine own god and thy lust and greed will some day make thee fit associate of Nimrod, thy foster-parent. Why seek me with temptation?"

"Thou art the gateway to my love."

"Who knows? Thou may'st yet be saved, as may my own soul. We have drunk deep of this Assyrian devil-worship. But love—aye love—that is the great force of the universe." The black woman spoke gloomily, as if her soul waded in torments of uncertainty, and her only chance for surcease lay in the renewal of mighty effort.

"The Prince Abram may seek the courts of his kinswoman, Sarai this night," she replied gloomily still.

"The Prince of Ur so far forget his royal courtesy as to intrude himself uninvited into the regal presence of the lady Sarai? Surely not. Nay, Zillah, thy duty is to assist me, not to linger for chances to serve Abram. If thou servest me well, thou shalt succeed and prosper; if not"—the speaker reared his head, shot out his arm, first to the east, then to the west, and then suddenly thrust it towards the earth.

The black woman quailed as she replied:

"Thou canst thank thyself if the destruction thou dost prophesy for me doth also engulf thine own selfish soul. I will seek the lady Sarai. Be at the Women's Court, at the south lattice, at the hour of the moon-rising."

As she spoke, the sudden blare of trumpets announced the incoming of the regal party of Shepherd dukes with the Prince of Ur riding at their head. Instantly, Marden hurried down to the great gates which gave access to the interior of this spacious courtyard. There were several gateways to the vast enclosure, which included gardens, courts, palaces, barracks, towers and the high towered temple or ziggarut which rose, terrace above terrace, in the northern corner of the splendid enclosure. The two gates opened from the principal facade. On each of the other sides of the palace walls there was only one entrance. They were all arched so low that admittance was not easily gained; all were closed with two-leaved doors of cypress or cedar, provided with hinges, which turned upon two black stones set firmly in the masonry. Each stone was inscribed with the name of Terah, Petesi of Ur, and vicegerant or satrap of Nimrod, king and founder of Babylon.

The gateway towards which Marden was hurrying possessed a sort of covered way in which the soldiers of the external watch could take shelter from the heat of the sun, by day, and from the chill of the night, or from the dews at dawn. This long, narrow, dark corridor was flanked with two small rooms on each side for the porters or warders, and led into the gigantic courtyard which was surrounded with buildings of various sizes and designs.

This courtyard was a **semi-public place, to which** tradesmen, merchants, suppliants, and functionaries of all ranks, had easy access through the daylight hours. On the northeast angle was the arsenal. The far southern end of the court opened into the enclosure set aside for the Petesi and his male relatives. The administrative officers and the large staff who had charge of the various portions of the household and soldiery were located near these suites. The roofs of all the palaces were flat, and all the way around the roofs of the outer enclosing huge walls of the public or official palace there was a broad terrace filled with potted palms and artificial verdure at the corners. Access to this broad

and slightly elevated promenade was gained by a staircase built between the principal staircase entrance and the arsenal.

At the far distant north end of this great enclosure rose a high and graceful private temple, or Ziggurat, which had been greatly neglected in the long absence of the Petesi, who was chief captain of Nimrod's warlike hosts; while the Prince Abram, just now returning, had not been in Ur for twenty years.

The walls of the palace itself were of the sun-dried brick common to that rich alluvial plain of the Euphrates Valley, for no stone nor timber was nearer than hundreds of hard miles, and the builders made use of nature's provision, the brick of many shades and colors. The walls were decorated by means of terra-cotta cones, fixed deep into the solid plaster, and these were painted red, black and yellow, forming interlaced or diaper patterns of chevrons, spirals, lozenges and triangles; this mosaic of colored plaster covered all the surfaces, both flat and curved, giving the whole a most cheerful and gay aspect.

As the Prince Abram rode under the low archway, his kinsman, Mardan, sprang to his horse's bridle and saluted him with an overcharged enthusiasm that went deep into the soul of the weary wanderer.

"Thou Magic Nameless Prince, my dear kinsman, lord of the widened plains of Euphrates, matchless in wisdom, in truth and in happiness, welcome, thrice welcome to the home of thy childhood, to the palace of thy royal progenitor, and to the hearts of thy kindred. I salute thee on thy cheek, by thy beard and by the Seven Stars of the Pléiades."

Abram leaned his majestic form to meet the rushing tempest of this unexpected greeting. Too tired, too full of emotion, to discern trifles, the Prince smiled warmly in the eyes of his handsome kinsman and replied genially:

"Thou hast grown comely and courteous, my Mardan, since last I saw thy stripling form. Join me this evening, when we shall discover what time and absence hath done for us both."

"That shall I do, most royal Prince, but be not impatient. There are many important matters requiring mine attention—both for thy comfort and for the possible return of the Petesi, our progenitor and Lord."

"Petesi? Is there chance of his quick return?"

"The hosts of Nimrod have this long time been engaged in the final conclusion of the wars in the south country. Each day we cry from the battlements of the city, the Petesi may return this day, and each night we mourn that the day brought only disappointment. Yet another cause shall bring the Petesi, and with him our most glorious Emperor and Master, Nimrod, the mighty Hunter of the whole world."

"Speak on, Mardan. This cause?"

With a slightly embarrassed air, as if he were treading on delicate ground, as indeed he was, Mardan replied:

"Hast thou been so shut off from contact with worldly matters that thou art unacquainted with the completion of our majestic Ziggurat, to be dedicated to the Moon-god immediately on the return of Nimrod from his southern conquests?"

Abram's cheek paled, his lips set across his face in stern lines. It was the sign for which his crafty kinsman had been watching. With the intonation of one who would soothe and tame a lion, Mardan spoke softly:

"Thou dost know full well that Nimrod hath strengthened his claims to supremacy by allying himself with the nature-worship of these haughty Chaldeans. What matters it how one worships outwardly—if the heart be right within. The God of Noah is not a respecter of persons."

"Thou speakest with the tongue of a Chaldean thyself, Mardan. But I will have speech with thee in the later hours of the evening. Thou art still young, and impressionable—it is the fault of too-generous youth. Tell me, how are the ladies of the Petesi's household. Thy mother—the young princesses, Sarai, Iscah, Irit, and their mothers?"

"Alas, there is but one of us so fortunate now as to call Mother and receive living answer—thine unworthy servant who speaketh to thee. The others passed to the Land of the Silver Light in the long years of thine absence. Mine own mother is in good health, but feeble, and seldom leaves her apartments for the outer glare of the courtyard. She will welcome thee most royally there and would joy to hear and bear converse with the Prince of Ur."

"Salute her in my name, Mardan, and prepare her for my early presence on the morrow."

(To be continued.)

WORDS OF COMMENDATION

FROM A WELL-KNOWN CRITIC AND EDITOR.

Salt Lake City, Utah, Dec. 8, 1914.

I believe that the mission of the *Bulletin* has been valuable to the sisters of the Relief Society and has done much good for the cause of the Church.

Wishing you continued success, and the compliments of the season, I remain,

Your friend and brother,

EDWARD H. ANDERSON.

Current Topics.

James H. Anderson.

INTERNATIONAL CHARITY.

The appalling conditions in Belgium, resulting from Germany's invasion of Belgian neutrality in the present European war, whereby approximately seven million non-combatants are suffering untold hardships and are threatened with almost immediate starvation, have called forth a highly commendable generosity on the part of the American public, in an endeavor to relieve the sufferers, for the time being at least. If these unfortunate people are to be saved from death by privations and resultant disease, there must be still greater liberality by Americans, covering a period of uncertain length. The work of this relief is being carried on by special organizations brought into existence for that purpose, and with excellent results. While this is going on, the various branches of our own Woman's Relief Society should not fail to realize that their work for the relief of the deserving needy at home must not be overlooked. These branch organizations are not to interfere with the work of Belgian relief commissions, or other charitable committees which, while more general in extent, are special in their character. The Relief Society have a home obligation which necessarily demands their chief attention. America's present industrial depression makes this obligation more pronounced than usual, hence calls for increased activity by Relief Society officers and members. A pleasing feature of extending aid by the Society is that it is done without advertising the recipients thereof. The fact that deserving persons who may have become dependent by some misfortune would have their feelings hurt and their influence for good limited, by advertising the aid given them, suggests one of the several reasons why our Society proceeds without such publicity. There is a double blessing in liberal giving; but giving with ostentation is selfishness which often obscures and even removes the blessed effect. "When thou doest alms, cause not a trumpet to be sounded before thee," is one of the Society's guiding rules; at the same time its members also are anxious to be fully mindful of giving aid to the needy, hence are very desirous of having communicated to them, without undue publicity, every deserving case where such aid may be extended.

LOCAL TOPICS.

There is much public discussion, apropos of the 1915 session of the Utah Legislature, of a revision of the system of taxa-

tion and of collecting the public revenues. In view of the fact that the public has been getting a full share of revenue, so far as property-owners generally are concerned, the proper economic expenditure of funds that are collected under the present system is of greater importance in the minds of the taxpayers than is any change in system which may provide a more refined method of squeezing the individual's purse for the swelling of the public treasury. What the people want is less waste of public funds in state, county and municipal duplication of work, less individual junketing and joyriding at public expense, less instances of employing half-a-dozen persons to do the work of three, and more practical economic results from the expenditure of money gathered under the present system, rather than changes to increase revenue for further extravagance. Something that will check the prevailing craze of public officials generally to get from the individual all the cash they can, and that will change existing conditions into the process of leaving a reasonable amount of means for the homes of the wage-earners and taxpayers, would particularly interest, at this stage of the proceedings, the wives and mothers who preside over those homes. Public extravagance and private economy are an ill-matched pair.

NATIONAL INTERESTS.

The large centers of population in the United States now are scenes of special effort to protect girls from the terrible degradation of immorality; and various methods are suggested and followed to attain this most desirable end. Yet one often wonders why it is that for this purpose so little insistence is made upon the morality of the other sex, which so vitally affects the situation. Men cease to be a dominating menace to the welfare of woman-kind only when they learn to place upon personal virtue of both man and woman a value high as upon life itself. No matter how exalted his position, how great his wealth, how highly educated he may be, or how refined his tastes in many respects, the youth or man whose personal morals are deficient is a social viper whose companionship should be shunned by the self-respecting girl or woman as she would shun a poisonous reptile; and workers for woman's welfare cannot learn too soon or too thoroughly this vital lesson.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Faleth.

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah.	

Vol. II

January, 1914.

No. 1

Genesis. The most interesting phase of human life is its beginning—the entrance into life of a human soul, with its beautiful and grave possibility. The early spring is the most delightful time of the year, when the pussy willows are blushing under the warming rays of the sun, and the delicate greens of the ditch banks are showing through the brown earth crust. The organizations of materials for the building of a great ship—the focusing of intellects on the launching of some great national enterprise—all of these inspire the deepest reverence, and the most earnest thought.

Creation. The creation of a world, of a house, or of a loaf of bread, is but the assembling of forces and materials which are co-existence with our Heavenly Father. We do not create anything materially; we only fashion and organize. Is this not true also of the spiritual world? While we may seem to discover new truths, or organize new forces, it is but our personal discovery of truths and forces which are co-existent with us. We are like children playing with a kaleidoscope. There are all the bits of glass, colored and shaped, which lie before our eyes; and, as we turn them, they constantly form new combinations.

Second Literary Child of the Relief Society. This new RELIEF SOCIETY MAGAZINE which the General Board are creating, with so much hope, so much faith, some dread, and fear, and trembling anxiety,—this new literary venture is not the first creation of this great Relief Society. Brigham Young and Eliza R. Snow started the *Woman's Exponent*, over forty years ago, with Lula Greene Richards as editor, made it the organ of the Relief Society of the Church. The wonderful work accomplished by that literary missionary under the editorship of President Emmeline B. Wells will not be fully known until eternity unlocks the doors of human endeavor, and gives us the scales with which to weigh mortal efforts.

Watchful Care Over Its Infancy. This magazine is, in its way, the new-born babe of the Relief Society. All of us are more or less concerned in its parentage, birth, and beginning. Its genesis, its creation, has become a part of the lives of us all, and although its foster mothers of the General Board may have an extra charge concerning its infantile years, and the stages of its further development, still, it is to my dear sisters of the Relief Society everywhere that the magazine must look for nourishment, for support, for means of education, and for full development. This magazine belongs of right to every woman in the Relief Society throughout the whole Church.

The Mission of Our Magazine. It is impossible for us to be sure what any child of ours may become. How much more impossible, then, to forecast what shall be the future, the final character, of this literary infant, newly-born. If the Editor of this enterprise might shape its policy and fashion its fulfilment, she would have this magazine filled with the Spirit of the Lord from cover to cover. In order to do that, no article should be published which would encourage vanity, hurtful luxury, sin, or any evil passion of the human breast. Rather would we make of this magazine a beacon light of hope, beauty and charity.

The Christian world have all the virtues. They practice many of the moral precepts of true religion; they are charitable, kind, honest, and intelligent. They lack one thing, and one thing only, and that is the Gospel of Jesus Christ in its fulness, taught by those having authority. It is, therefore, the spirit and genius of the Gospel which we would like to develop and expound brightly, attractively, cheerfully, and hopefully, to the readers of the RELIEF SOCIETY MAGAZINE.

Guide Lessons.

This year our lessons will comprise four subjects. After much thought and consultation, it has been decided to use our Literature and Home Gardening lessons as articles, or departments, in our magazine. Therefore, we will have ten lessons each in Theology, Genealogy, Ethics, and Art.

The lessons in Theology are taken from *Gospel Themes*, by Elder Orson F. Whitney. This was used as a Manual in the priesthood course, in 1914, and most of the sisters have access to that book. Lest any should not, we are reprinting that portion covered in our lessons.

The Genealogical Lessons are based on the *Lesson Book* published by the Genealogical Society of Utah, and all the sisters, practically, have that book. Hence, no material will be republished.

The Art Lessons are taken from *Devotees and their Shrines*, and the sisters have this book also, or can easily secure it. Hence, only outlines are given of this study.

We invite your serious attention to the lessons that follow, and only add that the General Board stand ready to aid you wherever and whenever you may ask for such assistance.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

LESSON II—THE LAW OF OBEDIENCE.

- (a) Man is Helpless.
- (b) Redemption by Grace.
- (c) Salvation by Obedience.
- (d) Heaven's First Law.
- (e) Illustrations of Obedience.
- (f) Man's proper Attitude.
- (g) Dead and Living Oracles.

What constitutes man's helplessness?

What is the meaning of grace?

What may be called heaven's first law?

What is your idea of salvation?

In a seeming difference between a passage of scripture and the word of a living oracle, which would you follow?

MAN HELPLESS.—When Adam and Eve had transgressed the divine command by partaking of the forbidden fruit, it was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge. They could not climb out, for they did not know how to climb; and even had they known, there was no means by which to climb. Human endeavor, unassisted, could accomplish nothing in the way of deliverance. Man in his mortal condition needed spiritual enlightenment, having forgotten all that he had previously known. In other words, he needed a ladder, that he might climb out of the pit, and that ladder was furnished in the revelation of the Gospel of Christ. Without it there is no salvation, no exaltation. The Tower of Babel symbolizes the situation: All man's efforts to reach heaven, without divine assistance, must end in confusion and failure.

REDEMPTION BY GRACE.—The gospel ladder rests upon the rock of Christ's atonement—an act of grace, a free gift from God to all mankind—the wicked as well as the righteous. All profit by it, for, as the result of that atonement, all are brought forth from the grave. And this is eminently just: Adam's posterity were consigned to death for no deed of their own doing. It is fitting, therefore, that their redemption should come unconditionally.

SALVATION BY OBEDIENCE.—But redemption is not salvation, nor salvation exaltation, as already explained. Men must "work out their salvation" (Phillipians 2:12), and gain exaltation by continuous upward striving. Salvation and exaltation, while depending primarily upon the grace of God, are also the fruits of man's acceptance of the gospel, and his steadfast adherence thereto, until it shall have done for him its perfect work. There are degrees of glory—"many mansions" in the great house of God, and the highest are reserved for those who render to the Master of the house the fulness of their obedience.

"Salvation means a man's being placed beyond the power of all his enemies. * * * Until a man can triumph over death, he is not saved. * * * To get salvation we must not only do some things, but everything which God has commanded" ("Joseph Smith's Teachings," pp. 146-150).

HEAVEN'S FIRST LAW.—"Order is heaven's first law," says human wisdom. "Not so," says divine inspiration, "obedience is heaven's first law, and order follows as the result."* Without obedience, spiritual growth, eternal progress, is impossible. Says Joseph the prophet: "There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God,

*An idea advanced by President George Q. Cannon.

it is by obedience to that law upon which it is predicated" (D. and C. 130:20, 21).

ILLUSTRATIONS OF OBEDIENCE.—That obedience is required from those who become and remain members of the Church of Christ, should not surprise any intelligent student of political science, nor even a casual observer of the everyday life of men and nations. All governments demand from their people obedience to the laws enacted for the general welfare. Without such obedience, there would be no peace, no protection. This is readily conceded by most men as to human governments; but some people think it strange that divine government should be administered upon like principles, and for similar, though higher, ends.

A friend of mine once said to me: "Why do I need to belong to a church, to subscribe to a creed, or to undergo any ordinance, in order to be saved? I have always been truthful, honest, virtuous, benevolent—why will this not suffice to make my peace with God and pave my way to heaven?"

ALIENS AND NATURALIZATION.—I answered on this wise: "Let me use a comparison to illustrate the point. Suppose you were an alien, born in Great Britain, in Scandinavia, or in some other foreign land, and you came to America desiring to become a citizen of the United States. When told that you must take out citizenship papers, forswear allegiance to every foreign power, and honor and uphold the Constitution and laws of this Republic, suppose you were to reply: 'Why, what is the need of all that? I am a good man, I have always done right, and am clean, moral, and upright in conduct and conversation—why is that not sufficient to entitle me to vote, to hold office, pre-empt land, and enjoy all rights and privileges of an American freeman?' Do you think such a plea would avail? No, you do not. You see its inconsistency as quickly as would the government unto whom it might be made. You would not expect to become a citizen of the United States upon your own terms. Why, then, should you hope for admittance into God's kingdom upon any other conditions than those which the King himself has laid down?"

MAN'S PROPER ATTITUDE.—Truthfulness, honesty, virtue, and benevolence are precious possessions, inestimable treasures. They enrich the soul under all conditions, outside or inside the kingdom of God; but they are not valuable enough to purchase a passport into that kingdom. We must not count upon our personal qualities, however admirable and commendable, to gain us admission into the divine presence. Man's proper attitude, as a seeker for salvation, is one of humility, not of self-righteousness. When the Pharisee and the Publican prayed in the Temple at Jerusalem, the former thanking the Lord that he was better than other men, and the latter meekly murmuring: 'God be merciful to me, a

sinner," the Savior, pointing to the Publican, said: That man is justified, rather than the other, "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Luke 18:13, 14).

OBEDIENCE BETTER THAN SACRIFICE.—"Obedience is better than sacrifice." So said obedient Samuel to disobedient Saul. Adam's obedience in offering sacrifice without knowing why, simply because the Lord had commanded him (Moses 5:6); Abraham's obedience in offering Isaac—for the same reason—was far more precious in the sight of heaven than the sacrifice itself. In Abraham's case the will was taken for the deed, and the Father of the Faithful was blessed as abundantly as if the sacrifice had been consummated.

DEAD LETTER AND LIVING ORACLE.—Suppose, however, that Abraham had not obeyed the Lord's second command, "Lay not thy hand upon the lad." In that event he would have been in transgression, and could not have been blessed any more than if he had disobeyed in the first instance. In the face of that second command, he could not have pleaded consistently that he was under obligation to obey the first. "My word is my law," saith the Lord, and his latest word, even though it seem to contradict an earlier behest from the same source, must always be given precedence. The choice in such a case is between the dead letter and the living oracle.

Genealogy.

LESSON III—SALVATION UNIVERSAL.

1. The origin and purpose of the Plan of Salvation.*
2. The fundamental principles of the Plan of Salvation.
3. Its application to all men.
4. The salvation of little children.
5. Vicarious baptism for the dead.
6. Illustrations on vicarious work and atonement.
7. Definition of general and individual salvation.
8. The "prison" for the disobedient.
9. The bridging of the "gulf" in the spirit world.
10. The preaching of Christ to the spirits in prison.
11. Degrees of punishment and glory.
12. Scriptural teachings on salvation for the dead.
13. The mission of Elijah.
14. Latter-day Temples.
15. The rejection of those who refuse to do work for the dead.
16. Organization of Genealogical Societies and publication of genealogies.

*See Lesson Book on Genealogy.

17. The responsibility on Church members regarding this work.
18. The teachings of the Prophet Joseph Smith on the subject.
19. What can be done by the Latter-day Saints?

QUESTIONS.

What is the Plan of Salvation?
 How can it be made to apply to all men?
 What is vicarious salvation?
 What do we understand by a spiritual prison-house?
 What does Peter say in regard to the spirits in prison?
 Quote the Prophet's words on the subject of our responsibility towards our dead.

Home Ethics and Art.

HOME ETHICS.

LESSON IV—IDEAL HUMAN CHARACTER.

(a) Ethics is the science of the ideal human character. Therefore, we begin our year's study with an inquiry into the character of the Latter-day Prophet.

(b) A great writer has said that the measurement of greatness is the number of people who love and honor a man, and those whom he loves and benefits.

(c) Of all who have benefited by the Prophet's life work, none owe him so great a debt as do the women of the Relief Society.

(d) His courageous obedience to the word of the Lord, his magnetic leadership, his oratory, his poetic insight into human nature, his benevolence to all, his purity, and his untiring devotion to truth, make the Prophet a tower of strength and light for time and eternity.

(e) All other gifts and powers of his mind would have counted him as nothing had he failed in his integrity to his mission.

(f) All created beings have the same claim on the Creator that the Prophet had—provided each will obey the law of life, here and hereafter.

QUESTIONS.

What man's teachings in the Nineteenth century have had the greatest influence on humanity?

Give the reason for this.

Why do Relief Society women love and revere his name?
 Which attribute was strongest in his character?
 How do we know this has been the case?
 Give an example of his wonderful influence and its effect.
 How does the guidance of that good Spirit help in our home circle?

ART.

LESSON V—FOREWORD.

Fear God, and give glory to him; * * * and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Rev. 14:7. Deny not the gifts of God, for they are many; * * * remember that every good gift cometh of Christ.—Nephi.

His foundation is in the holy mountains.

- a. Review the December lesson on John Hafen.
- b. Read the Foreword to *Devotees and their Shrines*. There is something each of you likes best to do: What is it?
- c. Read "Introductory." Which picture do you like best? Why? Tell the great quality each picture has. Tell some of the essentials for art. Why can't all the good qualities come in one picture? (Simplicity would be lost).

The beautiful picture on our cover is one of the four bas-reliefs on the base of the exquisite Sea-gull Monument in the Temple Square, by our artist, M. M. Young. This picture formed the cover design of one of the late numbers of *Current Literature*. The artist is a grandson of President Brigham Young. His work is dwelt upon by Mrs. Horne in our text-book, *Devotees and their Shrines*.

EDITORIAL NOTES.

In sending in subscriptions to the MAGAZINE, kindly name the postoffice address as well as the town. Write Christian and surnames clearly; also write Mrs. or Miss before the names.

Please ask those sending in names also to mention stake and ward to which they belong.

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We call special attention of Relief Society Shoppers and friends in general to the Relief Society Advertisers Directory in this magazine. Patronize those who advertize with us.

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Vol. II

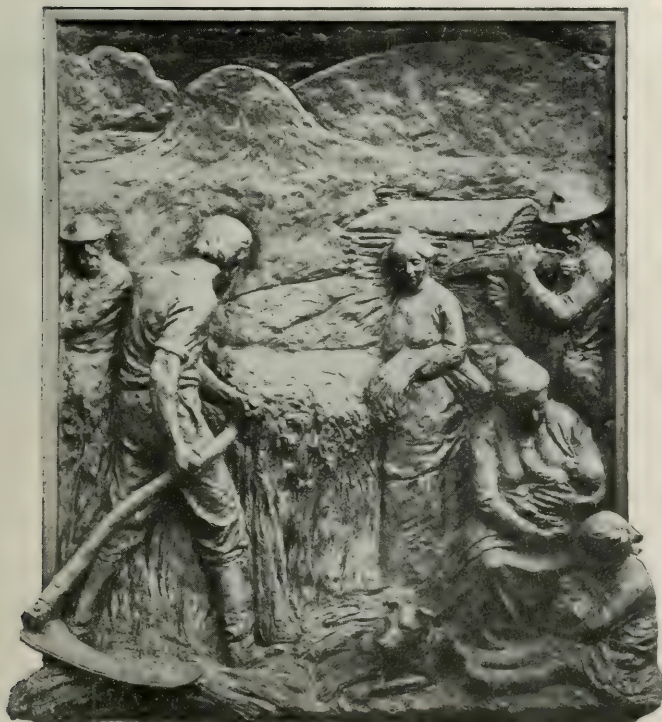
FEBRUARY, 1915

No. 2

Salt Lake Temple
City

THE RELIEF SOCIETY MAGAZINE

WHEAT NUMBER



ORGAN OF THE RELIEF SOCIETY
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The Relief Society Magazine

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A FRAGMENT.

By Sarah E. Hawley Pearson.

In tears and yet in trust we stumble on ;
One step ahead to know is all we ask ;
Light for the one day's duties to be done,
Strength for the one day's superhuman task.
Rest for the weary at its stormy close ;
Hope for the morrow ; peace beyond the strife ;
With eyes to see beneath the snow the rose ;
God and each other at the end of life.



MRS. ELIZABETH ANN WHITNEY MISS ELIZA R. SNOW
MRS. EMMELINE B. WELLS, STANDING

THE Relief Society Magazine

VOL. II.

FEBRUARY, 1915.

No. 2.

The Mission of Saving Grain.

From Remarks by President Emmeline B. Wells, at the Relief Society Conference, 30 Oct., 1914.

At this present time in the history of the world and in the history of our people, it seems necessary to talk about temporal wants, including the saving of grain; and I have been asked before this conference commenced, to speak of the mission given to me in this work. First of all, I want to say that when I was quite a young woman, I was at one time very ill, and Sister Eliza R. Snow came to me. With me was Mother Elizabeth Ann Whitney, who, in connection with another sister, helped to prepare the first woman in the Relief Society for burial, and who was counselor to Emma Smith in the presidency of the Society; she helped to lay out for burial the first sister that died after the Society was organized,—a sister recently from England, whose daughter was one of the wives of President Brigham Young. Sister Eliza was secretary of the first society; and when she administered to me, she gave me a blessing which I wrote down at the time, and she said: "You will live to do a work that has never been done by any woman, since the Creation." These were her words.

Well, one day toward the end of September, 1876, President Young sent for me to come over to his office. Brother George Reynolds, his private secretary, brought the message. The *Exponent* office at that time was on the corner where the Alta Club is now, so that I had only a little way to go. When I went over, the president said:

"I want to give you a mission; and it is to save grain. The brethren tell me, that the sisters want them to sell the grain to buy bonnets and other finery." In those days we did not wear so many hats, you know, nor silk dresses, silk ribbons, and the like.

President Young continued: "I want the sisters to save the grain, and I want to give you a mission. I want you to begin by writing the strongest editorial that you can possibly write upon this subject."

I felt very timid, and was just about trembling, when I went to talk the matter over with President Wells. He was sitting out on the porch of his own home where hundreds of you have seen him, where the Templeton now stands. I told him what President Young had said, and added: "You will have to help me."

He replied, "I am not going to help you; you can do it yourself."

I will say, though, that I went first to Sister Eliza R. Snow; and she said she couldn't help me,—it was given to me to do. Finally President Wells consented that after I wrote the editorial, he would look over it. And this is the way the grain movement started among the Relief Societies.

We began that very year, and though we were laughed at, we did buy grain,—the Relief Society did; I did not do it myself—the Relief Society gave money, and grain was bought that year, and stored in President Wells' barn, where the Co-op is now, back of the old home on the corner. We had quite a quantity stored that year; and the sisters also began in the several stakes of Zion that had begun to be organized. I think there were fourteen stakes organized, previous to President Young's death. In all these stakes the sisters began, and that work has been kept up until the present time. Yet we have been ridiculed more over this than over any other one thing in the Relief Society.

I think that you can all realize that President Young had the gift of prophecy, that he knew what he was doing, that he knew what he was advising. Further than that, whether or not it was known to him, it was known to the Lord that I would live to the old age I have. At any rate, I have lived to this day to tell you this story about the beginning of the saving of grain, and to counsel you to be diligent this year, not only in saving of wheat, but in the saving of everything else that can be saved and preserved in the way of provisions. I think we all have ribbons enough, may be, to last us for a little while, and scarfs enough, and while perhaps we have not all kinds of clothing enough, we have a "good deal," and we can all do something more for the saving of grain if we do a little less of some other things. For we are not only to save grain, but we are to save everything else that can be kept for a time of need, and take good care of it, and get the best advice we can to help us to do it.

The Presidency of the Church will take care of all the grain in the elevators, that the sisters choose to arrange for; and my advice is to buy grain with the money that you have on hand. First of all, you should consult with the presidency of your own stake, and the bishops of the wards, and get such advice from them as they see fit to give. I hope we have not been careless; do try and see what you can save, in the way of grain and other things, and use what money you feel disposed to use for this

purpose, by the consent and approval of the authorities of your own stake and your own ward. I think you should have some expert help in buying the grain, because, in the first editorial on the subject, published in the *Woman's Exponent*, in October, 1876, appears a paragraph which President Young dictated to be added. President Young, George Reynolds and myself, I think, were all who were in the office at that time, all are dead now excepting myself. President Young dictated and Brother Reynolds wrote the last paragraph in the article that I am speaking about, in which he says: "The brethren are to assist the sisters in this work, both in gathering and preserving the grain," meaning places to put it. I think that he even said, "in building granaries." I hold a receipt from the tithing office here in this city for quite a large quantity of grain that was stored in that early day. Of course, it has been changed over and over again. The receipt is signed by Joseph Kingsbury, who was a clerk of Bishop Hunter's. Bishop Nibley has since seen the receipt, and he says that Joseph Kingsbury's name is as good as any bishop's. Now, whether this was the peculiar mission to which Sister Eliza referred in blessing me—that I should live to do a work that had never been done by any woman since the Creation—I may leave you to say.

In any event, the work that has been done in the saving of grain is unusual and unique for women. Joseph in Egypt was the only one that saved and stored grain for a great people. So it may be said that Sister Eliza's prophecy has come to pass, as have many other prophecies that she uttered.

We add here an interesting extract from the *Era*, giving the history of the Koford wheat which is now used quite extensively in this state:

"In the year 1870, a mound in a field, near Payson, Utah, was excavated by Amasa Potter, an intelligent farmer residing then and now in that town. He found two skeletons, some implements and pottery, and a stone box. In the box were a few grains of wheat. Those that were bright he planted, and raised a few head of the wheat. He planted this seed the following season, and raised about a bushel and a half. This was distributed among a few of the farmers, some of it being sent to the Department of Agriculture at Washington, together with the relics which were purchased for the Bureau of Ethnology. The wheat was found to be far superior as dry-land wheat to other varieties, producing, according to the statements of those who experimented with it, about eight bushels to the acre more than any other. —EDWARD H. ANDERSON, Editor, *Improvement Era*, November, 1907.

Grain Saving in the Relief Society.

The following interesting history of the origin and continuation of the grain movement was prepared, eight years ago, by Sister Annie Wells Cannon, who was Chairman of a Committee appointed by the General Board, in 1906, to do this work.

Since that time, this vast store of wheat has been added to until, at the present time, we have 157,000 bushels of wheat on hand, with granaries owned by the Society, valued at over \$33,000; while, during the year 1913, \$6,000 was received for wheat funds, and \$22,000 was received for wheat sold.

Wheat is turned over in the bins, and is also sold occasionally at the end of two or three years, and replaced with fresh wheat.

Now, more than ever, the sisters engaged in this enterprise should consider the call for saving wheat as that of divine inspiration.

We still have with us, as a very precious historical figure, the woman who was chosen by revelation to President Brigham Young, as a leader in this wonderful grain saving movement. Like Joseph of old, she has stood as a beacon light for the women of this people in this glorious work.

President Emmeline B. Wells will be 87 years old, on the last day of February, and it is in compliment to this marvelous woman that we have made the February number of our MAGAZINE a special wheat number. The MAGAZINE contains not only this excellent report which follows, but also a full article on wheat and bread from the pen of Mrs. Alice Merrill Horne, who is a member of the General Wheat Committee, while other writers treat upon this subject in the various departments of the MAGAZINE.

We join with every woman in this Church in saluting our beloved President, on this auspicious occasion, and in offering up our love and gratitude to our Heavenly Father that she is spared to see this day. A day when, no doubt, she will be able to see clearly through the devastating wars which are now raging in Europe, that the mission which was given her, so many years ago, was not in vain. Many hungry babies will be fed, many starving mothers will be rescued, no doubt, through the faithful integrity of President Emmeline B. Wells and her associated sisters in this Society, in saving grain for famine need.

The report which was printed in circular form in 1906, follows:

A BRIEF HISTORY OF THE GRAIN STORING BY THE WOMEN OF ZION.

*Prepared by a Committee of the General Board
Appointed by the General President, Sister Bathsheba W. Smith.*

Early in the fall of 1875, President Brigham Young sent for Sister Emmeline B. Wells to come to his office, as he had something important to tell her. Sister Wells was then the associate editor of the *Woman's Exponent*, and she supposed the question was something relating to her work on the paper. When she met the President, he told her he wanted the women of Zion to begin to save and store grain against a day of famine, and that she was to lead out in this matter, and also through the columns of the *Exponent* must agitate this question. Following President Young's counsel Mrs. Wells wrote an editorial on this question and published it in the *Exponent* of October the 15th, 1876. This editorial was submitted to President Young and approved by him, before published. The editorial referred to, entreated the sisters to be in earnest, repeating the counsel of President Young, his warning concerning the time of famine that would one day extend over the land. President Young said the Relief Society and co-operative organizations in which some of the sisters were interested, had means at their disposal from time to time and they could use such means in buying and caring for the grain. He further advised the sisters to enter into such arrangements as are applicable to their circumstances in their various districts and settlements, to build storehouses for the storing of grain in the sections of the country as they shall divide off or apportion to certain localities, also that they solicit donations from their husbands and the brethren to assist them in carrying out this enterprise, both for the building of the storehouses and in obtaining grain to fill them and preserve it for future need. The enterprise thus started was talked about in the different gatherings of the sisters from time to time, both Relief Society and Retrenchment organizations, and the signs of the times at that time seemed to point to a realization of the prophecy of a famine, for the grasshoppers had made great havoc among the farms and fields of the husbandmen, and for two years these little pests nearly devoured all the grain, but the people conquered them and again the harvests were plentiful.

On November 1st, 1876, Mrs. Wells published a second article in the *Exponent*, which like the first one was submitted to and approved by President Young, strongly urging the societies in the different localities to go to work immediately in this matter and send in reports. At this time it was quite evident that decisive steps be taken towards forming an organization for the special purpose of storing grain. Accordingly, at a regular meeting of the Retrenchment Society, in the Fourteenth Ward Assembly

Rooms, held November 11, 1876, and presided over by Sister Eliza R. Snow in the absence of the President, Sister M. I. Horne, all the leading sisters present spoke upon the matter, and by motion of Sister E. R. Snow and the unanimous vote of the meeting, Sister Emmeline B. Wells was appointed chairman of the Central Grain Committee, and she then selected Sisters Eliza R. Snow and Bathsheba W. Smith as her assistants. Elizabeth Howard was made secretary and Priscilla M. Staines, treasurer. At this meeting Sister Snow read a communication from Bishop R. T. Burton in respect to storing the grain in the General Tithing Office, stating that the different wards that have not suitable storehouses could store their grain there, but would be expected to attend to the arrangement themselves, as the hands employed there had no spare time.

The Central Committee were supposed to be kept posted in regard to the different ward and branch committees, in order that there might be a concert of action and a complete system of management.

At this time it must be understood that the grain storing was not given to the Relief Society, but to all the women of Zion.

On November 17th, 1876, a meeting of the Central and Ward grain committees was held in the Social Hall. At this meeting a Central purchasing committee was appointed. The committee were Sisters Elvira S. Barney, Elizabeth Howard and Sarah M. Kimball. The presidents of several Relief Societies spoke, all favoring taking immediate action towards getting grain and learning the best methods of caring for it. The chairman, Mrs. Wells, said Bishop Hunter had told the sisters there would be plenty of room in the Tithing Office for their wheat, both for the Central Committee and the Wards. Sisters E. R. Snow, L. G. Richards and others argued in favor of having all the wheat in bulk and at one place, and under one committee and not in the several wards.

Sister Eliza R. Snow addressed this meeting as follows:

"It is a very important occasion that has called us together, probably such as never occurred on the earth before. The Lord, through his prophet, has called the mothers of Israel to prepare for a famine, which makes the subject we are called on to discuss a grave one. We are well assured that the time is fast approaching when the Lord will pour out his indignation on the nations, and although we should escape, we will feel the effects in a national capacity. Our hearts must be hard indeed if we will not feel for those who may come to us for help. The Lord showed his servant Joseph that such things would come, and it was of such a nature and so distressing and revolting to humanity to witness, that he asked the Lord to close it up. We can see from what has passed that the predictions of the servant of God have been

fulfilled to the letter. The prophet of today has now called on the women of Zion to purchase and take care of wheat, and I hope we may act with wisdom that the blessing of God may rest upon our labors."

Though there was a Central Committee and Central Purchasing Committee, still the several wards were also allowed to have committees, and each ward had the privilege to choose whether to save and store with the Central Committee or by itself. It was reported at this meeting that Manti had already stored about seventy bushels of wheat, and other towns reported a beginning in the matter, while Morgan, Summit and Wasatch counties reported their wheat crop nearly all destroyed by early frosts. Early in the year of 1877 reports came from various wards that



Painting by John Hafen, in the Beehive House
HARVEST FIELD.

grain committees had been organized. These usually consisted of a number of sisters to visit through the ward or settlement and solicit means with which to buy grain, and the ready response made to this call was quite remarkable. Within the first three months Mendon, Wellsville, Riverton, Smithfield, each reported 100 bushels; Mill Creek 100 bushels and \$13.00 with which to buy wheat; Gunnison reported 344 bushels and that they had resolved to add weekly to the amount. The Bishops in the different wards loaned the use of bins in their own storehouses until the sisters could build granaries. The Retrenchment organization joined the Relief Society in this movement and even the children helped gather the wheat.

At the dedication of the Kaysville Ward Relief Society House, President Daniel H. Wells, in speaking of the work of the sisters in their various duties, said: "To some people it may seem curious to ask the assistance of the sisters in taking measures in the saving and storing of grain. Why should it? Should a famine come, the women would have to suffer hunger as well as the men. In the storing of grain the men have been *tried* for years, but they have continued to let the grain go. Now we want to see if the sisters will be more successful. It is good to store up for a time of need. It is wisdom that we should treasure up our grain."

In April, 1877, the *Exponent* again published the editorial containing President Young's counsel and advice to the sisters on the grain storing. Also urged the Saints that their prayers might be offered up in behalf of a fruitful year that our harvest would be plentiful.

This year, 1877, the sisters not only bought wheat and exchanged the labor of their hands for grain, but after the harvesting went in to the fields in large parties and gleaned, thus very materially increasing the amount of wheat in their storehouses. The Bishop of Gunnison called for volunteers every Sabbath among the brethren to take their teams and carry the sisters to the fields and home again. The gleaning was considered a clear gain and was carried on for some years. During this year the leading sisters in Relief Society work, namely, Sister E. R. Snow, Z. D. H. Young, Bathsheba W. Smith, Emmeline B. Wells, Sarah M. Kimball, M. I. Horne, E. Howard, Phebe Woodruff, Jane S. Richards and others, visited the different wards and settlements throughout the Territory and urged the sisters to be unfaltering in the work, and the columns of the *Exponent* contained much counsel on this subject. From one article, "To Women's Organizations Interested in Storing Grain," we make the following extract:

"It must be understood by all who heed the counsel of President Young in this matter, that the grain is being stored for Zion, that no person, or committee, or president of society, has the right to draw out or dispose of any of it, for any purpose. The design is to secure as much as possible, to garner it carefully and when the right time comes to use it; the proper method of disbursing will be revealed by those who hold in trust for Zion, in as plain and simple a manner as was the counsel to purchase and store it."

In August, 1877, President Young died, but his advice was heeded just the same, and on November 17th, the same year, the annual meeting of the Central Grain Committee was held, this time in the Council House. The chairman, Mrs. E. B. Wells, then reported the aggregate amount of grain in good condition stored within the year, since November 17th, 1876, to the present time, November 17th, 1877, as 10,465 bushels. Of this amount

299½ bushels were gleaned by the sisters, 59 bushels were bought with Sunday eggs saved by the sisters of Deweyville, Box Elder county. Also 7,358 pounds of flour, and cash on hand with which to buy wheat \$329.10, besides quilts, carpets, and other products of the sisters' hand work, which they intend disposing of to buy wheat. Granaries had been built in the 15th and 11th wards of this city. This report included Salt Lake, Utah, Millard, Beaver, Sanpete, Sevier, Summit, Tooele, Davis, Weber, Morgan, Cache and Box Elder counties. There were several settlements not reported.

Present at this meeting were President John Taylor, Presiding Bishop Edward Hunter, Sisters E. R. Snow, Bathsheba W. Smith, Phebe Woodruff, Elizabeth A. Whitney, M. I. Horne, Z. D. H. Young, E. Howard and a large congregation of women of this city and near localities. Bishop Hunter made the following remarks:

"It has been said that bread is the staff of life; when we first came to these valleys, and indeed since then, we have suffered for the want of it. We don't want to go through so severe a trial again; at all times we should have wheat on hand. The Lord has been merciful to us, he has blessed us with much grain and much of it has been wasted, but in the future I hope we will be more careful of what the Lord has so abundantly blessed us with. Our Relief Societies are doing much good. They have saved much suffering and have been a great help to the Bishops. They have the Priesthood, a portion of Priesthood rests upon the sisters. They are doing a good work and particularly the storing of grain is commendable."

President Taylor's remarks on this occasion were quite lengthy and full of wise counsel to the sisters on the various lines of their work, but about the grain he spoke as follows:

"I consider this gathering and storing of wheat as of great importance. I am pleased to find that you have succeeded as well as you have, yet you have not a great deal, considering the size of the Territory, but you will increase. It puts me in mind of the history of Joseph. It took seven years in that day to prepare for the seven years that were to come. We have not any defined time, but we will have to keep pace with our families, which you know are increasing rapidly. If you sisters can help us and succeed in saving wheat for a case of emergency, *it will be one of the greatest acts of statesmanship that could occur.* We have been careless, we did not save our wheat as we should have done, and now if the sisters take heed to these things the men will find out that their wives have been wise in doing this thing according to counsel. I am pleased to see that the young ladies are taking an active part in the work."

Remarks were also made at this meeting about the gathering

and care of the grain by the prominent women present, and the sense of the meeting was that greater exertions should be made the following year, and that the wheat and wheat money should be kept entirely separate from other accounts. Also that the wheat donated should not be taken for building storehouses, but that the brethren should be asked to help in this matter.

In 1878 the sisters were advised to plant and store beans as well as wheat, as they were said to be easily raised and harvested and required less care in preserving them, than any other product. They are said to contain more nutriment than any other food, and mice and weevils are never found among them. The Relief Societies who have land at their disposal, where it is not convenient to raise wheat, were advised to plant beans.

November 23rd, 1878, the annual grain meeting was held, this time in the 14th Ward Assembly Rooms, Chairman Mrs. E. B. Wells presiding. The report this year was 14,535 bushels of wheat, 1,658 pounds of flour, and seven bushels of oats, added to the report of the previous year made a total of 25,000 bushels of grain. At this time thirteen granaries had been completed by the sisters.

November 15th, 1879, the fourth annual grain meeting was held and much of interest about the grain gathering was said by Sisters S. M. Kimball, B. W. Smith, Phebe Woodruff, S. M. Heywood, Sophia Nuttall, Hannah T. King, Prescinda Kimball and others. About this time several settlements sent in reports of granaries built and wheat saved, and gleaned, which had not before reported. At the different stake conferences the sisters received much encouragement from the Presidents of Stakes.

At the Jubilee Conference, April, 1880, the sisters voted to loan the wheat to the Bishops for the poor. On this question the sisters were requested to vote first separately. It was the woman's part of the blessing to the poor in the jubilee year, but the Bishops were the responsible parties and gave receipts therefor, with the promise to return the same quantity of wheat to the sisters' keeping.

After this step the question often arose, "Can the sisters loan the wheat and receive so much on the bushel?"

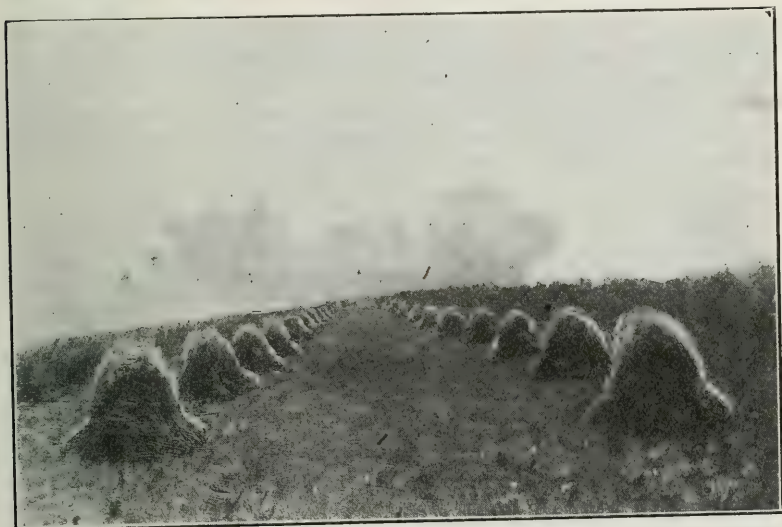
The question was answered editorially in the *Exponent* in this way:

"Providing the transaction is perfectly just and business-like, it might be done and the store increased, but no such counsel has ever been given by *authority*, and were the sisters to pursue this course, some unforeseen need might arise, and the wheat be loaned out just when most needed. The counsel at first given and never recalled, was that the wheat was to be kept stored up until

it was called for by the presiding authority of the Church, and it was not proposed to traffic in it."—Ed. May 15, 1881.

About the time of the organization of the Mutual Improvement Associations, which embraced the societies known as Retrenchment organizations, the storing of the wheat passed entirely under the management of the Relief Society.

The central organization of the Relief Society was effected, or perfected, by President John Taylor, in June, 1880, and our perfect system made this more advisable. Therefore the work of the Central Grain Committee was absorbed by the Relief Society; but each Society was told to have a separate secretary and committee



Painting by John B. Fairbanks, belonging to Dr. and Mrs. C. F. Wilcox
A HARVEST SCENE.

for the grain. This arrangement has since been done away with, and the grain is now classed along with other holdings under the one single organization.

Doubtless owing to the bins having been opened at the Jubilee time and the loaning of the wheat to the brethren for seed, the close care of the grain heretofore maintained was no longer kept, and frequently the sisters were called upon to either loan the wheat or sell it and loan the money to assist in building or repairing ward and stake meeting houses, and for other purposes.

The Relief Society sisters feeling this to be an important trust given them, appealed to the First Presidency for advice, and the result was the following:

"SALT LAKE CITY, July 9th, 1883.

"To the Bishops of the Various Wards:

"Complaints have reached us to the effect that in some of the wards of the territory a disposition has been manifested by some of the Bishops presiding, to take possession of and disburse the wheat which has been collected by the members of the Relief Society.

"This wheat has been collected by the members of this society in the various wards at considerable trouble, and they are the proper custodians thereof, and responsible therefor to the parties from whom it has been obtained.

"No Bishop has any right, because of his authority as a presiding officer in the ward, to take possession of this grain. It belongs to the societies who have collected it, and it is their province to dispose of it, for the purpose for which it has been collected, and it should not be appropriated or disposed of by the Bishop for any other object.

"JOHN TAYLOR,

"GEORGE Q. CANNON,

"JOSEPH F. SMITH,

"First Presidency of the Church of Jesus Christ of Latter-day Saints."

Up to the present time the Relief Society has continued to save grain and build granaries, and our report for the years 1905-6 is as follows:

153,753 bushels and 43 pounds of grain.

15,323 dollars and 7 cents cash.

We have no record of the exact number of granaries, but there are many. Sanpete Stake reports that every ward in that stake owns a granary and they have always had a plentiful supply of wheat.

While up to the present time no universal famine has come upon the land, there have been instances among our own people where the sisters' grain has been the means of preventing suffering. In Parowan Stake, in 1898, and again in 1901, there was a drouth, and the people had no crops. The Relief Society was called upon and opened their granaries and gave out 2,000 bushels of wheat to the people.

Respectfully submitted,

ANNIE WELLS CANNON,

EMILY S. RICHARDS,

REBECCA E. LITTLE,

HARRIET B. HARKER,

Committee.

Give Us this Day Our Daily Bread.

By Alice Merrill Horne.

The bread a family eats, indicates not its wealth nor social standing, but rather, the house-mother's power of discrimination, skill and training. Who shall say that the common people are not the best fed? The best loaf comes from the hands of the best cook, other things being equal, but even the best of cooks must fail, having poor flour.

President Brigham Young set the women to the task of storing grain that we might supply bread in time of famine or pestilence. We are no longer preaching the storing of wheat only for the quantity obtained, but emphasize also the quality of that wheat. Our Government is assisting us, through practical education, to understand our larger duty in this regard. The Government has endowed agricultural schools and experiment stations, published bulletins, provided public lectures and demonstrations, to inform us on vital questions which have a bearing upon our life, health, and especially our home-grown products.

OUR LARGER DUTY—THE BEST LOAF.

We, who are actively engaged in storing Relief Society grain should embrace these opportunities to post ourselves on every phase of the wheat and bread question, so that we may not only know *how to raise the best grain to produce the best flour, to make the best loaf of bread*, but to intelligently devote our influence toward a swift standardization of wheat for the Intermountain States.

CULTURE.

Good bread-making is not merely a matter of education, for the good bread-maker must not only know how, but must take pride in making the best bread. She should have enough experience to discriminate between success and failure, and she should gain technical knowledge in handling her material. This is culture, and culture is gained in more ways than one. Unlike polish, which may be rubbed on as a sort of veneer, culture unfolds from within. The training one gets in understanding the nature of growing things adds largely to the richness of one's æsthetic nature. In fact, every power of discrimination between the good and bad, the fit and unfit, is culture. When a truth is seized by the individual, that is education; but when it is put into use by the individual, and that operation is repeated enough times to form a habit, it becomes that person's second nature. So that habit lies

at the root of culture quite as much as does education. Through education, we learn the enormous destructive power of filth. But after all, cleanliness—comes not so much from the knowledge of the microbe as from personal effort to banish it from our homes. Intelligent application of our knowledge is the main spring of the great labor that keeps things around us sweet and clean.

There is one other great subject on which the question of bread bears, and that is health. Flour consists of five properties—gluten, starch, sugar, fat, and mineral matter. The gluten or protein is the valuable food constituent. It is really the meat in the flour; gluten makes the dough elastic, and the stronger and more elastic the gluten, the better is the flour for bread. The gluten, too, holds the dough together, when gas forms through the action of yeast. The larger the amount of gluten, the more delicious and nutritious is the bread.

A MATTER OF HEALTH.

Good bread will go much further toward body-building than any other kind of food. One pound of bread—costing about 5 cents—will go as far as two pounds of meat—costing from 30 to 40 cents. This is not true of the poor loaf which comes from the soft wheats which carry a low percentage and poor quality of gluten. "Highest in price, but worth the money," is printed on every sack of the best eastern Turkey-red flour; and the legend



From painting by Edwin Evans, belonging to Mr. and Mrs. Heber J. Grant
HARVEST FIELD.

is true,—we are all willing to pay more to get the best bread. To satisfy this growing demand for the best bread, Utah alone imports four hundred carloads of eastern flour annually, there being upwards of 35,000 lbs. to a car. Our Utah millers have become alarmed over this tremendous loss, and are making a great effort to get support from some of the great institutions such as hospitals, hotels, and bakeries, in favor of Utah flour; and in the past two years, by securing the dry-farm Turkey-red wheat for milling, they have succeeded in breaking down the barriers against Utah-Idaho wheat to the extent that they now supply 25% of that good flour. The flour, "highest in price, but worth the money," and this includes our own Turkey-red flour, feels like dry cracker dust. From actual home experience, we have demonstrated that our Turkey-red flour is as good as this best eastern product. Our soft-wheat flour is sold in the South for pastry and cakes, and in other states, such wheat sells for chicken feed.

When we know that Utah, Idaho and Arizona can raise the best wheat in the world, we should determine not to halt that possibility. It can only be done by standardizing the winter dry-farm Turkey-red wheat, the only kind our millers recommend for bread. One variety of wheat, though it may not be the best, is superior to a mixture of varieties; for one portion of dough may be light and ready for baking, while the other portions would still be heavy.

THE RELIEF SOCIETY A FACTOR IN COMMUNITY ADVANCEMENT.

Our scientists, millers, and bakers agree, that the standard wheat must be dry-farm Turkey-red wheat. Our initial step in this movement must be in replacing our stored wheat with this home raised Turkey-red. We will not be content with any short of the best of that product. In selecting wheat for storage, keep in mind that the best Turkey wheat is produced with the least possible moisture. The scientists say that wheat grown without any rain, makes the best flour. For the best results, the grain should be harvested in the dryest weather. Many parts of Idaho are adapted to Turkey-red, and it is from Idaho that Utah millers get most of their hard wheat. Why are Idaho farmers more progressive than Utahns? Utah raises the most foolish crop of wheat—dozens of varieties—while without any extra trouble, or cost, they could unite with Arizona and Idaho, and have the best wheat flour in the world.

If we could buy seed direct from the Dakotas, where Turkey is the one standard wheat, it could help to rapidly establish our bread on a firm basis. Buyers grade their wheat as hard, semi-hard, and macaroni, according to the percentage of gluten, but the Turkey-red brings 5 cents more per bushel than any other. A

practical farmer said yesterday: "Our soft wheats are sold for chicken feed, but are not even recommended for hogs, as it has been demonstrated by experience, that with two hogs weighing exactly the same—the one fed on Turkey-red wheat in a few weeks gained eight pounds over its competitor, and its meat was hard and firm, while that of the other, fed on soft wheats, was flabby and inferior." The Turkey-red wheat should be preferred for a winter wheat because it is harder, much tougher than the soft varieties. It will not winter-kill as do the other wheats when intense cold comes in early winter, before the usual protecting snow blanket has fallen. It is also a great producer. The expert farmer quoted above, last year, raised fifty-three bushels to the acre. He says further, the crop may fall down in yield, but will gain what is lost in weight. The heads are made up of hard, dry kernels, lying close together, the hull is very thin, and the berry, which makes the flour, is extremely large. The dryer the kernel, the more it weighs. Therefore, the dryer the wheat, the greater will be the quantity of flour milled. If this flour pays well in the Dakotas, where their average is less than nine bushels to the acre, what wonderful results could we obtain! Nevada stands first, Utah second, on acreage, and what therefore may we not do with our dryer climate, when this same Turkey-red wheat becomes our standard, as it surely must do eventually, even though the movement be retarded by indifference.

A LITTLE HISTORY.

Turkey-red wheat was brought to Colorado by a sect called Ammites. They came from the shores of the Caspian Sea. A few years only passed before this hard, red grain had created a "furore" in that and surrounding states.

If we are snail-like in our acceptance of this blessing, we cannot blame our own state agricultural colleges in the west. They are the most up-to-date institutions in the United States, and are making herculean efforts to assist us in this standardization.

THE SEED.

Take the best seed available, and subject it to a solution of blue vitriol to destroy any harmful germs. Get expert information from the Utah Agricultural College on how much seed to plant per acre.

Sowing should be in August, September, and October.

THE SOIL.

Plowing may be done in fall or spring. The land should be summer-fallowed. The important thing is to follow each rain

with harrowing, if possible, to form a mulch which conserves the moisture—the hair-like natural ducts, that carry into the air the stored moisture, are thus destroyed. Weeds must not be left to scatter seed on wheat lands.

HARVESTING.

Turkey-red has a slight disadvantage in being a bearded wheat, which makes it disagreeable to handle; especially if the "header" is used in harvesting. But with the combined header and thresher, this unpleasantness is abolished. But with the latter method, a danger lurks—stacked wheat undergoes a sweating. When the grain is taken directly from the field to the bin, this *sweating takes place in the bin*. Millers turn over their wheat at least once a month to avert disaster from dampness, with consequent fermentation, mold, or sprouting. They throw in dry, slacked lime, to guard against infection from wheat weevil. More Relief Society wheat has been destroyed from such causes than most of us are willing to admit. Great precaution should be taken for the protection of Relief Society wheat, by replacing every bushel, at least once in two years. "I would recommend," says a practical miller, "a change of wheat every year." Of course, this should not be done before the succeeding crop is assured. The changing of the wheat annually will not only provide a better quality in stock, but will pay as a financial venture, for the Society could arrange to buy when the price is low, and sell when the price is high.

DIRECTIONS FOR STORAGE.

First, last and always, only Turkey-red winter wheat should be stored. Suggestions:

1. Change wheat at least every other year.
2. Choose all of the wheat from one field.
3. Get the few best acres in one field.
4. Select the wheat that is raised and harvested in the dryest weather. Keep your bins dry.
5. If possible, place the wheat in an elevator, or in a steel bin which can be bought with a capacity of about one thousand bushels.
6. Turn the wheat over often to prevent fermentation, etc.
7. Throw dry lime in the bins when necessary.

To accomplish all this and store your wheat, you may have to barter and exchange your grain, but when the farmers understand that your effort is to standardize the grain, they will gladly aid you. If you follow these suggestions intelligently, you will not be disappointed with a large shrinkage of your store.

SUMMARY OF REPORT OF THE WHEAT COMMITTEE. 1914.

General Board of the Relief Society, 1914.

The Utah Agricultural College professors agree that Turkey-red is the wheat par excellence in protein qualities and is a great yielder. The Lofthouse and Koford wheats are also excellent varieties, and among dry farmers we find some who prefer one or the other of these wheats to that of Turkey-red; Gold Cain also has many friends.

All things considered, however, it cannot be denied that the Turkey-red variety is superior in protein contents; it yields 36.8 per cent against 32.5 for Lofthouse and 31.5 for Koford.

The superintendent of Nephi experiment farm gives the following cost of producing wheat on dry farm lands in three counties of Utah:

Utah	30 bushels	\$5.60 per acre
Box Elder	25 bushels	5.47 per acre
Cache	27 bushels	5.35 per acre
Cache	24.6 bushels	5.95 per acre
Utah	7,000,000 bushels, average	29.2 bushels per acre
Nevada	1,000,000 bushels, average	30.7 bushels per acre

Average wheat yield per acre of the United States, 15.1 bushels.

Utah ships into the states about 400 cars of flour per year. She exports about 40 per cent of the wheat raised.

The United States produced the largest crop of wheat in 1913—763,000,000 bushels; 1914—892,000,000 bushels.

All wheat is tested, the amount of gluten it contains determines the price—it runs from 17 to 40 per cent; the average is about 25 per cent.

Wheat seed should be changed once in two years.

Where there are no local facilities for storing wheat with safety, arrangements may be made with the Presiding Bishopric.

MRS. E. B. WELLS, Chairman,
MRS. ELIZABETH C. CRISMON,
MRS. EMILY S. RICHARDS,
MRS. ALICE M. HORNE,
MRS. IDA S. DUSENBERRY,
MRS. CARRIE S. THOMAS.
Grain Committee.

Wheat Values.

By Prof. F. R. Arnold, Utah Agricultural College.

Wheat has many values. From time immemorial it has furnished us with the staff of life. In the opening years of this century the growing and marketing of wheat furnished Mr. Frank Norris with an epic background for two of the best American novels ever written, *The Octopus* and *The Pit*. And here in the State of Utah wheat has a sentimental and economic value that it acquires nowhere else. The 200,000 bushels stored by the women of the Relief Society in their granaries throughout the state, constitute a community reserve force that should be a source of no small pride to the prudent housewives who have amassed so much wealth through the slow years. This wheat reserve means first to them the trust reposed in them by President Brigham Young. "I want the sisters to save the wheat," he said. "They are the careful housewives. The men would speculate with it." And so the sisters began working faithfully to save the wheat against a time of famine. Every year the famine specter has grown less terrible and threatening but still the saving is going on. In Paradise this year every woman gave a bushel. In Wells-ville alone, they now have 4,000 bushels in reserve. Every one who sees the granaries of the wards must think of the loving labor and prudent foresight that have made them possible, since in pioneer times the sisters would often go gleaning themselves to get the precious grain for the store house.

Many people argue nowadays that all these stored-up bushels of wheat are just so much unproductive capital. These 200,000 bushels would suffice to plant an equal number of irrigated acres. They would seed twice that number of dry-farm acres, that is, one-fifth of the 2,000,000 undeveloped dry-farm acres of the state. And as dry-farm wheat may produce as high as 62 bushels to the acre, the increase of the Relief Society capital might easily be higher than 1,000 per cent. These economical people also say that war times will soon bring dollar wheat and therefore the Relief Societies have a capital of \$200,000, which at six per cent could easily bring in \$12,000 yearly for the poor, leaving the capital untouched.

All of this is perfectly feasible, but the would-be manipulators of the Relief reserves forget that every business needs a reserve, that Utah communities are business propositions and find in the Relief Society granaries a community fund, a protective fund that is of inestimable value against possible evils. Wheat is not always so easy to come by in spite of the ever multiplying railroads and the ever increasing wheat acreage in the United States and in

Canada. One summer, six or seven years ago, a Jewish wheat buyer from Boise came into Cache Valley. It was just before the summer harvest and wheat was unpurchasable in Boise. He was surprised to find that the elevators in Cache Valley had wheat in plenty, and when he found they were holding it for the Relief Societies, he exclaimed in genuine extra-Zionist ignorance, "What are Relief Societies?" And on being enlightened, he declared, "They are the grandest institution that ever was. I wish we had them in Boise." And now every time he meets a certain Cache Valley miller he inquires respectfully about the well being and storage conditions of the Relief Societies. Just now he would find no Relief wheat in the elevators, for the order has gone forth for each Society to withdraw its wheat from all possible speculation in the elevators and to guard it carefully in its own ward granary against any possible famine that may result from the European war. In past years it has been found more convenient to handle the grain in the elevators than in the ward granaries, as the wheat has to be "renewed" every two or three years, that is, replaced by fresh grain. In this way the Societies have often sold grain for seed to poor or improvident members of the community but have usually received their wheat back at harvest time with a peck interest per bushel.

Thus there is a certain part of the Utah grain which never gets into the grain exchanges of the eastern cities such as Minneapolis and Chicago, for the marketing of wheat is perfectly organized and in no other commodity does the middleman make so little profit. These big exchanges are like banks. Wheat is always there and buyers prefer to deal with them rather than with the farmer as the exchange assumes all risks and responsibilities. They do permit dealing in futures which the United States government looks upon as legitimate exercise of human ingenuity, leaving it to the members of the exchange to guard against the excessive manipulating and cornering of grain by any one member. In most exchanges the majority of the members do not sanction such dealings as they themselves buy grain much as they would buy real estate and wait for a natural, legitimate demand to advance the price.

These exchanges get daily and hourly grain news from all over the world, all of which forms a basis for prices, but it is safe to say that the wheat of the Relief Societies never forms part of the business data of the speculative wheat buying world. Guarded by spiritual protection and by the thrifty economy which has always characterized the men and women of Utah, this wheat reserve is a permanent, increasing guarantee against famine and want, and is also of incalculable value in keeping up that serene peace of mind which comes only to those who know that their future is safe.

Genealogy.

In answer to the circular letter sent out by the Genealogical Committee of the General Board, we have received some interesting and suggestive reports. Chief among them is the report from Provo, Utah, which is so excellent and brief that we print it herewith entirely. The Genealogical Committee of that stake, which has been engaged in the cause for several years, has certainly done a remarkable work in this direction. The Committee consisted of Sister Nellie Taylor, Sister Fanny McLain, Sister Inez Knight Allen, and Sister Hickman. There is a new Chairman appointed, as will be seen by the letter sent from that stake.

San Luis, Snowflake, Maricopa Stakes.

From San Luis, Snowflake, and Maricopa stakes come excellent reports, considering the distance these stakes are located from headquarters.

Mrs. Maria J. Harrison, of Manassa, San Luis stake, tells us that the chief work done by this stake along this line, has been to prepare individual records. No excursions, of course, have been taken to any temple, but they have followed the lessons in the *Bulletin*, and their principal success has been in awakening an interest in the Society for genealogical work. Sister Harrison reports the need of a teacher to give instructions in that distant stake.

In Snowflake stake, Sister Lulu J. Smith says that they have followed the *Bulletin* lessons very carefully, in every ward, except in the Society which has a number of members who do not belong to the Church. We might suggest to Sister Smith that if the non-members are like most people in the world, they would work harder at genealogy than our own people do. This stake also feels the need of a competent teacher.

The Maricopa stake is reported by President Mamie Clark, and Sister Clark has much the same things to say that the other Arizona stakes have said. She remarks that she feels herself that the work is very essential, and that it is a vital part of our religion, but that there is a very small percentage of our sisters writing genealogical records in that stake. We have suggested to all of these stakes that they unite in sending a request to the Genealogical Society of Utah for a good teacher, which would not cost the Relief Society anything, as the Genealogical Society would bear that expense, except for the entertainment of the teacher when in the different stakes. In this way, splendid results can be obtained, and these distant stakes can be reached with a minimum expense to the Genealogical Society itself.

We will give other reports as they come into this office from time to time.

PROVO, UTAH, DEC. 5, 1914.

Utah Stake.

DEAR SISTERS: A committee of three members has been appointed in each ward to carry on the genealogical work. These three members from each of twenty-one wards in our Stake meet in a separate section on our Union Meeting day (the second Sunday each month). At this Union Meeting the lesson for the month is presented by the Stake Committee, and is later presented in the ward by the Ward Committee.

We have succeeded in getting good workers, the majority of whom are young women. We need and must have older sisters to preserve the spirit of the work; but younger women are better adapted to the detail work necessary in record keeping. Our greatest difficulty is to get more interested in this line of study, although this department averages well with the others.

We have emphasized the family record. We believe in going from the known to the unknown, and if people will arrange what they know, and have it in proper order they have a starting point from which to trace new data.

We have in the last year sold and assisted in beginning four hundred and twenty-five of the McAllister Records, and at our monthly Union Meeting a formal report from each ward is given. This report gives the membership, the attendance, whether increase or decrease, the subject discussed, the records being handled, and anything special done in each ward.

Our greatest success has been our excursions to the Temple. These have not been regular, so far, a special date being set each time. We have limited each ward to six people for endowment work, with twenty baptisms for the dead, and sometimes it has run over this number. In the last year we have had three excursions to the Temple. Endowment work has been done for four hundred. There have been thirty living families sealed, wives to husbands, and children to parents. The following is the report from one ward: baptisms, two hundred thirty-six; endowments, seventy; sealing, forty, sealing children to parents forty-two. On these excursions the Stake Committee receives all records, and gives out the tickets for the names of the dead, so that individuals go at once to the Meeting Room, and no time is lost in the Recorder's Office at the Temple.

Respectfully,

OLIVE S. BEAN, Chairman.

Clothing for Women.

Underwear and Corsets.

The Two Sarahs.

Why do we wear underwear?

As a protection and covering for our bodies.

Pure, clean, white underwear is truly an expression of refinement of the highest type, for, "cleanliness is next to godliness." And it should be the pride of every woman's heart to have the garments which are hidden just what they should be.

The one-piece garment is most generally worn by us, and should be considered as the most important of all our wearing apparel, and must not be mutilated or changed in any way. Hence, there is a two-fold reason why the purchase of it and the care we take of it should receive our special attention. Cotton is preferable for this garment. The person is fortunate, indeed, who does not have to wear all-wool garments, because of the shrinking qualities of wool when laundered. The cotton ones can be scalded and made perfectly sanitary.

The undergarment worn during the day should be removed at night, thoroughly aired and made fresh for the next day, thus removing all chance of unpleasant odor.

The skin contains between two and three million pores, all throwing off waste material—two pounds or more a day. By sleeping in the under garments we have worn all day, we absorb into the blood at night all that the skin has worked hard to throw off during the day.

In speaking of proper clothing for our protection, a prominent physician was heard to remark that the result of the prevailing fashion among our girls, of being so thinly clad, would be a financial benefit to the doctor, but oh, what a tragedy for the girl. And he asked, "Why don't the mothers assert their rights, take a strong, united stand, and see to it that their daughters dress in keeping with the season, climate and altitude." "If they don't," he said, "the answer to the cry of where are the girls of yesterday will be, they are in the hospital or the cemetery."

For our daughters, no article of underwear surpasses in beauty and comfort the combination suit of corset-cover and skirt.

For our mothers, the old-fashioned chemise is a very essential article of clothing for women. The high-necked corset cover with the lace or embroidered yoke is quite the thing for women who have been in the Temple to wear.

We will find it economical to buy the daisy outing flannel for

night gowns; five yards is the amount needed for one gown, and pink is the best color, for it stands the laundering better than blue. Line the yoke with bleach; it wears better.

Black woolen tights are a great protection in winter. Slip a piece of elastic through the band for convenience. With this garment, one underskirt is all that is required. A good quality of sateen with silk ruffles make a durable and economical petticoat.

Launder your old dress skirts; they make good underskirts, when mended and cleaned, and are neat and economical for the house dress.

Buy a good grade of hose for the different seasons. Keep them well darned and gartered. Nothing else wears like the old-fashioned hand-knitted stockings made of Germantown wool, like our mothers made for the father and son.

An important part of the woman's wardrobe is the corset, or underwaist. Again, I will say, the best is the cheapest; they keep their shape, and can be laundered. For the stout woman the long corset is the most desirable. Medium high bust is a support, as well as a protection. Keep on hand two pairs; one for the house and the other for dress occasions.

The large waist being in vogue, the modern corset is less injurious than the old style. The Goodwin make is comfortable for the stout woman. Many wear the H. & W. corset waist; also, the waist girdles often take the place of the corset. Some use heavy canton flannel underwaists, well boned, for the house, which gives a neat appearance, and they are economical and comfortable.

Don't waste money on underwear. Good sense should characterize our choice and use of clothing. Use good material, have your sewing well done, and prettily trimmed, but avoid extravagance and useless expenditure in this as in all other parts of your wardrobe.

DAIRYMEN SUFFER HEAVY LOSS IN MILK BOTTLES.

Thousands of dollars are lost annually by dairymen through the non-return of milk bottles left with patrons, according to statistics compiled by the Department of Agriculture. In one city alone, in the space of three years, 1,500,000 bottles were rescued from municipal dumps by a milk-bottle clearing house. The average bottle, it is claimed, makes $22\frac{1}{2}$ trips before it is lost, which, at a price of $3\frac{1}{2}$ cents per bottle, would mean a yearly loss of \$5,575 to the dairyman delivering milk to 10,000 customers a day. It is contended that in reality only a few of the bottles are broken, the greater number of them being thrown into ash barrels by persons ignorant of their value.

A Prince of Ur.

Homespun.

CHAPTER I (CONTINUED).

As if disdaining to remind his kinsman that he had answered but one portion of his inquiry, the Prince gave signal, and the cavalcade dismounted in the courtyard, and at once there was a medley of confusion as the babble of tongues was unloosed by the absence of their masters. As the Prince turned in the glowing sunlight to gaze about him, his eyes caught the gleam of a bronze figure squatting on a stone pedestal at the entrance to the arsenal. With quick but unhurried steps he gained the spot and gazed in unmixed astonishment upon the huge figure of an Assyrian god, his great shape carved with infinite art, his feet squarely set, his massive arms clasping the lion of the royal Assyrian insignia, the tightly-curved hair and long beard surmounted with the crown of authority. It was indeed the image of Nimrod, rudely lined, and clad in the armor of the Chaldean vesture.

"Bring the Lord Mardan to me," commanded Abram; and as that graceful youth salaamed before him, he asked, tensely:

"What is the meaning of this graven image of the king of the earth?"

"Nothing more and naught less than it seems. It is a graceful compliment from the Captain of the Kings' hosts to the King himself."

"Abram looked keenly in the glowing sunlight at the face of Mardan; but so frank and candid a glance of good-will shone from the prominent blue eye that the Prince was again disarmed. With another salute, the kinsmen parted, and with an imperceptible shrug of his elegant shoulders, towards the retreating back of the Prince, Mardan sped away.

At that moment the temple bells in the far eastern portion of the city rang out shrilly and musically. Instantly, the inner gates of the palace were thrown wide and from the gardens there streamed a mass of worshipful attendants, officials, and slaves, who bowed as one person first to the great bronze statue of Nimrod, or Merodach, in the center of the courtyard, then rising, they began the morning hymn of praise to the Lord of the Silver Light, and the crowd divided into twelve orderly portions to prostrate themselves at the feet of the twelve gods within the garden enclosure, which now burst upon the sight of Abram with sudden force, as the garden gates were flung wide. He saw and he understood.

The choirs sang or chanted:

“Lord of the alabaster house, the lord duly returning,
The awarder of kingdoms, thy crescent mighty horned,
Who raises himself by humbling the proud—
The doom-dealer, shining with rounded orb—”

With each phrase, the multitude swayed, rose and bowed again, rearing excited faces and tossing arms to the gods before which they bowed in abject worship.

Stunned, horrified, beyond immediate speech, the Prince heard the distant booming of the temple bells, and over his spirit there floated the indescribable incense of swinging censurs as a procession of robed priests, with Mardan marching gravely at their head, filled the foreground of this strange picture with a weird, sensuous pagan beauty. There was no time for argument. With one bound, the Prince was towering above them all as he swung up to the throne platform in the inner porch.

“Cease this mumming. Depart to your homes, men of Terah, priests after the order of Melchizedek. I, even I, the Prince of Ur, and ruler of this city—in Terah’s absence—I command you to cease. Where are my chiefs; seize these priests, these leaders of this pagan rite, bring them to me for instant sentence. I, even I, have returned to the house of my fathers.”

Instantly, there was a wild hubbub of cries, clashing of swords, curses, the screams of women, and the hoarse commands of the shepherd soldiery as they took under arrest the priestly leaders. Verily, it was time that Abram should return to the home of his father. In the confusion, Mardan escaped.

(To be continued.)

A COMBINATION GAS AND FIRELESS COOKER.

The convenience and economy of the fireless cooker has stimulated inventors to combine in one range, the apparatus for first cooking the food, and heating a retaining compartment, and then, by heavily insulated walls, conserving the heat until the operation is completed. A gas range has been patented which unites these functions in an ingenious manner. One compartment is arranged with gas burners above and below, the heat from which is directed upon thick walls whose outer covering is asbestos or similar non-conducting material. While these burners are turned on, the ventilators are open, and the products of combustion pass out and into the chimney. When the gas is turned off, the ventilators are automatically closed, retaining in the chamber, which now becomes a fireless cooker, all the heat of the previous combustion.—Popular Mechanics Magazine.

Current Topics.

By James H. Anderson.

NATIONAL.

Stimulants in National Affairs.—At a convention of representatives of life insurance companies held in New York, December 10, it was shown by carefully collated statistics that habitual users of alcoholic beverages, even to a so-called moderate extent, shortened their lives materially by the habit. Notwithstanding this additional warning to the whisky-tippers, and to others who cultivate like injurious habits, such as do the cigarette and drug fiends, a widely developed human depravity seems to lead most of them along the same suicidal route, either secretly or openly, as opportunity affords. Careful training in youth to antagonize those bad habits has proved thus far to be the most effective weapon in destroying this downward tendency. A young man strong in moral habits seldom becomes an old man weakling therein.

Panama Canal.—Col. Goethals, American governor of the Panama Canal zone, asked the national authorities at Washington to send three torpedo-boat destroyers to the canal at once, to protect its neutrality. If the United States would protect the neutrality of the Panama Canal a larger naval force than this country now has at its command, for this purpose, will be necessary in times of hostilities between other warring nations whose situation may be such that a disregard of that neutrality might be of advantage to them.

R. R. Increase.—Leading government officials are expressing the view that an increase of five per cent in railway rates, granted by the United States Interstate Commerce Commission, will do much to revive business conditions throughout the country; this is a concession of business depression heretofore grudgingly admitted.

Mexican Affairs.—Mexican contempt for the United States has been in greater evidence than ever since the formal protests against firing across the American border at Naco, Arizona, were filed with the chiefs of the contending Mexican factions. From present indications, promising alternately quiet and disquiet between the two countries, there is being developed a strong probability that matters will drift along with uncertainty until actual war will threaten seriously before the end of 1915.

Our Preparation for War.—Discussion of the prepared-

ness of the United States for war has been occupying much public attention of late. There is no doubt that this nation is illy-prepared for a death-struggle with any other great nation; neither does there appear to be any particular possible need for such a struggle. A kind Providence has fortified the United States against all other nations to a very great extent, by its location in the middle of the North American continent, stretching from "eastern shore to western sea." A strong growth of militarism in the United States might readily become an internecine menace. Predominance in the arts of peace rather than in the art of war, is vital to the security of the great American Republic; although a fair degree of preparedness for war's emergency cannot be neglected with safety.

INTERNATIONAL.

The European War.—A truce between the warring nations for Christmas-time would have been a most desirable accomplishment, if there had been any possibility of prolonging it into a lasting peace; but the mere cessation of hostilities for Christmas festivities, then a resumption after the holidays of the murderous work of war, would have savored strongly of the ridiculous.

Egypt of Today.—Great Britain's establishment of a protectorate over Egypt and the Soudan is a further extension of the prophecy of Ezekiel made twenty-five centuries ago and in evidence by actual conditions in the land of the Nile, *viz.*: That idols and images should be eliminated and there should be "no more a prince of the land of Egypt." Under Turkish rule, and for centuries prior thereto, idolatry had been suppressed and princes of other nations had ruled Egypt. Now that the Briton has taken hold thereof, the continuance of this condition is made more apparently permanent than ever. In connection with this event, it would not be surprising if Palestine should become a British colony as one outcome of the present European war, instead of being a province of Turkey whose doom as a nation of special influence seems to have been sealed. Lord Beaconsfield's dream of Britain being in possession of the Syrian coast, along the eastern limits of the Mediterranean northward from the Suez canal, seems about to be realized, since, in addition to the Soudan and Egypt, Great Britain has taken possession, within the past month, of the greater part of the Sinaitic peninsula, including the Wilderness of the Wanderings. With the Holy Land under British sovereignty, Jerusalem still would be "trodden down of the Gentiles," yet would experience a much longer stride toward its successful re-occupation by the house of Judah than it has known at any one time since the days of the Cæsars.

Home Gardening.

"There is seed-time and harvest time;" and now is the time to prepare for seed-time. It is very important that you have good seeds to plant. It is the poorest and cheapest economy in the world to plant poor seeds and expect good results in return. Therefore, let us say to you once more, buy the very best seeds on the market. If you have not saved seeds from your own gardens, write at once to some reputable house, get a catalogue and order from them, or some one whom you know to be reliable. By forming neighborhood clubs, you will be able to order a greater variety of seeds, and also secure better prices, because of buying in much larger quantities.

In each town or village, there is usually more than one who have made a study of plant life, and can be of great assistance in recommending to you the kinds of flowers and vegetables most suitable for your own climate and soil; also by referring to the bulletins sent you last year.

We wish we could cause sufficient enthusiasm in each section of the country to have a public gathering called to consider the best methods to adopt in securing and utilizing all vacant property, in city or towns. Then, plan to have all this property cultivated, planting either vegetables or flowers, thus creating a spirit of work and pride with the town boys and girls; give them something to occupy their minds and teach them the value of home grown vegetables, and let them realize a very substantial income from a well-tended, cultivated plot of ground. They may be able to supply the town hotel with fresh onions, radishes, beets, carrots, lettuce, etc. Put in a few rows of parsley, early pepper cress, English chives, etc. All these things are hardy and can be planted early and will bring good prices. We often hear the question, "What can I do to earn a few dollars?" We think we can help you to solve this question by our suggestions in this lesson. We must not forget that flowers, too, play a very important part in our garden work to be planned by father and mother, the work executed by brother, and the products of their labor cooked and cared for by sister, thus securing the co-operative assistance from each member of the household, all interested in one common cause, and working for better conditions for the individual, home and town.

There are hundreds of women bread-winners who earn money by growing vegetables and flowers to sell. They make it pay, why can't we?

We recommend to our patrons and readers, Circular No. 16, prepared by the Utah Agricultural College, on "Better Seeds," furnished free on application.

Notes from the Field.

Northern States Mission.

"There are nine organized Relief Societies and eight Mothers' Classes in our mission," writes Sister Mary Smith Ellsworth. "We organized the Mothers' Class at Roseland into a Relief Society, October 29; and on November 8, the Mothers' Classes at Minneapolis and St. Paul, were organized into a Relief Society. There are 156 members in the Relief Society and about the same number in the Mothers' Classes, with an average attendance of 80 per cent.

"In the Chicago Relief Society we have total cash on hand, \$113; received during the year 1914, \$22.35; disbursements for charity during the year, \$22.31. One hundred dollars of this amount is in the Zion's Savings & Trust Company, \$13.90 is held in the treasury here.

"At Flint, Michigan, during 1914: cash received, \$24.24; disbursed for charity and books, \$14.36, leaving \$9.88 in the treasury. They have also 60 quarts of fruit canned and kept in the Society. They have given clothes made over from adult clothes donated by the sisters and one quilt to the poor.

"Winnipeg, Canada, cash on hand, January 1914: \$18.41; income from donations and the sale of goods, \$48.90; disbursements for charity, \$13; \$16 for material; cash on hand, \$38.14. Besides this they have given to the poor, 4 children's dresses, 1 shirt waist, 10 infant dresses, 24 babies' napkins, 1 night robe, 30 garments made, sold and money not collected, 70 yards material on hand, 11 shirt waists made, 8 aprons, 2 knitted woolen skirts, 1 quilt.

"The sisters of Winnipeg were preparing for a bazaar, but when war came they dropped all work and study and devoted one-half day each week making hospital shirts for the wounded soldiers; also knitting armlets and socks. The material for this is furnished them by the Industrial Bureau of Winnipeg, and they have become quite well known for the good work they are doing, having completed several dozens of shirts up-to-date. One lady who had never attended a 'Mormon' service, hearing of them, sent to have six shirts cut out by the Relief Society sisters which she took home and made.

"Throughout the entire mission, we have studied the Genealogical lesson taking the family records chiefly during this past year, but in the last two or three months we have tried to push the regular genealogy work. In connection with the work in family records, we have followed the *Parent and Child*, outlined

by the Sunday School, and it has been a great power for good in every class where it has been studied.

"Sisters Bertha Pearson and Zelda Kirkham, at St. Paul; Sisters Tirza Hanson and Fern Green, at Minneapolis; Lucy Baker and Olive Owen, at Springfield; Flora Meyerhoffer and Vera North, at Decatur; Mary Parker and Margaret Meldrum, at Roseland; Cora Boyce and Emma Anderson, at Logan Square; Lua Linton and Delia Peterson, at Indianapolis; Martha E. Bitter and Jane Smith, at Peoria; Elizabeth Berg and Alice Laws, at Detroit, all send in excellent reports of the good that has been accomplished by the Mothers' Classes which they are conducting.

"In Minnesota, since they have commenced the study of genealogy, one sister has obtained 100 names, and all of the sisters have secured from twenty to thirty each. Besides this, every one has prepared a family record, and some of the best testimony meetings that I have ever attended have been held in these two cities where they have opened their hearts to this work. One sister, who seemed to feel it was impossible to make a start, was one day cleaning in her attic, and in an old trunk discovered letters that gave her the genealogy of her grandparents. In these two cities the only officer that they had was a secretary of each Mothers' Class. These two sisters, during the year, have never missed one meeting and have always been well prepared with their work. They meet once each week. The meetings have been conducted in the homes of friends as much as possible, and these friends were urged to invite their neighbors to attend the class. Two sisters have been baptized this year resulting from having the meetings held in their homes.

"Of the lesson in the outline called, 'Beauties of Motherhood,' one sister made this statement: 'If I had been taught this lesson in my younger days, what a world of sorrow and regret I could have spared myself!'

"Sister Bertha Pearson has been a great help to the sisters of these two cities. In her ward, the privilege was given all the girls to study genealogy under the direction of Sister Anna Piercy, but only a few accepted. They felt it was the duty of the older members, but I cannot tell you how much good has been accomplished through Sister Pearson's efforts, and it came to me while visiting there how little we realize how the Lord will open up the way to use us if we but qualify ourselves to be made use of.

"In Springfield and Peoria several members have joined the Church by first becoming interested in the Mothers' Class. Sisters Bitter and Smith were given the privilege of speaking at a lodge meeting through one of the members who came to their Mothers' Class, and made many friends by having this experience. The Mothers' Classes are conducted exactly as we conduct our Relief Society.

"Everywhere I have had the privilege of visiting, the sisters have seemed thankful and happy for the visit, and seem willing to do all that we ask of them. They appreciate very much being organized into Societies and enjoy having something definite to work to. Since October 15, Relief Societies have been organized in Roseland, St. Paul, Minneapolis, Grand Rapids, Springfield, Evansville, Indianapolis, and Peoria, and the organizations at Milwaukee, Winnipeg and Bloomington have been visited and the Bloomington society reorganized.

"Every Society that I have visited is doing good work—just as good as any at home, I believe. They are all studying, at least one afternoon or evening each week, and in most places one afternoon a month is devoted either to sewing, fancy work or, in the summer months, to taking care of fruit, pickles, etc.

"I want to impress upon my sisters at home the great blessings that our Father has given to us. This General Board of the Relief Society has done nobly and well in giving us the beautiful outline contained in the *Bulletin*. The *Bulletin* carried with it the true spirit of the restored gospel of Jesus Christ. It has opened my mind to many beautiful truths. It has brought peace, comfort and joy to dozens of honest-hearted sisters of the Northern States Mission, and it will be a blessing in the homes of all who will read it with a prayerful heart and follow the inspiration received therefrom. I know that the sisters of the General Board have been called of God to this work. May we give them our earnest and honest support in this great work. May our Father bless them and give them power to teach the truths of the Gospel of Jesus Christ."

"MARY SMITH ELLSWORTH,

"Chicago, Ill., Dec. 15, 1914."

CEMENT CASKS KEEP WATER COOL WITHOUT ICE.

In semiarid regions natives supply themselves with cool water through the use of porous earthen urns which are placed where they are shielded from the sun's rays and at the same time exposed to the action of the breezes. The moisture penetrating through the jars and accumulating on the exterior is evaporated rapidly by the hot winds, and the water within cooled. An adaptation of the same principle is a concrete water tank which may be used conveniently in places where ice is difficult to procure. Because ordinary concrete is porous it serves in this capacity just the same as if it were earthenware. Such a container is particularly suited for use on long golf courses and in harvest fields.

EDITORIAL

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Motto—Charity Never Faileth.

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RELIEF SOCIETY MAGAZINE

Editor.....	SUSA YOUNG GATES
Business Manager.....	JANETTE A. HYDE
Assistant Manager.....	AMY BROWN LYMAN
Room 29, Bishop's Building, Salt Lake City, Utah.	

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No. 2.

There is no one fact more deeply impressed upon the mind of a philosopher than the combined independence and helplessness of man. His will and his partial control of the forces about him, makes him supremely independent of most earthly conditions; while his natural human limitations make him blindly dependent upon his fellow men and upon the natural forces around him. He can do many great and marvelous things—build ships, fly in the air, and speak around the earth, and yet, how helpless he is to prevent death or disaster which come to his enterprises by the flit of an eye-lash, or the point of a bodkin.

We are told by James (5:16, 17) that "the effectual, fervent prayer of a righteous man availeth much."

Divine The power of Elias with the heavens was so great,
Aid to that through one sincere prayer, rain ceased for
Man. three years; and through his second appeal, the earth was visited plentifully by the rains of heaven.

The power of faith is not always manifested in a sudden response to ardent prayer; it is more often shown in the persistent clinging to that prayer, until the desire shall have plowed its deep channel through the convolutions of the human brain,

thus becoming a part of the individual. Such persisting faith makes a pathway over which the desired object may travel from heaven to earth. Such was the powerful faith of Joseph, who was sold into Egypt, and Pharaoh believed him through seven years of plenty.

How much greater the faith and endurance of one frail woman of modern times have been in the mission of Grain Saving, which was given to President Emmeline B. Wells by Brigham Young over forty years ago!

It is not so much that the Relief Society has saved millions of bushels of grain in the last forty years; nor that the

The Lesson Taught. California sufferers, the Chinese starving millions, and our own poor were aided in times of want by this wonderful movement; it is not so much that one tender-hearted woman has proved to God and man that she can exercise persistent faith through a long life of disheartening conditions and through years of struggle and sacrifice; it is not that women have gleaned and saved, have bought and sold, have listened and obeyed; nay, it is all these combined which make of the Grain-saving Movement one of the most unique enterprises in this Church. In saving grain, many a woman has saved her own soul through thrift and obedience to the Priesthood. Little children have been taught lessons, not only of thrift and economy, but that larger lesson of obedience to counsel which has grown out of the obedience of mother to the Relief Society President, of Relief Society President to the Prophet of the Lord, and in and through this the obedience of the child to the mother, and of the wife to the husband.

We may count the bushels of grain. We may number the years, we may value the wheat in terms of money and weight, but who shall estimate the power and glory of this matchless mission to President Emmeline B. Wells, and her associates, in the Relief Society of this Church? Hats off, ye men, everywhere; stand with bowed heads, ye women, while the little children crowd about your knees to listen in reverent awe to the simple story of a woman who went out harvesting, to glean and to save the wheat that the poor might be fed, and the people learn obedience.

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

LESSON II—THE LAW OF FAITH.

- (a) Faith the First Requirement.
- (b) Faith is the Foundation of All Righteousness.
- (c) The Component Parts of Faith.
- (d) Faith Must be Genuine.

QUESTIONS.

Which is more important, faith or works?
What can you say of the Lectures on Faith in the Doctrine and Covenants?
Recite the parable of the mustard seed.
What is the difference between credulity and faith?
What relation does hope sustain to faith?
What can you say of belief?
What is the difference between faith and knowledge?
What constitutes genuine faith?
Repeat the Articles of Faith.

THE FIRST REQUIREMENT.—Faith, not repentance, is the first requirement of the Gospel. The probable reason why Peter omitted to mention faith at that time, was because he perceived that the multitude already had faith, already believed what he had told them of the crucified Redeemer. Had it been otherwise, they would not have been “pricked in their heart,” and would not have anxiously inquired, “What shall we do?” Belief was the first requirement made by the Savior, through his chosen twelve, when he sent them “into all the world” to “preach the gospel to every creature” (Mark 16:16). He declared salvation dependent on faith and works: “He that believeth and is baptized shall be saved, and he that believeth not shall be damned.” For faith is shown by works (James 2:18), and each is dead without the other.

THE FOUNDATION OF ALL RIGHTEOUSNESS.—Faith, according to the Doctrine and Covenants, is “the first principle in revealed

religion, and the foundation of all righteousness." There are few things more lucid in our literature than the Lectures on Faith which form the fore part of that sacred volume—one of the four doctrinal standards of the Church; the other three being the Bible, the Book of Mormon, and the Pearl of Great Price. (Read Doc. and Cov., Lectures I and II.)

FAITH FUNDAMENTAL.—God made faith the first principle of the gospel, because that is its proper place. It is the bottom round in the ladder of salvation, the first step in the stairway to perfection. "All things are possible to them that believe."

"AS A GRAIN OF MUSTARD SEED."—When the Savior spoke of the faith that "removes mountains," he was not measuring, either satirically or hyperbolically, the quantity of the faith by the size of the mustard seed. He probably meant that if man would obey the divine law given for his government, as faithfully as the mustard seed obeys the divine law given for its government, he would have infinitely more power than he now possesses. How difficult it seems for man, "the noblest work of God," to live in obedience to the highest principles revealed from heaven for his guidance. Yet the earth, we are told, "abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law" (Doc. and Cov., 88:25).

FAITH AND CREDULITY.—Faith, in its incipient stages, may resemble at times mere credulity. The untutored savage who was told by one of the early settlers of New England that if he planted grass seed it would produce gunpowder, believed it, not yet having learned that the white man would lie. He therefore parted with his valuable furs, in exchange for some of the seed, showing that he had faith in the settler's word. But it did not bring the desired result. Faith, to be effectual, must be based upon truth, and though higher than reason, must have a reasonable foundation. The spirit of truth must inspire it. This was not the case with the poor, misguided Indian; he trusted in a falsehood and was deceived. But some good came of it. He ascertained the falsity of the settler's statement. His faith induced him to plant the seed, and though it did not produce gunpowder—that being contrary to its nature—it produced a growth of grass—and a wiser Indian.

POSSIBILITIES OF FAITH.—Had the Indian's faith been properly founded—had it been a perfect faith, intelligent, rational, heaven-inspired, he could have produced gunpowder or any other commodity from the all-containing elements around him; and that, too, without planting a seed or employing an ordinary process of manufacture. The turning of water into wine, the miraculous feeding of the multitude, the walking upon the waves, the healing of the sick, the raising of the dead, and other wonderful works wrought by the Savior, the apostles, and the ancient prophets—

what were they but manifestations of an all-powerful faith, to possess which is to have the power to remove mountains—without picks and shovels, my skeptical Unitarian to the contrary notwithstanding. Such a faith is not mere credulity; it is a divine energy, operating upon natural laws and by natural processes—natural, though unknown to “the natural man,” and termed by him supernatural.

THE UNIVERSAL MAINSPRING.—Faith is the beating heart of the universe—the incentive, the impulse, to all action, the main-spring of all achievement. Nothing was ever accomplished, small or great, commonplace or miraculous, that was not backed up by confidence in some power, human or super-human, that impelled and pushed forward the enterprise.

AN IMPELLING FORCE.—It was no doubt that drove Columbus across the sea; it was faith—the impelling force of the Spirit of the Lord (1 Nephi 13:12). It was not doubt that nerved the arm and fired the soul of Washington, inducing him and his ragged regiments to fight on through heat, frost, and hunger of seven long years, to win their country's freedom. It was not doubt that inspired Hamilton, Jefferson, Franklin, and the other patriot fathers, to lay broad and deep the foundations of this mighty republic. It is not doubt that has caused nations to rise and flourish, and raised up great men in all ages and in all climes, to teach, toil, and sacrifice for the benefit of mankind. It is faith that does such things. Doubt undoes, or hinders, what faith achieves. The men and women who have moved this world were men and women who believed, who were earnest and sincere, even if in part mistaken.

ACHIEVEMENTS OF CHRISTENDOM.—Who can doubt that this same philosophy applies to Christendom and its marvelous achievements, all down the centuries? Is it not faith in the divine Nazarene that has caused Christian nations to thrive, that has enabled Christianity, in spite of its errors, to flourish, to survive the wreck of empires and weather the storms of time? Was not Christ indeed as “lightning out of heaven,” sent down to kindle and illumine the world, and has not the world been warmer and brighter for his coming? Is it not the faith of any nation, its trust in and reliance upon some power deemed by it divine, that constitutes its main strength?

FAITH MUST BE GENUINE.—But faith must be genuine. Pretense and formalism will not avail. Hypocrisy is the worst form of unbelief. Honest idolatry is infinitely preferable to dishonest worship. Better burn incense to Diana, believing it to be right, than bow down to Christ in hollow-hearted insincerity. Mighty Rome did not fall, until she had ceased to worship sincerely the gods enshrined within her Pantheon. Glorious Greece did not succumb, until she had proved false to her ancient faith, until her believers had become doubters, until skeptical philosophy had sup-

planted religious enthusiasm, and the worship of freedom, grace, and beauty had degenerated to unbridled license and groveling sensuality. No nation ever crumbled to ruin until false to itself, false to the true principles of success, the basic one of which is to believe.

THE ARTICLES OF FAITH.—What should Latter-day Saints believe? I can think of no better answer to this question than is contained in the Articles of Faith, formulated by the Prophet Joseph Smith soon after the Church of Christ was organized in this dispensation.

See "Articles of Faith."

From *Gospel Themes*.

Genealogy.

LESSON III—THE MISSION AND SPIRIT OF ELIJAH.

1. The promise made in the 4th chapter of Malachi has certainly been fulfilled in these latter days.

2. The world has been industriously carrying forward the work of searching out genealogical records and printing them.

3. Many individuals are thus engaged. The President of the Genealogical Congress to be held in San Francisco, July 26, 1915, reports over 2,000 genealogists and genealogical societies already in touch with this Congress.

4. The parent genealogical society is the New England Historic and Genealogical Society, at No. 9 Ashburton Place, Boston, Mass. This was organized in March, 1844, just after the Prophet revealed the principle of salvation for the dead to the world. Many other such societies have sprung up since that day.

5. We have a Genealogical Society of Utah organized on the 13th of November, 1894, with Apostle Franklin D. Richards, as President. This Society is now presided over by President Anthon H. Lund and President Chas. W. Penrose, as President and Vice-President, and Joseph F. Smith, Jr., as Secretary and Treasurer. A circular will be furnished, on application to this Society, Historian's Office, Salt Lake City, Utah.

QUESTIONS.

1. What was the promise made by the Lord as recorded in Malachi, and how does it relate to modern conditions? (Read Chap. 4, Malachi.)

2. Why should the world partake of this spirit of Elias?

3. How many people in your ward are engaged in carrying out this prophecy?

4. What can you say of the New England Historic and Genealogical Society? (See Lesson Book.)

5. What is the value of our Utah Genealogical Society to you as an individual? to your ward? to your stake? and to the Church?

6. How many in your ward have taken out a membership in this great Society?

Home Ethics and Art.

ETHICS.

LESSON IV—THE LAW OF OBEDIENCE.

(a) Obedience to authority is one of the fundamental principles of the Universe. A home filled with unruly children and a disrespectful wife would be one of the most unhappy places in the world.

(b) Plants and animals follow with unerring instinct the law of their being. It is given alone to man to obey or to disobey the laws of nature and God. That constitutes his agency.

(c) Disobedience to the laws of health entails sickness. Disobedience to the laws of electrical forces may cause instant death. Disobedience to moral requirements result in strife and confusion in the home.

(d) Children who abide by the laws and requirements of good homes make orderly and trustworthy citizens. There must be leaders in every community. See that they are chosen for their fitness.

(e) Obedience to law is sometimes difficult because it crosses our desires but the consciousness of duty well done should be ample compensation even when there is no further reward.

QUESTIONS.

1. What is one of the first lessons a child should learn?
2. Name some of the advantages of learning obedience early in life.
3. Give illustrations from nature of the need of obedience to law.
4. Give illustrations of pernicious effects of disobedience.
5. What allowance does nature make for disobedience to her laws?
6. Relate incidents of punishment for disobedience to her laws.

7. Can order, which is said by a poet to be the first law of heaven, be maintained without obedience?
8. Who should be the leader in the home?
9. What effect will early training in obedience have upon the girl when she becomes a wife?
10. If the husband has been taught to practice obedience, how will his life be affected?
11. Name some of the advantages to children in having parents who have been trained to reverence law and authority.
12. Cite instances of the blessings that followed obedience, as related in the Bible and the Book of Mormon.
13. Discuss ways of making obedience attractive to children.
14. Even when obedience to the law crosses the desires, point out some of the rewards that result from obedience. What do we mean by the expression, "Order of the Priesthood"?

ART.

LESSON IV—ART.

"Mine eye hath seen all this."—Words of Christ.

(a) Read "At My Easel." What does "To tell it as I see it" mean? What is most beautiful where you live? What does never to *dream* the stars, mean? Do you look for the beauty in the desert? Do you see and appreciate that wonderful beauty?

(b) Study John Hafen's letter. Review John Hafen's life briefly. What does Hafen say of George Innes—the late American landscape painter? What does the November, 1914, *Bulletin* say of him? What is said of Whistler by Hafen? John Sargent? What is the real difference between artist and painter? Read or discuss the comparisons drawn between Whistler and Sargent in the October *Bulletin*. To what does Hafen ascribe his success in art?

NOTICE.

Subscribers to THE RELIEF SOCIETY MAGAZINE will please see that names and post office addresses are written plainly.

Any delays in delivery should be reported to this office at once.

Many of the subscription lists came in late, and in the hurry to get the first number of the MAGAZINE mailed early, a few mistakes may have occurred; we therefore suggest that any subscriber who had not received the first number of the MAGAZINE will please notify the office at once.

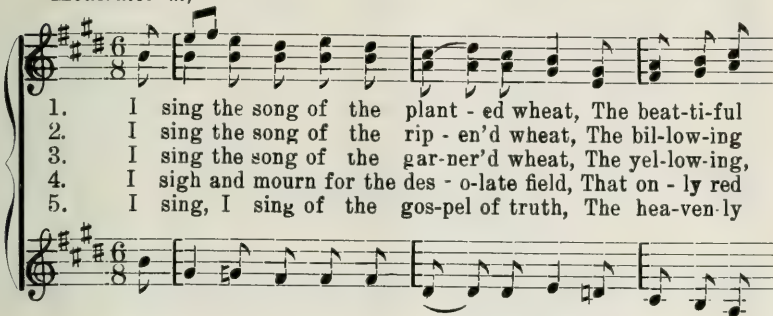
THE SONG OF THE WHEAT

Lovingly dedicated to Mrs. Emmeline B. Wells

WORDS BY S. Y. G.

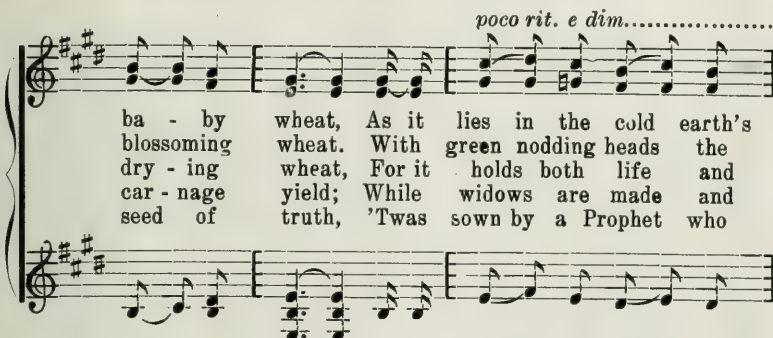
MUSIC BY EVAN STEPHENS.

Moderato. mf

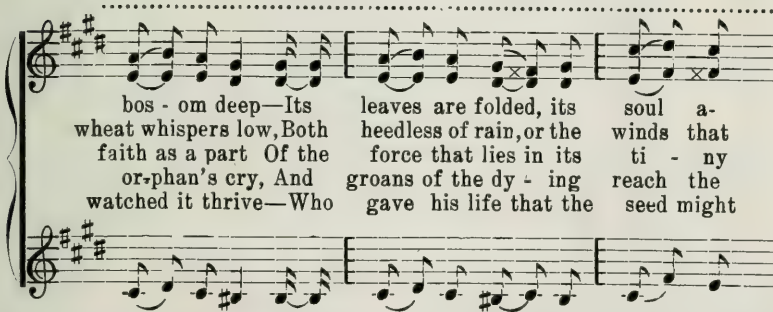


1. I sing the song of the plant - ed wheat, The beat-ti-ful
 2. I sing the song of the rip - en'd wheat, The bil-low-ing
 3. I sing the song of the gar-ner'd wheat, The yel-low-ing,
 4. I sigh and mourn for the des - o-late field, That on - ly red
 5. I sing, I sing of the gos-pel of truth, The hea-ven-ly

poco rit. e dim.....

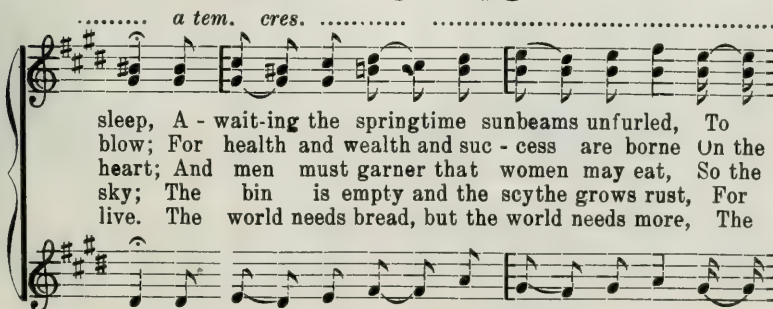


ba - by wheat, As it lies in the cold earth's
 blossoming wheat. With green nodding heads the
 dry - ing wheat, For it holds both life and
 car - nage yield; While widows are made and
 seed of truth, 'Twas sown by a Prophet who



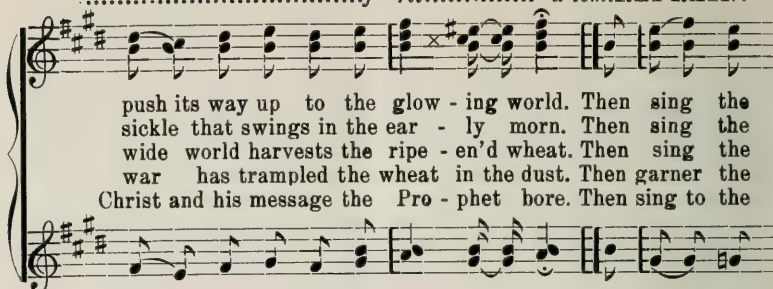
bos - om deep—Its leaves are folded, its soul a-
 wheat whispers low, Both heedless of rain, or the winds that
 faith as a part Of the force that lies in its ti - ny
 or-phan's cry, And groans of the dy - ing reach the
 watched it thrive—Who gave his life that the seed might

..... a tem. cres.

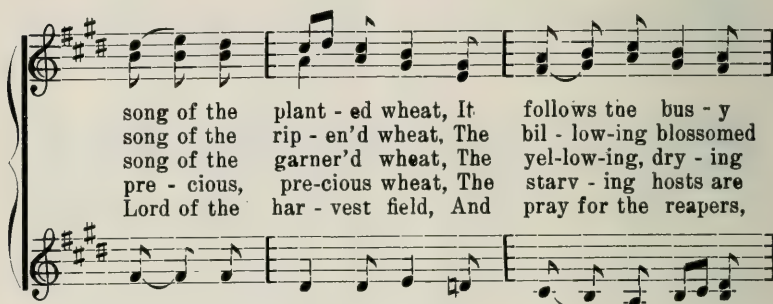


sleep, A - wait-ing the springtime sunbeams unfurled, To
 blow; For health and wealth and suc - cess are borne On the
 heart; And men must garner that women may eat, So the
 sky; The bin is empty and the scythe grows rust, For
 live. The world needs bread, but the world needs more, The

.....*f rit.*..... *a tem.* **REFRAIN.**

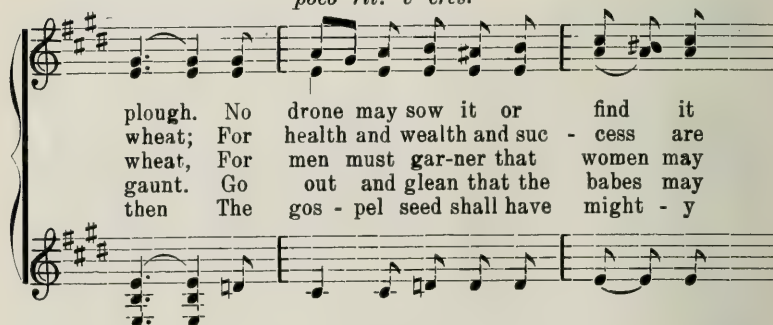


push its way up to the glow - ing world. Then sing the
sickle that swings in the ear - ly morn. Then sing the
wide world harvests the ripe - en'd wheat. Then sing the
war has trampled the wheat in the dust. Then garner the
Christ and his message the Pro - phet bore. Then sing to the



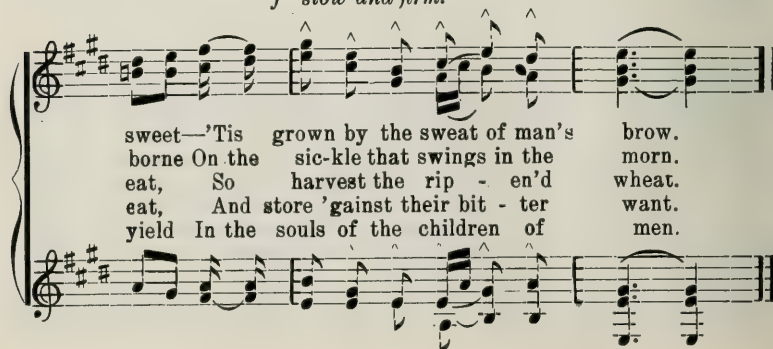
song of the plant - ed wheat, It follows the bus - y
song of the rip - en'd wheat, The bil - low-ing blossomed
song of the garner'd wheat, The yel-low-ing, dry - ing
pre - cious, pre-cious wheat, The starv - ing hosts are
Lord of the har - vest field, And pray for the reapers,

poco rit. e cres.



plough. No drone may sow it or find it
wheat; For health and wealth and suc - cess are
wheat, For men must garner that women may
gaunt. Go out and glean that the babes may
then The gos - pel seed shall have might - y

f slow and firm.



sweet—'Tis grown by the sweat of man's brow.
borne On the sic-kle that swings in the morn.
eat, So harvest the rip - en'd wheat.
eat, And store 'gainst their bit - ter want.
yield In the souls of the children of men.



THE women of the Relief Society have responded nobly to the appeal for subscriptions to this magazine. Even the missions have taken up the work, the North Western States Mission sending in nearly two hundred paid up subscriptions. This magazine is designed for every officer and member of the society, and hopes to give every subscriber value received in live, up-to-date articles on our work and activities, as well as fiction, poetry and travel articles.

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Vol. II

MARCH, 1915

No. 3

THE RELIEF SOCIETY MAGAZINE

ORGANIZATION NUMBER
EXTRA



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The Relief Society Magazine

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CONGRATULATIONS ON THE BIRTH OF OUR BABY MAGAZINE

Betsy Goodwin.

In January, nineteen hundred and fifteen,
A book came forth:
The *Relief Society Magazine*,
Organ of great worth.
From the heart of the Rockies
It burst into view,
Pure and sweet, as the mountain dew.
Of foster mothers it has a score,
And over the leaf I find three more.

Lovely women, noble and good,
Backed by the fathers, and the priesthood,
Blessed by a prophet, recorded and named
A friend of the poor, the needy or maimed.
It is mentally strong, and perfect in limb.
(I do not know if it's a "her" or a "him").
It is welcome to State and the Nation,
And though I am only a poor old relation,
I can send it at least, my dollar a year.
For its future development I have no fear.

I will watch it grow, like a small, planted seed,
To give us brain food in our time of need.
Like a carrier dove, to every sphere,
With its message of love, afar and near,
I can see it achieve a future so great
That it's sought for in every nation and state,
Welcomed by all; in castle or cot,
It belongs to us all, and caste is forgot.
Don't hurry its growth; give it chances to grow
Sturdy and strong, although it be slow.
But there, you will need no advice of mine,
For some of its mothers are doctors divine.
You may object to my rhyming, and will, without doubt,
So I give you leave to cut it all out.
My thoughts are much better than my knowledge of rule,
As I helped push a handcart when I should been at school.
But God knows all things, so I have no fear;
I have filled up my niche, as a good pioneer.
I ask God to bless our baby again,
With its message of peace, and good will to men.



MASONIC LODGE, NAUVOO,

Where the Relief Society was Organized, March 17, 1842.

This building was originally three stories high. The Masonic Lodge room or hall was in the third story. The original windows in the lower story were square, as if arranged for a store. The steps, now on the right side, were originally in the center, and a large double door faced them. The half circle window tops now on the lower story, were taken from the third story windows.

Picture furnished by Mr. Rheimbold, Proprietor Oriental Hotel, Nauvoo, Ill.

THE Relief Society Magazine

VOL. II.

MARCH, 1915.

No. 3.

Instructions of the Prophet Joseph Smith.

Given to the Relief Society in Nauvoo.

We here present some precious truths and suggestions given to the women in Nauvoo by our honored prophet. They touch upon every phase of our work and the mission of woman. Some things herein have appeared in the old volumes of the *Woman's Exponent*; some have never before been printed. We are sure you will enjoy every word, as it is all designed for the women of this Society.

April 28, 1842. Lodge Room, Nauvoo.

President Joseph Smith arose and called the attention of the meeting to I Cor. 12, "Now, concerning spiritual gifts," etc. He said that the passage which reads, "No man can say that Jesus is the Lord but by the Holy Ghost," should be translated, "No man can know," etc.

He continued to read the chapter and give instructions respecting the different offices, and the necessity of every individual acting in the place allotted to him or to her; and filling the several offices to which they were appointed. He spoke of the disposition of men to consider the lower offices in the Church dishonorable, and to look with jealous eyes upon the standing of others—that it was the nonsense of the human heart for a person to be aspiring to other stations than appointed of God—that it was better for individuals to magnify their respective callings, and wait patiently till God shall say to them, "Come up higher."

He said the reason of these remarks being made was, that some little thing was circulating in the Society that some persons were not doing right in laying hands on the sick, etc. He said if he had common sympathies he would rejoice that the sick could be healed; that the time had not been before when these things could be in their proper order—that the Church is not now organized in

its proper order—and cannot be until the temple is completed. President Smith continued the subject by adverting to the commission given to the ancient apostles, “Go ye into all the world,” etc. No matter who believes these signs, such as healing the sick, casting out devils, etc., the signs should follow all that believe, whether male or female. He asked the society if they could not see by this sweeping stroke that wherein they are called, it is the privilege of those set apart to administer in the authority which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on.

He said if God has appointed him, and chosen him as an instrument to lead the Church, why not let him lead it through? Why stand in the way when he is appointed to do a thing? Who knows the mind of God? Does He not reveal things differently from what we expect? He remarked that he was continually rising; although he had everything bearing him down, standing in his way and opposing; after all, he always came out right in the end.

Respecting the females laying on hands, he further remarked there could be no evil in it. If God gave his sanction by healing, there could be no more sin in any female laying hands on the sick than in wetting the face with water—that it is no sin for anybody to do it who has faith—or if the sick have faith to be healed by the administration.

He reprov'd those who were disposed to find fault with the management of concerns—saying that if he had undertaken to lead the Church he would lead it right—that he intended to organize the Church in its proper order, etc.

President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work in consequence of aspiring, “great big elders,” as he called them, who had caused him much trouble, whom he had taught in the private Council, and they would go forth into the world and proclaim the things he had taught them, as their own revelations—the same aspiring dispositions will be in this society, and must be guarded against—that every person should stand and act in the place appointed, and thus sanctify the society and get it pure.

He said he had been trampled under foot by aspiring elders, for all were infected by that spirit, for instance ———— had been aspiring—they could not be exalted, but must run away, as though the care and authority of the Church were vested in them—he said he had a subtle devil to deal with, and could only curb him by being humble.

He said as he had this opportunity, he was going to instruct the Society and point out the way for them to conduct it, that they might act according to the will of God—that *he did not know that he should have many opportunities of teaching them,—that they*

were going to be left to themselves—that they would not long have him to instruct them—that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings—he spoke of delivering the keys of this Society and of the Church—that according to his prayers, God had appointed him elsewhere.

He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in, those whom God had chosen to honor, whom God has placed at the head to lead—that we should arm them with our prayers—that the keys of the kingdom are about to be given to the leaders—that they may be able to detect everything false.

You must put down iniquity and by your own example provoke the elders to good works; if you do right there is no danger of going too fast. He said he did not care how fast we run in the path of virtue. Resist evil and there is no danger. God, men, angels, and devils can't condemn those who resist everything that is evil—as well might the devil seek to dethrone Jehovah as the soul that resists everything that is evil.

The Charitable Society, this is according to your natures—it is natural for females to have feelings of charity—you are now placed in a situation where you can act according to those sympathies which God has planted in your bosoms. If you live up to these principles, how great and glorious. If you live up to your privilege, the angels cannot be restrained from being your associates—females, if they are pure and innocent, can come into the presence of God, for what is more pleasing to God than innocence? You must be innocent or you cannot come up before God; let us be pure ourselves. The devil has great power—he will so transform things as to make one gape at those who are doing the will of the Lord. You need not be tearing men down for their good deeds, but let the weight of innocence be felt which is more mighty than a millstone hung around the neck. Not war, not jangle, not contradiction, but meekness, love, purity, these are the things that should magnify us. Evil must be brought to light—iniquity must be purged out—then the veil will be rent, and the blessings of heaven will flow down—they will roll down like the Mississippi river.

After this instruction you will be responsible for your own sins. It is an honor to save yourselves—all are responsible to save themselves.

President Smith, after reading from the above-mentioned chapter, continued to give instruction respecting the order of God as established in the Church, saying that everyone should aspire to magnify his own office, etc.

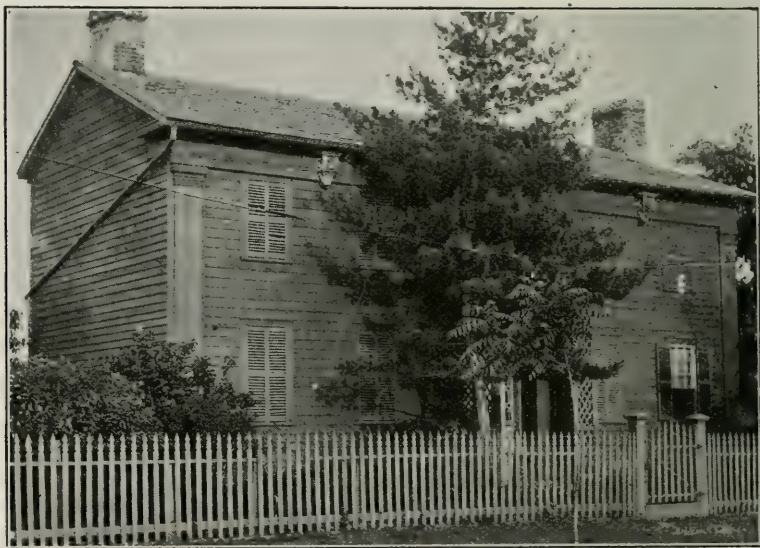
He then commenced reading the 15th chapter, "Though I

speak with the tongues of men," etc., and said, Don't be limited in your views with regard to your neighbor's virtues, but be limited towards your own virtues, and not think yourselves more righteous than others. You must enlarge your soul toward others, if you would do like Jesus, and carry your fellow creatures to Abraham's bosom.

He said he had been long-suffering, and we must all be patient. President Smith then read, "Though I have the gift of prophecy," etc. He said that though one should become mighty, do great things, overturn mountains, etc., and should then turn to eat and drink with the drunken, all former deeds would not save him, but he would go to destruction.

As you increase in innocence and virtue, as you increase in goodness, let your hearts expand—let them be enlarged towards others—you must be long-suffering and bear with the faults and errors of mankind. How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings.

Let this society teach wives how to act towards husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed, if he can meet a smile instead of an argument—if he can meet with mildness, it will calm



THE MANSION HOUSE, NAUVOO. HOME OF THE PROPHET.

down his soul and soothe his feelings. When the mind is going to despair it needs a solace.

This Society is to get instructions through the order which God has established, through the medium of those appointed to lead, *and now I turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time—this is the beginning of better days to this Society.*

When you go home never give a cross word, but let kindness, charity and love crown your work henceforward. Don't envy sinners. Have mercy on them—let your labors be confined, mostly, to those around you in your own circles; as far as knowledge is concerned, it may extend to all the world. But your administrations should be confined to the immediate circles of your acquaintance, and more especially to the members of the Society. Those appointed to lead the society are authorized to call others to different offices as the circumstances shall require.

If any have a matter to reveal, let it be in your own tongue. Do not indulge too much in the gift of tongues, or the devil will take advantage of the innocent. You may speak in tongues for your comfort, *but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.*

The Spirit of the Lord was poured out in a very powerful manner, never to be forgotten by those present on that interesting occasion.

ELIZA R. SNOW, Secretary.

May 26, 1843.

President Smith, the Prophet, then arose, read Ezekiel 14. He said the Lord had declared by that Prophet that the people should each one stand for himself and depend on no man or men in that state of corruption of the Jewish church—that righteous persons could only deliver their own souls. Applied it to the present condition of the Church of Latter-day Saints. If the people depart from the Lord, they must fall; they were depending on man, hence were darkened in their minds from neglect of themselves—they were envious towards the innocent, while they afflict the virtuous with their shafts of envy.

There is another error which opens the door for the adversary to enter. A female possesses refined feelings and sensitiveness; they are also subject to an overmuch zeal, which must ever prove dangerous, and cause them to be rigid in a religious capacity. They should be armed with mercy. Where there is a mountain top, there is also a valley. We should act in all things as a proper medium to every immortal spirit. Notwithstanding the unworthy are among us, the virtuous should not from self-importance grieve and oppress needlessly those unfortunate ones; even these should be encouraged to hereafter live to be honored by

this Society, who are the best portions of the community. Said he had two things to commend to the Society; first to put a double watch over the tongue. No organized body can exist without this. All organized bodies have their peculiar weaknesses and difficulties—the object is to make those not so good, equal with the good, and hold the keys of power which will influence to goodness and virtue. Second, you should chasten and reprove and then keep it all in silence; not even to mention the matter again; if you will do this you will be established in power, holiness and virtue, and the wrath of God will be turned away. He had one request to make of the president and the Society: that you search yourselves—the tongue is an unruly member, hold your tongues about things of no moment—a little tale will set the world on fire.

If we were brought to desolation the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm can not do it—God must steady it.



FATHER SMITH'S HOME, NAUVOO.
Place where the Mummies were kept.

June 9, 1842.

President Joseph Smith opened the meeting by prayer; and proceeded to address the congregation on the doings of the Society. He said it is no matter how fast the Society increases if all are virtuous. We must be as particular with regard to the character of members as when the Society first started. Sometimes persons wished to put themselves into a society of this kind, but when they do not intend to pursue the ways of purity and righteousness, that the Society cannot be a shelter to them in their wickedness.

President Smith said that henceforth no person should be admitted, but by presenting regular petitions signed by two or

three members in good standing in the Society—whoever comes in must be of good report. He said he was going to preach mercy. Supposing that Jesus Christ and angels should object to us on frivolous things, what would become of us? We must be merciful and overlook small things. By union of feeling we obtain power with God. Christ said he came to call sinners to repentance and save them. Christ was condemned by the righteous Jews because he took sinners into his society to reform them; he took them upon the principle that they repented of their sins. It is the object of this Society to reform those persons, not to take those that are corrupt; but if they repent, we are bound to take them, and by kindness sanctify them and cleanse them from all unrighteousness by our influence in watching over them—nothing will have such influence over people as the fear of being disfellowshipped by so goodly a Society as this.

Nothing is so much calculated to lead people to forsake sin as to take them by the hand and watch over them in tenderness.

When persons manifest the least tenderness and love towards me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and to depress my mind. It is one evidence that men are unacquainted with the principle of godliness to behold their contraction of feeling and lack of charity. The power and glory of godliness is spread out in a broad principle, as if to throw out the mantle of charity. God does not look on sin with allowance, but when men have sinned, there must be an allowance for them. All the religious idea is boasting of righteousness—it is the doctrine of the devil to retard the human mind and retard our progress by filling us with self-righteousness. The nearer we get to our heavenly Father, the more we are disposed to serve him. The more prone we are to look with compassion on perishing souls—to take them upon our shoulders and cast their sins behind our backs. I am going to talk to all the society. If you would have God have mercy on you, have mercy on one another.

President Smith then referred them to the conduct of the Savior when he was taken and crucified, etc. He then made a promise in the name of the Lord saying *that the soul that has righteousness enough to ask God in a secret place for life, every day of his or her life, shall live to three-score years and ten.* We must walk uprightly all day long. How glorious are the principles of righteousness. We are full of selfishness—the devil flatters us that we are very righteous, while we are feeding on the faults of others. We can only live by worshiping our God—all must do it for themselves, none can do it for another. How mildly the Savior dealt with Peter, saying that “when thou art converted, strengthen thy brethren.” At another time he said to him, “lovest thou me?” “feed my sheep.” If the sisters love the

Lord, let them feed the sheep and not destroy them. How oft have wise men and women sought to dictate to Brother Joseph, by saying, "Oh, if I were in Brother Joseph's shoes." They would find that men could not be compelled in the kingdom of God, but must be dealt with with long-suffering, and at last we shall save them. "The way to keep all the Saints together and keep the work rolling is to wait with all long-suffering till God shall bring such characters to justice; there should be no licenses for sin, but mercy should go hand in hand with reproof. *Sisters of this Society, shall there be strife among you? I will not have it—you must repent and get the love of God. Away with self-righteousness. The best measure or principle to bring the poor to repentance is to administer to their wants—the Society is not only to relieve the poor, but to save the soul.*"

President Smith then said that he would give a lot of land to the Society by deeding it to the treasurer, that the Society may build houses for the poor. He also said that he would give a house—frame not finished, said that Brother Cahoon will move it on to the aforesaid lot, and the Society can pay him by giving orders on the store—that it was a good plan to set those to work who were owing widows and thus let them make an effort to pay the debt, etc.

President Joseph Smith opened the meeting by addressing the Society. He commenced by expressing his happiness and thankfulness for the privilege of being present on this occasion. He said great exertions had been made on the part of our enemies, but they had not accomplished their purpose. God had enabled him to keep out of their hands—he had warred a good deal inasmuch as he had whipped out all of Bennett's host—his feelings at the present were relieved inasmuch as the Lord Almighty had preserved him today. He said it reminded him of the Savior, when he said to the Pharisees, Go ye and tell that fox, "Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected," etc. He said that he expected that the heavenly Father had decreed that the Missourians shall not get him.

President Smith continued by saying, "I shall triumph over mine enemies—I have begun to triumph over them at home, and I shall do it abroad—all those who shall rise up against me shall feel the weight of their iniquity upon their own heads—those who speak evil are abominable characters and full of iniquity—all the fuss and all the stir against me is like the jack o' lantern; it cannot be found. Although I do wrong, I do not do the wrong I am charged with doing. The wrongs that I, like other men, do are through the frailty of human nature. No man lives without fault. Do you think that even Jesus, if he were here, would be without

fault in your eyes? They said all manner of evil against him—they all watched for iniquity. How easy it was for Jesus to call out all the iniquity of the hearts of those whom he was among? The servants of the Lord are required to guard against those things that are calculated to do the most evil—the little foxes spoil the vines—little evils do the most iniquity to the Church. *If you have evil feelings and speak of them to one another, it has a tendency to do mischief.*

When I do the best I can—when I am accomplishing the greatest good, then the most evils are gotten up against me.

I have come here to bless you. The Society has done well. Their principles are to practice holiness. God loves you, and your prayers in my behalf shall avail much. Let them not cease to ascend to God in my behalf. The enemy will never get away—I expect he will array everything against me—I expect a tremendous warfare. He that will war the Christian warfare will have the angels of devils, and all the infernal powers of darkness, continually arrayed against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you, blessed are you, etc. Shall a man be considered bad when a wicked man speaks evil of him? No. If a man stand and oppose a world of sin, he may expect all things arrayed against him.

But it will be but a little season, and all these afflictions will be turned away from us, inasmuch as we are faithful and are not overcome by these evils, by seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea; we will rejoice that we were not overcome by these foolish things.

President Smith then remarked that a few things had been revealed to him in his absence respecting the baptisms for the dead, which he should communicate next Sabbath, if nothing should occur to prevent.

Later.—President Smith said he had one remark to make respecting the baptism for the dead—to suffice for the time being, until he has opportunity to discuss the subject to greater length—that is, *all persons baptized for the dead must have a recorder present, that he may be an eye witness to testify of it.*

It will be necessary in the grand council, that these things be testified of; let it be attended to from this time, for if there is any lack it may be at the expense of our friends—they may not come forth, etc.

1276 names were enrolled as members. The recorded receipts were \$415.24.

Report of the Nauvoo Relief Society.

We give here a report of the work done during the first year of the Relief Society. This report appeared in No. 18, Vol. IV, of the *Times and Seasons*, and is both valuable and interesting:

FEMALE RELIEF SOCIETY.

The first annual report of the Female Relief Society of Nauvoo; being a correct statement of the receipts and disbursements of the society, from its organization, March 17, 1842, to March 17, 1843, to-wit:

Received in donations of money, clothing, provisions, etc..	\$507.00
Expended in appropriations for the relief of the poor....	298.48
Leaving at the time aforesaid a balance as follows; to-wit:	
Cash	\$ 29.00
Share in the Nauvoo House.....	50.00
Note of hand by J. Emmett.....	12.00
Orders	19.00
Cow, the use of which is appropriated to	
Widow H.	14.00
Shingles	7.50
Various articles of clothing, provisions, etc.	77.02
	\$208.52

An apology is due to the members of the Society for our delay in presenting this report. We would only say, it was unavoidable in consequence of circumstances beyond the control of the treasurer, Mrs. E. A. Holmes, which rendered it impossible for her to make satisfactory returns at an earlier period.

We hope the ladies of the Society will feel encouraged to renew their exertions, knowing that the blessings of the poor are resting upon them. We feel assured from what has passed under our personal observation, that many during the inclemency of the winter were not only relieved, but preserved from famishing, through their instrumentality. More has been accomplished than our most sanguine anticipations predicted, and through the assistance and blessing of God, what may we not hope for the future?

By order of the President.

ELIZA R. SNOW, Secretary.

Nauvoo, June 30, 1843.

The Genesis of the Relief Society

By Maud Baggarley.

"Stretch forth thy hands to the poor,"
Said Joseph, the prophet and seer,
"As ye walk in the pathway of virtue
To comfort and strengthen and cheer;"
For this is thy mission, O Woman,
Whom God hath set in high place—
To serve in compassionate mercy;
To uplift, with goodness, the race!

To serve, though a queen and a priestess,
Facing the light of the sun,
Heeding not scorn nor contumely,
Awaiting the whisper: "Well done."

O thou who rockest the cradle;
Who teachest great truths at the knee;
Whose prayers are heard above cannon,
God looks with favor on thee!
At the gateway of Life He hath set thee,
Whose tears of compassion are shed
For the weak, and the lost, and the erring;
Whose tenderness hallows the dead.

When the Prophet didst call and ordain thee,
Ye Mothers of Zion so true,
Inspired, he looked down the ages
To a broad and a glorious view
Of woman, triumphant in glory.
Sweet Angels of mercy, are you.

Early Development of the Textile Art.

Rose H. Widtsoe.

The pages of history record, among many other things, to the honor of woman, that she played an important part in the discovery and the development of the art of making fabrics. The old saying that "necessity is the mother of invention" is truly applicable in her life. She had to feed, and clothe, and shelter her children; so, among primitive races, she was the inventor, the pioneer in many of the industries. Man has replaced her in modern manufacture, but to her is due the credit of discovering the first principles. She learned from nature what materials to use. She also got her ideas of form and design from the same great teacher. The debt we owe to her cannot be overestimated. Her hundreds of years of patient toil and invention have laid the basic principles for modern textile progress. To appreciate her share in primitive culture, we must remember the many hardships she endured, hardships of which the women of today cannot conceive.

In attempting to trace the development of the great textile art, it is impossible to reach the beginning. As far back as the printed page in history will carry us, there are evidences of a well-developed industry. A study of prehistoric times, through dusty relics and specimens of textiles that have been preserved in various ways, gives evidence that this industry could yet be traced many ages in the distant past. We must be content with the reasoning set forth, that a man felt the need of something more than the food and shelter provided by nature, he doubtless began to devise implements, clothing and habitations of some sort. The skins of animals and barks of trees first supplied his needs, but gradually he learned to make use of the reeds and grasses about him, and then the wool, flax and other fibers that nature provided. He wove these twigs and fibers into baskets, mats and cloth.

It was customary among primitive people to bury with their dead weapons, tools and clothing, which they considered the person might need in his journey into the unknown world. Thousands of years later the graves of these prehistoric men have been opened, and the things buried with them have come to light, giving much valuable information concerning the early art of making fabrics. Among these tools are spindles, shuttles, crude looms, combs and other implements used in spinning and weaving. In some localities, due to certain peculiar conditions of climate or soil, not only stone and wooden implements have been preserved, but also pottery, basketry, and even textile fabrics have been found. In the tombs of ancient Egypt, where bodies were wrapped in

cloth and then enbalméd, textile fabrics four thousand years old have been discovered.

On the coast of Peru, where the dry, saline sands are excellent preservatives, graves have recently been opened, containing relics of great antiquity and interest. In Peru, the textile industry had been wonderfully developed as early as the thirteenth century. Among these relics were found many fabrics of linen, cotton and wool, beautifully embroidered, intricate in design, and ornamented with precious metals. A valuable collection of Peruvian textiles may be found in the Natural History Museum of New York, also in the Boston Museum of Fine Arts.

The looms used by the Peruvians were very simple, as were those used by the Egyptians. Some of the former have been found in the graves with partly finished cloth in them, while the latter are pictured on the walls of temples and tombs. The colors and designs are quite similar in Egyptian and Peruvian relics. Other evidences, too, have been found in various parts of the world, proving that primitive peoples knew how to spin and weave, using very crude implements, and depending upon nature for their materials.

We do not have to depend upon history or upon relics for specimens of this industry, in the early stages of its development. Tribes of people still exist today who do not depend upon the complicated processes of modern machinery for their spinning and weaving. The baskets, mats and blankets woven by aboriginal peoples are recognized as among the most beautiful produced. Their workmanship is marvelous, when handling reeds or rushes. Their colors are natural colors, and their forms are copies directly from nature. The gourd, the nest, the spider, the reptile, and other natural forms, furnish shapes and designs. An art, when thus kept close to nature, knowing no other art to copy, is sure to be beautiful. The primitive woman is thoroughly acquainted with her materials, and understands her limitations. Add to this the beauty of usefulness, and the result is excellent.

The Indian loom, though one of the most simple in construction, produces under the skilful touch of the Indian man or woman a blanket or rug so closely and thickly woven as often to be waterproof. Narrow looms are used to weave wonderful belts, saddle girths and small cloths, for there is no waste by cutting in the making of the aborigines' costume. The design is carried in the weaver's head; the yarns carefully dyed beforehand, being skilfully woven to produce intricate geometric figures. There is a strength and honesty about the work which gives it a place among artistic productions. Into these patterns the Indian sometimes weaves his legends and beliefs.

Whether we have passed through just the stage of development in which we find the Eskimo, the American Indian, and the

South Sea Islander, may be a matter of conjecture, but most probably our ancestors, thousands of years ago, carried on their arts and industries in a somewhat similar manner, and the study of these primitive peoples serves to give us the stages in the development of the higher forms of industry.

There are few people to be found today who are entirely unaffected by modern civilization, and the commercial spirit which follows in its train. An example of this is found in the Navajo Indian. His blankets have been one of our best examples of a simple and beautiful art; the art of a people untutored in the modern theories of color and design, the product of the individual influenced only by tradition. Unfortunately the modern curiosity hunter has brought the Navajo too much before the public eye. His art has become commercialized, and the demand for his wares has caused him to produce faster than he can produce well. He has borrowed from the white man colors which he does not know how to use. He works now for the public rather than for himself. The consequence is that it is difficult to find the true Navajo blanket. So it is with other people in other parts of the world; and as civilization spreads, it will not be long before the primitive man, uninfluenced by modern times and conditions, will be a creature of the past, and his art will be a lost art.

Coming close to home, we have a textile industry that is interesting, because of its simplicity and its strength; the industry of our great grandmothers. In early days, the loom was a common possession of every home, and every housewife was her own producer. The fabrics woven were excellent woollens and linens, representing the honest efforts of a frugal, home-loving people. These fabrics are often beautiful—but beautiful because of their firm and interesting texture, the simplicity of design and color-scheme, and above all, the excellency of the materials. No adulterations were found in these home-made, hand-made fabrics. Examples of such fabrics are found in the homespun cloths, blankets, the blue and white bed-covers, and the linen sheets that remain to this day to tell their own story.

The rush of modern civilization is fast forcing this home industry out of existence. The wonderful machine-made fabrics of today are, of course, the most important. Hand-made fabrics cannot compete with machine-made goods, nor do we desire this. But there is an individuality of taste in hand-made goods which is lacking in machine goods. For this reason, we should encourage a certain amount of handwork, and not allow this splendid industry to die out entirely. Many who appreciate the value of true homespun are making a great effort to preserve what is left. Much credit is due to the Arts and Crafts Movement which is trying to popularize these homespun articles in the modern home.

Dressmaking at Home.

By The Two Sarahs.

There are two splendid reasons why dress-making should be an established fact in every home. We get from good authority the startling fact that 85% of the income of the nation is spent by the women.

What can mother and daughter do to lessen the high cost of living? Understand the art of dress-making and apply it in the home. We learn to do by doing, and develop a confidence in our own powers of making and even creating the clothes we wear; so, if we persist in doing dress-making for the family, we not only save large—and we may say in many cases unnecessary—expense bills, but are growing and developing ourselves.

I was led to admire very much, one day recently, a pretty silk waist made and worn by one of my lady friends. She was proud of it, but had one bitter regret, that had she made the same effort twenty-five years ago, how different would have been the results. Having worked during that time in the office or store, she reckoned she had spent at least \$159 in waist-making. Fancy her satisfaction financially, had she been wearing home-made waists all that time.

The first essential is reliable patterns. If one cannot rely on the ones she may buy, let her get a good dress-maker to take her measure and draft one.

Materials suitable for the season is a big consideration. A good quality of cloth keeps its shape, holds its color, and will often turn and may be remodeled to good advantage.

Before making over old material, be sure the garment is *worth while*.

If it is to be ripped apart, remove all stains first, for if done afterwards, the seams will stretch. Rip seams with great care, using a sharp pen knife.

If the goods to be renovated is of silk texture, brush with a piece of old flannel. If woollen, shake well and brush with a whisk broom. Sponge black silk on both sides with spirits of wine, hang out doors until nearly dry, cover with white tissue paper, and iron lightly with a slightly-warm iron.

Buttons are again being used. "Fortunate the woman" who has saved her buttons and pieces of expensive trimmings. Buttons of contrasting color are promised for the new tailored suits.

In waist-making, be particular regarding the fit of your collar; it means comfort and good beauty, and good style; finish the collar with flat ruching or silk cord—white is always softening

to the face. We note, with pleasure, the return of the pretty, dressy jabot.

Be careful in the setting of your sleeves. Long ones are again in vogue, and are made to fit snugly from the elbow to the wrist. Stout women should always have the lower sleeve, from elbow to wrist, fit closely. It has a good effect for such figures. One may finish the wrist with a neat cuff, or ruffles of soft lace.

The new waists have a simulated closing seam down the back; in some, the waist line is creeping up.

Very short indeed are most of the new skirts; all are wide—very wide—considering the extreme narrow ones of a few months ago. All women hail the return of the wider, more modest skirt.

The conservative will choose a length from two to four inches from the ground. The skirt never looks well unless perfectly true around the bottom. A great help for the home dress-maker is an inexpensive device for this purpose, which may be purchased at almost any store.

A braid is a splendid protection for the skirt; use belting for the waist-band, and be very precise, in the finishing of the placket. The writer once was urgently requested by a buyer of a large department store to suggest to our sex the necessity of inventing something that would keep this unseemly gap in the back of the skirt closed. The best thing known of is to sew on, about one inch apart, the small snaps of best quality with strong cotton thread, or small hooks and eyes—plenty of them. Sew them on close together.

All bias seams should be neatly bound with narrow tape or strips of lining on the bias, to keep in shape.

If one can afford an artificial form to fit and drape the gowns on, it will be found very helpful. Many use the pillow to fit the waist or basque on.

We all desire our clothing to have a pleasing, artistic effect. So, in carrying out the design of a dress, it is as necessary to stay with the pattern, to get the best results, as it is for an architect to build according to forms and plans.

By practicing economy in the home, we may assist very materially in feeding the hungry, clothing the desolate, and comforting the distressed.

The Relief Society women are heartily in favor of the movement, among some of our leading American women, for simpler, more becoming, and truly modest designs in women's clothes.

It was said by Shakespeare that "apparel oft proclaims the man." And dress does exert an influence, a great influence upon the character.

Kitchen Kinks.

GOOD FLOUR.

Few housekeepers select flour by examination. Usually they take some brand tried and recommended by a friend, or by the grocer who furnishes them with their supplies. There is really no rule to be given by which an inexperienced cook can determine with accuracy the good grades of flour. A few hints, however, will enable any one to know what not to buy. Never buy flour that has a bluish tint and will not adhere to the hand when pressed in the palm. Poor flour can be blown about easily; sometimes a poor grade has a grey, dingy look, as if mixed with cement. Good flour adheres to the hand, and when pressed, shows the prints of the fingers and lines in the palms of the hand; its color is a soft, creamy white.

Flour should be purchased annually, where possible in quantities corresponding with the size or number in the family. Care should be taken in storing flour, as dampness causes it to lump and mould, and it will soon become unfit for use. It should be kept dry and cool, and out of the reach of mice, rats and the meal moth—the meal moth is more to be dreaded than either mice or rats.

GLUTEN.

The proportion of gluten in wheat, and consequently in flour, varies greatly. Flour in which gluten is abundant will absorb much more liquid than that which contains a greater proportion of starch, and consequently such flour is richer, that is, will make more bread to a given quantity. Gluten forms flesh, while starch is a heat-producer in the nutritive process of the body.

There is a great difference of opinion as to the comparative merits of bread made from fine flour, and graham or whole-wheat flour. The latter is certainly best for those who lead sedentary lives, as the coarse particles stimulate the digestive organs, and indeed the whole alimentary tract, causing the fluids to flow more freely; while for those who follow active, out-of-door pursuits, the fine flour bread is probably best, being more nutritive and economical, because quickly and easily assimilated. It is well for every family to have a constant supply of whole wheat or rye flour, and corn meal on hand in order that a change of bread may be made. Most people find the rye and corn meal bread very palatable and health-promoting.

BREAD-MAKING

The old saying "bread is the staff of life" has very sound reason in it. Flour made from wheat, or rye, and meal from oats and Indian corn are all rich in the waste repairing elements. Starch and albumen really head the list of articles of food for mankind. Good bread makes the homeliest and coarsest meal acceptable and appetizing to those who love bread, while the most delicious meal is intolerable without it. Light, crisp rolls, muffins or toast for breakfast, sweet light, spongy bread for dinner, and airy flaky biscuit for supper—these cover a cultitude of culinary sins. There is no one thing on which the health and comfort of the family so much depends as on good, wholesome home-made bread.

Opinions may differ as to what constitutes good bread, as much as tastes differ on any other culinary duty, etc., but all will agree that bread to be good must be light, sweet, free from acid, or any yeasty taste, and should not be a soggy or doughy mass.

To obtain the best results, use the best grade of flour, as in families when there is no waste the *best is the cheapest*.

Bread-making seems a simple process, but after all, it requires careful, delicate manipulating and watching from start to finish. The pinch or guesssing system must be done away with, and a careful method of weights and measures used, instead. Do not put dough in cold or drafty places if you expect good results, and after all, that is what the thorough practical housewife is aiming for—good results. There are many things in breadmaking which require careful observation. We may have access to and use the best receipts (these are invaluable aids), but experience and care is required before any woman can acquire the much coveted name "a good breadmaker."

Four things are indispensable,—good flour, good yeast, watchful care, and sifted flour. After the flour, comes the yeast or "raising" of which there are several kinds, the dry yeast, the compressed yeast, or the potato yeast. I presume the home-made potato yeast is the one most generally liked, and has the least chance of leaving taste in the bread if an over-abundance should be used. If you use milk to mix the bread with it should be scalded and partly cooled, as when the liquid is too hot, the bread is coarse. In hot weather, do not mix the bread too early in the evening, as it is likely to run over or sour, before time for baking.

By mixing early in the morning, placing in a nice warm place, well covered, and out of the draft, you will, in from one to three hours have your bread ready to knead for the first time. Bread made with milk, is, of course, more nutritious, but will not keep so long as bread made from water. For experiment let us try bread

made from milk and bread made from water recipes, and see which we most relish:

Bread recipe using either milk or water:

4 quarts of flour, or 3 sifters.

3 tablespoons butter fat.

3 tablespoons sugar.

7 pints scalded milk (cooled).

1 compressed yeast cake, soaked in two tablespoons of lukewarm water.

$\frac{1}{2}$ teaspoon of salt.

Or, if preferable, use one part water and one part milk.

Bread must be kneaded until it is free from lumps and does not adhere to pan or hands. Let rise until it doubles its bulk. Then knead, shape into loaves, let rise, until it doubles to its bulk again, which, under favorable conditions required one to one and one-fourth hours. The important point now is to see that the oven is in proper condition, and while there is no definite rule to be given for each individual stove or range, there is one given rule which applies to, and must be observed, which is to have a moderate steady heat, and the placing of a piece of white writing paper in the oven ten minutes before time for baking will if warm enough, turn a delicate brown; then place in the bread, watch carefully for the first ten minutes, let the crust begin to brown, and from now on, it should steadily increase in color until a beautiful brown is obtained. An application of steady, quiet heat, will reward you with four or five loaves of sweet well cooked digestible bread.

In our next issue, we will give a receipt for rolls, yeast powder biscuits, muffins, nut bread, corn bread, and the good old-fashioned salt rising bread like "mother used to make."

A LABOR-SAVING COAL BUCKET.

The bucket is constructed by cutting a hole the full width in the upper part of one side on a square 1-gallon oil can, making the cut extend four inches down and allowing one-fourth inch of the material to turn in all around to prevent injuring the hands. Such a bucket holds more than the usual amount of fuel that is put on a fire at one time, and it will not spill over the edges while pouring the coal into the stove. It does away with carrying and lifting a heavy bucket of fuel—a job that most women dread—when only a few shovelfuls are needed.—Contributed by L. E. Turner, New York City.

Good Health.

By Maud Baggarley.

Good health is the main-spring of life. It makes the wheels of the world go 'round.

Deformed and afflicted persons, and those in bad health have performed miracles of valor, and have achieved their great purposes by sheer will-power alone, thus demonstrating the superiority of mind over matter. But these are exceptions to the general rule.

Poor health ordinarily makes of a man a grouch, a growl, or a pessimist; it fetters the individual and keeps his nose to the grindstone and his eyes on the ground, instead of on the stars.

The purpose of earthly existence is service; service to God and to the race.

He serves best who is truest to himself. And he who is truest to himself looks well to the laws that promote health, that his body may be strong, his brain clear and active. In order to attain health, one must first have a definite idea as to what constitutes health. It has been called: "the perfect circulation of pure blood in a sound organism." In other words, the blood must pass rapidly, without hindrance to every part of a body free from disease. In order to possess a sound body, one must not only know the laws of health, but must obey them.

The first requisite of health is pure blood. To obtain pure blood, it is necessary to breathe clean, uncontaminated air; eat simple, easily-digested food, eliminate the waste products from the body; exercise; rest; sleep; and bathe often. Next to an adequate supply of fresh air is the elimination of waste.

Many channels for this purpose have been provided. Each of them is of almost equal importance. These are the lungs, the skin, the bowels and the kidneys. The lungs must be unhampered by tight clothing, and fully developed by deep breathing.

The pores of the skin (often called the third lung) must be kept open by frequent bathing, rubbing, exercise, and change of clothing. The bowel must perform its function daily.

As a fish lives in water, so man lives in air, and he should see to it that his element is habitable, which it often is not. Many who cannot and will not tolerate visible dirt, take quite kindly to it when unseen, on the principle of "out of sight, out of mind."

Then guard your health, for, "the best things are nearest, breath in your nostrils, flowers at your feet, the path of God just before you."

Promote your health that you may walk upright as a god in the sun.

Circular of Instructions

To Officers and Members of the Relief Society.

These instructions and suggestions have been prepared by the General Board in response to a very extended call for such help. New stakes and wards are constantly organizing and old ones are reorganizing; missions are calling for suggestions and instructions in our work; and while we would not wish to lay down fast rules about matters of procedure which may change with years and other conditions, we can still formulate some definite plans and give some detailed suggestions that may prove of great value to officers and members, alike.

Modes of procedure, plans of operation vary and change from time to time; but principle, law and truth, these go on forever.

We have endeavored to observe this distinction clearly in the preparation of this little hand book.

The spiritual part of all our work must forever be the dominating feature thereof. We can add all the good and precious educational and intellectual principles thereto that we may desire; but uppermost always is the principle of true religion and undefiled—to visit the widow and succor the distressed.

This little circular is sent forth with an earnest hope that it will help all and hinder none. May the Lord add His blessing to this labor of love.

PLAN OF CIRCULAR.

1. NAME.
2. HISTORY—Genesis, Object and Aim.
3. ORGANIZATION—Officers: President, Counselors, Secretary, Treasurer, Teachers, Choir Leader, Organist, Librarian.
4. MEMBERSHIP.
5. MEETINGS AND CONFERENCES—Order of business. Decisions of the Presidency form Constitution. Officers' Meetings. Weekly Meetings should be the rule. Day—Tuesday.
Missions may provide other studies.
6. GUIDE WORK—Lines of study. All lessons are necessary.
7. FUNDS—Charity. Membership Dues. Stake and Ward Expense Fund.
Special Funds—Wheat. Building. Genealogical and Temple Work. Missionary. Library, etc.

COMMITTEES AND MINOR ACTIVITIES.

8. NURSE CLASS—How conducted. Requirements for entrance. Duties and benefits.
9. PUBLIC HEALTH—Summer Guide Lessons. Civic Improvement.
10. TEMPLE CLOTHING—For Current Use. Burial Clothes, General, Local.
11. RELIEF SOCIETY HOME.—CAFETERIA—Object. Location. Employment Bureau.
12. INSURANCE—Object. Beneficiaries. Agents.
13. SPECIAL MISSIONARY WORK—Aim and Purpose. Prevention, not Reform.
14. MAGAZINE—*Woman's Exponent* begun by Relief Society. THE RELIEF SOCIETY MAGAZINE, our organ. Price, Size, Object, Lessons, etc.
15. ANNUAL DAY—Object and mode of observance.

OFFICIAL NAME.

The Relief Society of the Church of Jesus Christ of Latter-day Saints. The Society is national and even international in its scope and activities; when referred to in cities outside of Utah it is known abroad as the National Woman's Relief Society.

HISTORY.

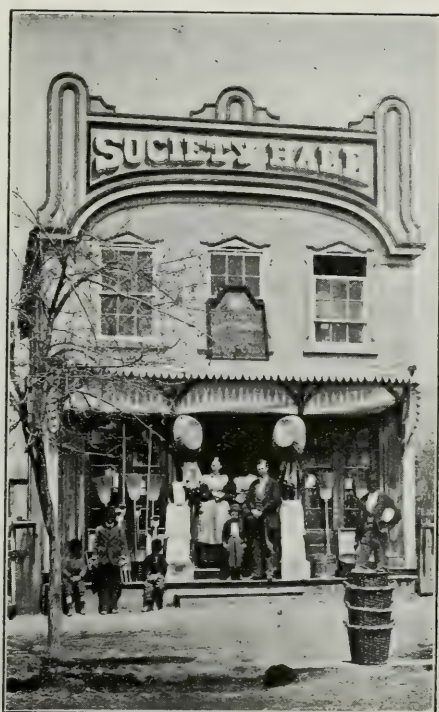
On the 17th of March, 1842, the Prophet Joseph Smith invited some sisters to meet in the Masonic Hall, in the city of Nauvoo, Illinois. Eighteen met, and he taught them how to organize themselves into an association of philanthropy and mental and moral culture. There were present with the Prophet, Elders Willard Richards and John Taylor.

The officers chosen were: President, Emma Hale Smith; Sarah M. Cleveland, First Counselor; Elizabeth Ann Whitney, Second Counselor; Eliza R. Snow, Secretary; Phebe Ann Wheeler, Assistant Secretary, and Elvira N. Cowles, Treasurer. These officers remained until the martyrdom, when the exodus to the West temporarily interfered with their organized work. A house and lot was given by the Prophet to the Society, donations were collected and disbursed regularly. The Prophet and his associate brethren often met with the sisters and taught them the principles of truth and eternal progress. During the short period of two years, the Society increased to 1,275, and the recorded receipts were \$415.24. Considering the impoverished condition of the people, this was a liberal showing.

A few ward organizations were operative in Salt Lake City,

during the early years of our settlement in these valleys. But shortly after the return from The Move, in 1858-59, Sister Eliza R. Snow was commissioned by President Brigham Young to go into the wards and co-operate with the bishops in organizing branches of the Relief Society, adding that she was to take Sister Zina D. Young to assist her towards effecting a general reorganization throughout the Church. Twenty years after, the first Stake Relief Society organization was made by President Brigham Young himself on July 19, 1877, in Ogden, just one month before his death, Sister Jane S. Richards being called to preside as President of the Weber stake Relief Society. Three years later, the many branches and stakes of the Relief Society were gathered under one general head by President John Taylor (who succeeded President Brigham Young in the Presidency of the Church) on the 19th of June, 1880, and that great leader and organizer, Eliza R. Snow, was appointed as the General President, with Zina D. H. Young and Elizabeth Ann Whitney as her counselors. Mrs. Sarah M. Kimball was secretary, and Mrs. M. Isabella Horne was treasurer. Sister Snow officiated as the leading woman in the Endowment House during all the years that temporary House was in operation.

Eliza R. Snow, assisted by Zina D. Young, Phebe Woodruff, Jane S. Richards, M. Isabella Horne, Sarah M. Kimball, and Emmeline B. Wells, Elizabeth Howard and others, organized ward and stake divisions of the Society throughout the Church during her life time. Sister Snow also assisted President Young to organize the Young Ladies' Mutual Improvement Association—first known as the Young Ladies' Retrenchment Association, and later, under President John Taylor, organized the Primary Association. A corps of teachers was a part of every Relief Society, and



FIFTEENTH WARD RELIEF SOCIETY HALL.

First one erected. Cost, \$5,500.

during Sister Snow's administration, many features of the work which have since accomplished great things were introduced and made permanent. Among these were the Senior Retrenchment Society under Mary Isabella Horne, the suffrage movement, which was headed by Sarah M. Kimball, the grain saving movement, with Emmeline B. Wells at its head, neighborhood nursing, the silk movement, with Zina D. Young as leader. This included the planting of mulberry trees, growing of cocoons, and the manufacture of raw silk into cloth. Women's co-operative concerns were organized, Relief Society houses were builded, the *Woman's Exponent* was started, and the study and writing of books was encouraged. Stake, ward and general conferences were instituted, ward roll and minute books were devised, local, stake, and general reports were prepared, while Sister Snow and her assistants traveled constantly, visiting old branches and organizing new ones in the wards and stakes. The Relief Society was in a splendid condition when the death of Eliza R. Snow occurred, Dec. 5, 1887. At the April conference, 1888, Zina D. H. Young was appointed General President of the Society. She continued with the work along the same lines which had been followed so thoroughly and effectively by her predecessor. During her administration, the nurse class work was instituted under Dr. Margaret C. Roberts, Dr. Romania B. Penrose, and Dr. Ellis R. Shipp, and this, too, was made a permanent feature of Relief Society activity. The sweet, affectionate spirit of Aunt Zina—as she was lovingly called—was a particular feature of her regime. Faith, love, charity, and obedience to the priesthood, were the fundamental features of her life, and this spirit permeated the Society while she lived. The general officers at that time were Zina D. H. Young, with Jane S. Richards, Bathsheba W. Smith, and Sarah M. Kimball as her counselors. Sarah M. Kimball had been secretary for some years, with Dr. Romania P. Penrose as assistant secretary and Emmeline B. Wells as corresponding secretary, and Mary Isabella Horne, treasurer. During a portion of that time Aunt Zina occupied the dual position of President of the sisters in the Salt Lake Temple and General President of the Relief Society.

Mrs. Zina D. H. Young died August 28, 1901, and Mrs. Bathsheba W. Smith was appointed General President Nov. 10, 1901, and for nine years she continued in this office with gracious dignity, at the same time holding the office of President of the sisters in the Salt Lake Temple. She, too, carried forward the work in the spirit and genius with which she had been familiar since its inception, she being a charter member of the organization in Nauvoo. The counselors to Sister Smith were Annie Taylor Hyde and Ida S. Dusenberry, with Emmeline B. Wells, secretary, Clarissa S. Williams, treasurer. It was during the administration of Sister Smith that mothers' class work was introduced, largely

through the instrumentality of Counselor Dusenberry, assisted by Counselor Annie T. Hyde. This new phase of Relief Society work appealed to the sisters, and although no unified system of study was arranged by the General Board, still the stakes prepared suitable and excellent outlines on subjects best adapted to their various conditions and localities. During this period, also, the Bishop's Building was erected, to which edifice the Relief Society contributed thousands of dollars, that they might have permanent quarters in that building, and here, therefore, their offices were opened in December, 1909. President Bathsheba W. Smith died Sept. 20, 1910. Mrs. Emmeline B. Wells was appointed General President of the Society, October 1, 1910, with Clarissa S. Williams and Julina L. Smith as her counselors, Olive D. Christensen, secretary, Amy Brown Lyman, assistant secretary, and Emma A. Empey, treasurer. Mrs. Christensen resigned in August, 1913, because of ill health, and Mrs. Amy Brown Lyman was made general secretary. In September, 1913, Mrs. Susa Young Gates was made corresponding secretary.

The *Woman's Exponent* continued during the years, being the accredited organ of the Society, although not owned or controlled by the Society. President Emmeline B. Wells carried on her labors in this field of activity as secretary and editor, and at last as president and editor, until March, 1914, when the *Exponent* ceased publication. During the four years of Mrs. Wells' presidency, all of the old interests have been carried along steadily. A number of younger women have been added to the General Board and new fields have been developed for Relief Society workers. Among these may be mentioned, the opening of a Relief Society Home, the introduction of a Guide, with unified study outlines; the regulation of conference dates in connection with the labors of the Church correlation committee; genealogical class work; burial insurance for women, the preparation and sale of wedding and burial clothing, special missionary work, and the publication of the RELIEF SOCIETY MAGAZINE. All of this later work has been undertaken under the wise and inspired direction of President Joseph F. Smith who has taken a deep personal interest in regulating the affairs of this Society.

From these beginnings have grown the immense and fruitful work which now marks the progress of this Society. There were eighteen members enrolled at the initial meeting; two years later, there were over 1,200, while today the Society numbers nearly 45,000 women.

OBJECT OF THE SOCIETY.

The Prophet Joseph Smith gave the sisters the following counsel in the first meeting held in Nauvoo:

He said that the object of the Society was to provoke the brethren to good works, to look after the wants of the poor, to search after objects of charity, and to administer to their wants; to assist by correcting the morals and strengthening the virtues of the community, and thus to save the elders the trouble of rebuking. At another time he said that he was deeply interested in the Society, that it might be built up in a most high and acceptable manner, that the Society should grow by degrees, being a select company of the virtuous, and those who would walk circumspectly. One particular feature of the Society was to purge out iniquity. He said, "All difficulties which might and would cross our way must be surmounted, though the soul be tried, the heart faint, and hands hang down." We must not retrace our steps, he said, and there must be decision of character aside from sympathy—and when instructed we must obey that voice; we must observe the laws of God that the blessings of heaven may rest down upon us—that all must act in concert or nothing can be done—that the Society should move according to the Ancient Priesthood, hence there would be a select Society separate from all the evils of the world, choice, virtuous and holy. He said he was going to make of this Society a kingdom of priestesses as in Enoch's day, as in Paul's day, and that it is the privilege of each member to live long and enjoy health.—Nauvoo Relief Society Minutes, Historian's Office.

ORGANIZATION.

General, Stake, Local.

The General Board of the Relief Society presides over the stake and ward organizations in much the same way as the general authorities of the Church preside over the stakes and wards of Zion. The Board now numbers twenty-three directors, out of which are chosen a General President, two Counselors, a General Secretary, a Corresponding Secretary, and General Treasurer. The other directors are grouped in committees representing the general activities of the Society. There is a General Chorister and an Organist who have charge of the General Relief Society choir, and who supervise the music for General conferences.

The sixty-nine stakes are each organized with a central or Stake Board with like officers and similar duties to those of the General Board. Each ward is similarly organized. Where other aid than the regular officers is required, either in local or stake boards, sisters may be called in as missionaries, or members of the board. The regular ward officers are a president, two counselors, a secretary, and a treasurer, a corps of teachers, and where possible a librarian, a music director, and a chorister, may be added.

Both stake and ward organizations may have committees who take charge of the temple clothes, genealogical and temple work, special missionary work, insurance, wheat, and guide work, and all other activities in which the stake or the ward Society may be engaged.

All officers and members of the general, stake, and local Relief Society, while acting independently in their own sphere of activity, are under the controlling power of the priesthood, vested in the Presidency of the Church, the Presidency of the Stake, and the Bishopric of the Ward.

ORGANIZATION OF STAKE OR WARD RELIEF SOCIETY.

The organization or the reorganization of the Relief Society, local, stake and general, is under the direct supervision, and is effected by the local, stake, or general authorities of the Church. The Relief Society is an auxiliary to the priesthood, and therefore under its immediate care and guidance.

When the President dies, resigns, or is removed, reorganization necessarily follows. The remaining officers should carry on the work of the Society until the reorganization takes place. Notice of the death of any officer should be sent by the secretary, at once, to the proper authority.

Having no written constitution and by-laws in this Society, the decisions of the Presidency of the Church and the General Presidency of this Society form our constitution. This elastic provision permits the constantly revived current of inspiration and progress to flow through the channels of the Relief Society from the least to the greatest; thus constituting this Society a living social organism. The Prophet gave the following counsel to the sisters in Nauvoo, when organizing the Society: "Let the Presidency serve as a constitution. All their decisions shall be considered as law, and acted upon as such. The minutes of your meeting will be precedent for you to act upon—your constitution and by-laws."

All officers of the Society should be women who observe the Sabbath day; who honor the Word of Wisdom; who wear their garments according to the rules of the House of the Lord, and who strive to keep all the laws of God.

All games of chance and cards should be avoided by the officers and members of the Society.

STAKE AND WARD PRESIDENTS.

It is the duty of the stake president and officers to instruct the officers of the various local associations of the stake, by letter or by personal visit, in all matters, following the counsel imparted

to them by the Priesthood and by the General Board. Before taking any action in important matters, the stake president should obtain the consent and approval of the stake priesthood presidency. The stake president should preside over all meetings of her board and in her stake conferences, unless she desires one of her assisting officers to perform that duty for her. It is appropriate and courteous occasionally to invite the counselors to conduct meetings. She should, if possible, attend the general conferences of the Relief Society, her expenses, when necessary and possible, to be paid from the stake society treasury.

Stake Meetings.

The stake president should provide for the holding of stake and board meetings at least twice a month. Some stake officers meet weekly, especially when studying the outlines—so that they may be thoroughly familiar with the lessons prepared. This is an excellent plan, as all officers should be well informed on the lesson course adopted by the Society. Union meetings of stake and local officers should be held at least once a month.

Visits.

The stake president and her counselors and associates should visit the local organizations as often as possible so that the presidency may come in direct communication with those who are under their care. Visits to distant wards should be made at least once a year.

Reports.

The stake president should see that ward reports are promptly prepared by ward presidents or secretaries and forwarded to the stake secretary, and that the stake report is sent by the stake secretary to the general secretary; she must note that ward and stake minutes are properly recorded, that all accounts are accurately kept, and that affairs in general are in good condition in her stake. A stake president, who is incapacitated for any reason, or who intends leaving her home for any extended period, should consult with the presiding priesthood as to her resignation. It is unwise for any board to be left without an active head. The stake and the ward presidents of a Relief Society should be, above all things, women possessing an unshaken testimony of the truth of this gospel and of the mission of the Prophet Joseph Smith. The presidents should be women who have received their blessings in the Temple; any exceptions to this rule, for missions, or otherwise, are under the direct counsel of the local priesthood. Moreover, they should have learned well the lesson of obedience to the priesthood, and be ready to inculcate that doctrine among their associates. The gospel will give them the spirit of love and meekness, of charity and long suffering, and their spirits will be mellowed by its beautiful influence, if they preside among their sisters, as Latter-day Saints.

**Detailed
Information.**

Ward officers should write to the stake president for all detailed information concerning the nature and conduct of their work. When desired, stake officers may pass such points up to the General Board. There is an order in all our work, and ward officials should not pass over the heads of the stake presidency by addressing inquiries to the General Board.

The president, counselors, secretary and treasurer may be set apart by the priesthood for their offices, but if this is not convenient, let them proceed with the work on hand, until such time as this matter can be attended to.

Filling Vacancies in Boards.

The president may have a voice in the selection of her counselors and missionaries, or members of her board, but if the priesthood have taken this matter in hand and chosen the sisters for these offices, let the president be glad that she is thus honored with the attention and confidence of the priesthood.

**Presiding
Officer in
Meetings.**

In the absence of the president at any meeting, the first counselor should take charge and carry forward the business of the meeting. If she be not present, the second counselor would take charge, then the secretary, then the treasurer, and then the various members of the board in line of precedence. If all the leading officers are absent, any member may arise and move that the meeting shall begin, and name a temporary chairman, then a temporary secretary should be chosen, and the business of the meeting go forward. If officers should at any time be very late, it is perhaps well to carry out this order, so that the whole meeting shall not wait upon belated officers.

COUNSELORS.

It is the duty of the counselors of the president, whether stake or local, to attend to meetings, to take part in all business discussions and programs, and to preside in the absence of the president. The counselors should assist in visiting the branches and members. They may act upon committees, and do such work as the president may indicate. It is the duty of the counselors to assist the president, but not to lead out in any work except when called to do so by the president. They should visit their president often and ascertain if there is anything they can do to assist. They should take part in organizing branches, and assist in entertaining visitors, or in any social function which may be under way. A counselor is to counsel in the spirit of meekness and love, with long suffering and charity, and above all, when a decision of the President and Board is made, it is the duty of the counselor to loyally sustain that action and refrain from adverse comment on the subject to anyone whatsoever.

SECRETARY.

The general secretary, the stake secretary, and the local secretary, may each perform her duty without assistance, or she may have an assistant secretary, a recording secretary, a corresponding secretary, or all three of these.

The secretary should be a woman with a general education, able to take brief minutes, which record the business and vital discussions.

The secretary should have a regular weekly conference with her president. System, order, and regular methods should mark her labors. She should attend all meetings, and if unable to do so, should be sure that her assistant, or some one qualified, is there to take her place.

Minutes are the history of an organization, and should be treated as a sacred trust. Minutes should never be taken on slips of loose paper that are likely to be lost, but should be written in a pencil note-book and transcribed weekly into the permanent record; nor should minutes be kept carelessly lying about the home of the secretary. A tin or galvanized box is a good investment in which to place minutes under lock and key. The retiring secretary should at once turn over her minutes—both note books and record books—to her successor. There is no exception to this rule. Tiresome discussions should not be reported at length, nor vague reports made of unimportant circumstances.

In copying minutes, a margin of an inch should be left on the left hand side of the page. In this margin, headings or sub-headings of the important points in each paragraph should be written. This is convenient for reference and invaluable as history. The place and date of each meeting should be repeated at the head of each set of minutes.

Only motions which are carried should be recorded. If necessary to make any record of suggestions made, or of discussions, this should be done in briefest possible manner, only the topics discussed being named, together with those which are absolutely essential to record. When discussions concern unfinished business, it is well to merely note them, so that they may come up suggestively in the minutes at the beginning of the next meeting, when the business may be completed. It is not necessary, nor in good taste, for secretaries to comment on programs or addresses. They may, or may not, have been eloquent, timely, or interesting, but as a rule, secretaries should not record their own opinions in this way. If necessary to summarize a speech, address, or remarks in conferences where important speakers have been present, it is well to note the topics treated by the var-

ious speakers, as well as the names and titles of speakers. If it should happen that the General President of the Society be present, or if the conference should be favored with the presence of the President of the Church, or others of the leading brethren or sisters, it would be wise to give as full and complete a report as may be possible or consistent of such addresses or sermons.

Newspaper reports differ very much from minutes, and it is good exercise for the secretary to acquaint herself with the mode of preparing a press report of any important public gathering.

All changes in ward offices should be reported at once to the stake secretary by the ward secretary. Changes occurring in stake offices should be immediately reported by the stake secretary to the general secretary at headquarters.

The annual reports of the ward should be promptly prepared by the ward secretary and forwarded by her to the stake secretary, to be compiled into the stake reports.

The stake secretary should promptly prepare her reports and forward them to the general secretary.

A complete set of books will be ready before the close of the year of 1915. These books will be arranged for weekly meetings, and for the recording of all activities.

TREASURER.

The general treasurer, the stake treasurer, and the ward treasurer should receive and bank all moneys which belong to the Society. The treasurer will exercise extreme care in her responsible duties, for it is the pride of this Society that in the seventy-three years of its existence, no funds have ever been misappropriated, nor have any of our faithful treasurers been untrue to the trust reposed in them. The thousands, nay millions, of dollars which have been handled by this Society since its inception have passed through the hands of the devoted women who have gathered and disbursed them, leaving each and all with clean hands and pure hearts.

The treasurer should know something of bookkeeping, so that she may keep her charity fund, her membership dues, and stake and ward fund, and all of the special funds, separate and distinct upon her books. She should understand, clearly, that money which is gathered for one purpose cannot be deflected or turned to any other purpose.

The treasurer should not issue checks for money on verbal order from any officer of the Society. A written order from the president of the Society, countersigned by the secretary is the only voucher which the treasurer can safely accept. No moneys should be drawn from the ward treasury without the consent

and approval of the ward officers; and in like manner, no money should be drawn from the stake, or general treasury without the consent and knowledge of the stake officers or the General Board who constitute locally and generally the directors of the various departments and branches of the Relief Society. The ward treasurer should gather in her annual dues promptly, and send them to the stake treasurer who in turn sends them to the general treasurer in January.

Great confusion results when ward treasurers send annual dues to the general treasurer. It is a rule that must be inviolable that ward treasurers report only to their stake treasurer, and she only shall remit moneys to our general treasurer.

TEACHERS.

Perhaps the most unique and efficient feature of the work of the Relief Society is found in the corps of teachers which is an indispensable feature of each Society.

These teachers may be few or many, according to the size and number of districts which they visit in their labor among the people.

They are the select ones among the faithful, efficient and capable sisters who form the body of the Society.

The teacher's practical duty consists in visiting once each month, under the direction of the Relief Society presidency, every Latter-day Saint home in her especial district, collecting charity funds and materials each month. Some districts may cover only a city block, while others may stretch over long reaches of country farm homes. Teachers may profitably visit the homes of non-"Mormons," if they are tactful and avoid unpleasant discussions. Many non-members are charitable, and will be glad to contribute to the worthy poor in their neighborhood. In some stakes, the teachers and Relief Society special missionaries have been instrumental in converting many persons.

The teachers visit their districts in pairs, as is the custom of the teachers of the Priesthood. Before starting out upon their work, the teachers should be fortified with an earnest prayer for guidance, and the sweet spirit of the gospel. The salutation of the ancient Hebrew might well be on the lips of the teachers as they enter the portals of every home, "Peace be unto this house." An invitation should be given by the teacher to every woman in the ward to attend the Relief Society meeting.

The conversation of the teachers should be tactfully directed towards the principles of the gospel, and the conversation should lead into channels which will reveal the spiritual and temporal

condition of the homes into which they go. This can be done without offense, if the good spirit attends upon the teacher. If there are any ill feelings with the mother or children in the home, or between neighbors, perhaps a word of encouragement and hope from the teachers may drive away the clouds of depression and gloom in the household.

If there is any want, sickness, or destitution in the home, these should be discretely discovered, and if the case is pressing, that condition should be reported immediately to the president of the Relief Society, and measures taken, at once, to relieve that need. The funds and materials gathered by the teachers are taken to the first meeting of the month which is the work and business meeting; where distribution to the needy is also provided for.

In some stakes, the teachers have printed cards, in which are reported the various points noted in their monthly visits. We give here a suggestive copy of such a report, which may be used if desired:

RELIEF SOCIETY TEACHER'S REPORT.

For District No. Ward for 191

	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Number of Homes in District.....												
Number of Non-Members.....												
Number of Homes Visited.....												
Amount Cash Received.....												
Amount Merchandise Received.....												
Extra Time Spent in Charity Work.....												
Did I Use Topic of Conversation?												
Did I Attend Business Meeting?.....												

In some stakes, the teachers have a printed personal card which is left at the door when no one is at home. The card shows the teacher has performed her duty.

NOTE.—The sweet courtesy of the gospel will inspire the teachers who go into the homes of the people, and if, perchance, they should not always meet with like courtesy and dignity, the

teachers will understand and quickly forgive such as may unwittingly give offense.

CHOIR LEADER.

Each stake and branch Relief Society should have, if possible, a well organized choir, and this of course necessitates a faithful choir leader. Music is a very beautiful part of our public worship, and happily the exercise of the art is, in most cases, its own exceeding reward. The duty of the stake or ward choir leader is to provide suitable music for opening and closing exercises, and where desired, special musical numbers may be given. Congregational singing should, perhaps, be the rule in the regular meetings of the Society. Hymns should be chosen because of the inspiring character of both words and music.

If the choir leader is sufficiently interested and alive to her duty to furnish special numbers during the progress of the meeting or conference, she should be encouraged. She should not, however, so embarrass the program committee with extra musical numbers that there is no chance for the rest of the program to go on in its uninterrupted way. Tact, as well as industry, should mark the labors of stake and choir leaders, as, indeed, of all other officers of the Society.

ORGANIST.

Second only to the choir leader in importance is the diligent organist who works as hard, gives as noble service, and is as much an integral part of the official board as any member thereof. She, too, will appreciate a word of gratitude and encouragement from her superior officers.

LIBRARIAN.

The choice for librarian, general, stake or local, would necessarily fall on a well read and intelligent woman. She should be well versed in general literature; but, above all things, she should know the value and glory of all our sacred books, and be able to instruct and inspire others with like zeal for a literature, pure and undefiled. She should guard the books jealously, keep accurate record of them, and insist on proper cases for their preservation.

After a library is well stocked with the Church books and home authors, it is time enough to begin with fiction or light literature. The best first, should be the librarian's motto. A good dictionary, and encyclopedia, general histories and biographies would form the foundation of a library, after securing the Church works.

MEMBERSHIP.

Who are eligible.

Any woman of good character, from the oldest to the youngest, and who desires to unite with the Society will be welcomed therein. The applicant should be recommended by a member, and be received by a unanimous vote of the members present.

Non-members of the Church may become members of the Society, but cannot hold office.

MEMBERSHIP DUES, AND ROLL.

A roll of all Relief Society members should be kept in the record book, and as many pages shall be reserved for the recording of names as may be necessary. A second roll may be kept of the active membership. When members attend infrequently care should be taken to give them credit.



RELIEF SOCIETY HALL, FIFTH WARD, PROVO.

In conformity with the instructions of the Prophet Joseph Smith, each new member should be recommended by a member in good standing and should sign her name to the roll.

No name should be removed from the roll except—

First, by request of the individual.

Second, by a two-thirds vote of the members for good and sufficient reason.

Opposite the names of members removed or deceased, the word removed or deceased should be written.

A regular roll book should be used by the secretary, in which the names of regular attendants shall be kept, with sufficient space to add the names of properly enrolled non-attending members, as they may attend the meetings or be received into membership.

The membership dues should be collected the second week in January by the teachers, who should be furnished the names of enrolled members in their districts. *All dues should be remitted to the general treasurer during the month of January.* All members, whether able to attend meetings or not, should pay their regular dues.

MEETINGS AND CONFERENCES.

The local meetings of the Society should be held weekly on Tuesday, usually at 2:00 p. m. The first meeting is a work and business meeting, the second meeting is the testimony and theology meeting; the other two meetings take up the studies given in our outline from year to year. The time of the first meeting is occupied with business reports from the teachers, receiving and disbursing charity funds, with a consideration of cases of want, with the making of quilts, carpets, or clothing for the needy, or with any other matters of regular or special business that may come before the local society—the building or furnishing of Relief Society houses, libraries, the storing of grain, the drying of fruit, the plans for bazaars or social functions, the purchasing of property, the building of granaries or libraries. Indeed, all the forms of activity which constitute the practical side of our work is considered in the business sessions of the Society. The other three meetings are devoted to the study of the lesson work which is furnished by the General Board of the Society, and approved by the Correlation Committee of the General Authorities.

The conduct of these meetings follows the accepted order in this Church for the similar business or study meeting. The general plan or order would be,—

1. Singing.
2. Prayer.
3. Singing.
4. Roll Call.
5. Minutes.
6. Work, Testimony or Lessons.
7. Singing.
8. Benediction.

NOTE. Where five meeting days occur in one month the Society is at liberty to use the day as convenience may require.

When business is conducted by the presiding officers in this Society, they should follow the order of procedure mapped out by any good parliamentarian—Roberts' *Rules of Order* being the accepted guide for procedure.

Of all the meetings, the testimony and business meeting is the most important. It is the foundation upon which all the other work rests. Officers and members alike should give it their best attention.

Officers' Meetings.

Ward officers should meet—preferably once a week—or as often as may be consistent or required. These meetings are held to discuss the business of the Society and to prepare the way for new work to be introduced, and for old work to be completed. The General Board holds weekly meetings as well as occasional special meetings to prepare the work for the Society.

GUIDE WORK.

The General Board have provided special studies for the local wards, and these lessons, which occupy the last three meetings in the month, should all be studied. If the Society can cover all the work in the Guide, and find time to follow other lines of study, they may be permitted to do so, if they will communicate with the General Board. But it would be a mistaken policy, when lessons are provided for all, to permit individual wards or stakes to choose their own, and to reject that which has been prepared by the proper authority.

These rule would not apply to missions, altogether, for their situation is different, and their requirements are varied. More latitude could be allowed to mission presidents of the Relief Society, but they should communicate with the General Board. Their work, done in the missions, will be under the direct charge of the Presidents of the Missions.

CONFERENCES, GENERAL, STAKE AND LOCAL.

Most of the wards hold an annual conference, which is visited by the stake president or her representatives. Programs are sometimes provided for these gatherings, and should not be too long to permit of instructions from the visitors.

Stake conferences are held semi-annually, one of them being known as the annual conference, which is marked by the visit of some General Board representative.

FUNDS.

This Society has three great funds to which it contributes, also a number of special funds. All of these are optional, with

the exception of the membership dues, and are regulated according to circumstances and conditions, both local and general.

The decision of the Presidency of the Church, in a recent case, was that funds donated for one purpose should not be used for any other purpose. These funds are:

CHARITY FUND.

MEMBERSHIP DUES.

STAKE AND LOCAL DUES.

SPECIAL FUNDS.—Wheat fund, building fund, genealogy and temple fund, missionary fund, library fund, etc.

CHARITY FUND.

The Charity fund consists of means gathered by the teachers in their visits to the homes of the people. This may be any sum from five cents upward. No case of want or sickness is neglected in the midst of this people, where Relief Society teachers are active and alive to their duties. There has never been any need for asylums and homes for the neglected poor, and forsaken aged, amongst this people. So far in our history, these have always been cared for and supported by the kind hearts and willing hands about them.

In the year 1913, there were \$66,236.16 collected in the Charity funds by all the branches of this organization. No one who collects or distributes this amount receives a penny for her services. It may be said of the sisters of the Relief Society that freely they have received, and freely have they given.

None of these funds are handled by the General Board except the general membership dues. The various funds are administered by the Relief Society officers in the wards and stakes of Zion for the purposes for which they were gathered.

Few realize what great sums have been gathered, for various purposes, in this Society, by the saving of Sunday eggs. Sister Sarah Petersen, wife of President Canute Petersen, of Sanpete Stake, introduced this novel idea many years ago, and it is still in force in some parts of the Church.

MEMBERSHIP DUES.

For many years, the current expenses of the Relief Society General Officers were borne by themselves. As years and complex conditions made this impossible, an annual membership due was provided. For some years, this due was 10c only. In October, 1913, at a business meeting of the general conference of the Society, the annual membership due was increased to 25c. This money is gathered by the ward officers, and is sent by the ward treasurer to the

stake treasurer annually, and should reach the General Office in Salt Lake City in January of each year. The money so gathered is used for office rent, for the traveling expenses of missionaries sent out from the General Board to the various stakes to visit conferences and conventions; for publishing circulars; for clerical hire; and for such other items as pertain to the conduct of this Society. It may be surprising to learn that thousands of dollars are spent in the visits of the General Board who travel to Canada, New Mexico, Colorado, Idaho and California, and sometimes foreign countries, visiting both near and far-away stakes. The distant stakes are usually the least able to pay the large expenses for the trips which must be made in order to reach them. As it is, the burden falls on each alike, and is felt by none.

STAKE AND WARD EXPENSE FUND.

It costs something to meet the stake expenses as well as to carry on the ward work in the various branches of the Society. The manner in which these funds shall be collected, and the amount of such funds are left with each stake and ward to determine, according to conditions and needs.

SPECIAL FUNDS.

Wheat Fund.

This branch of Relief Society work is peculiar to this Society. It was begun, under the instructions of President Brigham Young, in 1876. He gave this mission to President Emmeline B. Wells, and since that date, many thousands of bushels of wheat have been collected and stored by this Society. At the present time, Dec., 1914, the Society has on hand 157,000 bushels of wheat; 43,000 bushels of this is deposited in Church elevators, 70,000 bushels are stored in Relief Society granaries, 23,000 in local granaries, and 21,000 bushels in sundry repositories. There are \$33,756 invested in local granary buildings which make \$190,869 belonging properly to this wheat fund. This wheat should not be loaned by the Society to individuals or institutions. It is gathered for a specific purpose, and the counsel of the Presidency of the Church is to leave it undisturbed where it is deposited. Local authorities are not justified in disposing of this wheat, nor can wards or stakes use the wheat for any other purpose than that for which it was gathered.

Wheat is gathered by gleanings, and by donation, as well as by purchase from the funds donated for that purpose. The need was never greater for this form of organized charity than today.

The wheat or the funds may be gathered by the local teachers

or by a local committee which may be formed for that purpose. As to the storing of the grain, we quote from the recent circular of the Presiding Bishopric:

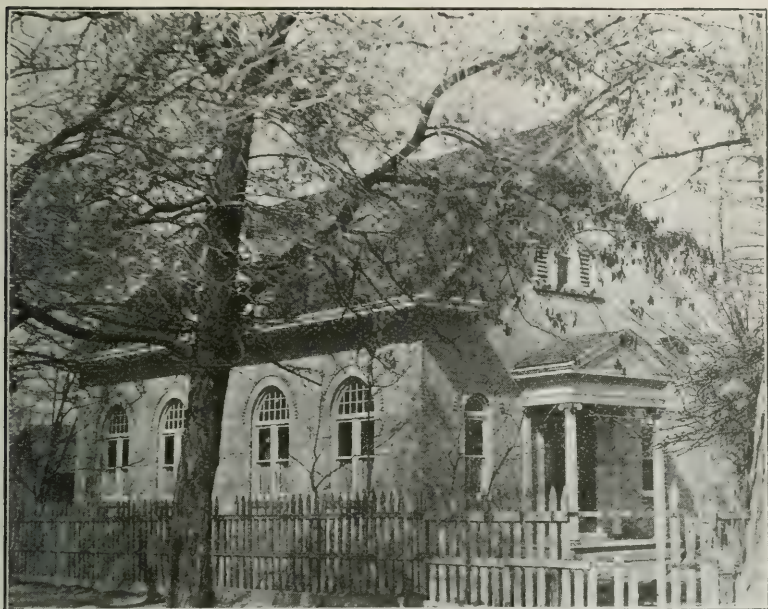
"For years past, the matter of storing wheat has been a difficult problem with the Relief Society. In some cases local granaries have been built at considerable cost, with additional expense for their maintenance. There have been reported many sad experiences involving loss of grain from various causes. And while the policy and practice of storing wheat is not changed, but on the contrary is to be encouraged, we desire to change the method of storing wheat and thus prevent the expensive outlay incident to the erection of granaries and their maintenance, a cost which is often out of all proportion to the value of the wheat stored in these structures.

"Where there are no local facilities for storing wheat with safety, arrangements may be made with the Presiding Bishopric to take money in lieu of wheat. The money so received will be invested in wheat, and the wheat will be stored in central elevators, in places where wheat is abundant and where railway facilities make it accessible. In arranging for storage and in selling wheat the stake Relief Society officers should consult with the presidency of the stake."

Building Fund.

Many of our wards have built commodious and useful halls for the use of the Relief Society. They have also invested somewhat in real estate, buildings, stocks, and bonds, beside the money spent for the building of local granaries. The Society has \$107,574 invested in Relief Society halls; they have \$33,756 invested in Relief Society granaries; they have \$7,875 invested in other real estate and buildings. This makes a sum total of \$149,205 owned in real estate and buildings by the ward and stake organizations of this Society. In later years, the ward authorities have provided comfortable quarters for the Relief Society in the newly erected meeting houses in all parts of the Church. Usually the women have contributed to this purpose. When, therefore, the sisters have an opportunity of having commodious rooms or halls in the ward buildings, it would be unnecessary and unwise, perhaps, to erect their own buildings; but such wards as do possess a hall, built by the Relief Society, are to be congratulated. Funds may or may not be collected, therefore, for quarters for the Society, and the officials of each ward may or may not invest means in buildings or real estate. These matters are left largely to local and stake officers.

The Society donated \$8,500 to the Bishop's Building, Salt Lake City, and thus secured permanent headquarters in that



RELIEF SOCIETY HALL, PAROWAN.

commodious structure. Maintenance of these quarters costs a goodly annual sum but the offices are spacious and elegant. General officers' meetings are held here at conference time, and our members are always welcome at our rooms.

REAL ESTATE AND BUILDINGS

All real estate or buildings belonging to Relief Societies, or which may hereafter be acquired by them, should be held by the Bishop of the ward in trust for them, as all ward properties are held by him. Uresidents should consult the bishopric in regard to any questions which may arise in this matter. We quote the following from the "Circular of Instructions No. 12," issued in 1913, by the Presiding Bishop:

"68. There is a law in operation in the States of Utah, Idaho and Arizona which permits a bishop to become a corporation sole and vests the corporate powers in him and his successors in office. When a bishop ceases to hold his office his successor by operation of the law succeeds to all the rights of his predecessor by filing, with the county recorder of the county in which the ward is located, a certified copy of his appointment. Such

corporation should hold the title to all ward property, including tithing and Relief Society and other local property."

Genealogical Funds.

This department of Relief Society activity is somewhat new to our workers. Since the lessons in genealogy have been provided for study in our lesson guide, many wards have felt the necessity of a special fund to carry on some details of the work.

In some wards, there is a committee on burial or temple clothing, and where wards are distant from temple districts, this is perhaps an excellent plan. These two committees may, or may not be combined in one department.

The genealogical and temple work fund may be used to pay the expenses of some poor individuals or couples to spend time in a temple, doing their own work, or work on charity lines.

Some wards have a committee to act as an exchange bureau for genealogical information and labor. This committee secures names from people who are unable to go to the temple themselves, or hire anyone else to do so, and these names are furnished to others who want to go to the temple, but who have no lists to work upon. A committee might engage in the collection of funds, which can be sent to the temple in the district, with lists of names accompanying the money. Any further instructions on this subject should be applied for from the temple authorities, or from the Genealogical Committee of the General Board. Funds collected for this purpose naturally should not be used for any other.

The committee can arrange temple excursions, which may become annual or semi-annual, or even monthly affairs. The genealogical class teachers should learn how to prepare the temple sheets and names, so that when the party reaches the temple, the recorder's work is made comparatively light.

Genealogical conventions may be held from time to time, and teachers may be secured from the Genealogical Society to any stake, if the request is made to the secretary of the Genealogical Society, Historian's Office, Salt Lake City. The committee on genealogy should work in harmony with the stake and local agents of the Genealogical Society.

Missionary Fund.

In some wards, a missionary fund has been established. This may be used to assist young men or women missionaries who are laboring out in the field to preach the gospel, or it may be used for the assistance of needy families, whose head and

bread winner, is out preaching the gospel. Like the other special funds, this fund is entirely optional.

Library Fund.

In some wards, a very good library is owned by the Society with book-cases in which to preserve the books. This example cannot be too highly recommended to each ward president. The Prophet Joseph Smith urged this people to read good books, and to acquaint themselves with every branch of learning and art possible for mortals to obtain.

The recommendation of the General Board is always in favor of a good library, which is used either by circulation amongst the members, or in any other form consistent with our usual work. Funds or books may be collected by the officers, and book-cases should be provided.

Relief Society halls, not otherwise needed, might make excellent quarters for a semi-public circulating Relief Society library.

NOTE.—The foregoing is an indication of the funds raised and used by the Society. There have been, are, and no doubt will be, other means collected for purposes not herein named. The growing and changing needs of a great Society like this necessitates an elastic plan of operation which will adapt itself to any and all legitimate requirements.

RELIEF SOCIETY COMMITTEES.

The activities of the Society may be indicated by a glance at the standing committees of the General Board. They show the extended nature of the work undertaken by the women who labor in this Society:

- Outline Committee.
- MAGAZINE Advisory Committee.
- Correlation Committee.
- Wheat Committee.
- Genealogical Committee.
- Public Health Committee.
- Temple Clothing Committee.
- Nurse School Committee.
- Peace Committee.
- Relief Society Home Committee.
- Insurance Committee.
- Special Missionary Committee.
- Finance Committee.
- Music Committee.
- Stake Conference Committee.

NURSE CLASS WORK.

The object of the Relief Society School of Nurses is to provide relief for the destitute. Also to provide those in moderate circumstances with the services of a practical nurse in their homes. Women and girls who desire a professional training in nursing as a source of livelihood may here receive such training, and thus become not only self-supporting but a blessing to the community.

Presidents of stakes and wards should choose women whose ideals are of the highest type for this work, and, if possible, the candidates should have at least an eighth grade education. If the applicant has had a good course along domestic lines, this will increase her efficiency, and enhance her value.

The Relief Society, during its whole existence, has engaged in charitable nursing though for years there was no special training for the work. In our rural communities today, all of the nursing done for the destitute and needy is by the Relief Society teachers and members, as well as by our Relief Society nurses. A dozen years ago, a regular course in the study of nursing as a science was instituted by the General Board, classes being held in this city, the applicants coming from all over the Church. These students are recommended by the Relief Society ward president, and the ward society pays for their tuition. The nurse-students find homes in the city, where they can do domestic labor for their board, as a rule, while taking the course. The applicant agrees to spend one month in doing free charitable work on her return home during her first year for the privileges she has secured in this inexpensive training in the vital art of nursing the sick. Accounts are kept of this work, and the Relief Society nurses of Salt Lake City are listed by our General Superintendent of Relief Society nurses, Mrs. Emma A. Empey. They are in great demand most of the time.

Since the erection of the Groves L. D. S. Hospital our sisters may enter that institution, and secure diplomas after a three year's course, which qualifies them for the most technical and difficult cases, and constitutes them professional nurses. Hundreds of women have taken this Relief Society course and the professional Hospital course, and have done a wonderful work throughout the Church.

During the period of eight years 233 women and girls have been graduated from the Relief Society course, the graduation occurring biennially.

Three thousand five hundred and forty days of charity work have been spent by our nurses in Salt Lake City, during the eight years, 109 nurses having participated in this benevolent cause; 124 nurses not residents of Salt Lake City have done charity work in

their own respective towns and villages throughout Utah and the neighboring states during the eight years.

TEMPLE CLOTHING COMMITTEE.

Where advisable, temple clothing committees may be organized in wards and stakes. These will provide such apparel as is necessary for loan or hire, for those who go to the temple. Burial clothes may also be prepared by these committees. People who engage the services of these committees or of the Society itself, to prepare burial clothing, should certainly be willing to pay as much for such material and the labor of making it up, as they would pay to the ordinary undertaker. If the one for whom this clothing is prepared, has been a charge upon the Society, and the friends and relatives are not able to pay for the clothing, a donation is always in order. But those who are able to pay for the material or labor, should not impose upon the sisters of the Relief Society, either for funds, clothing, or time. The General Board of the Relief Society have an efficient committee who have two departments of this labor, one for burial clothes, and one for the accommodation of people who wish to work in the temple. Their office is at headquarters, in the Bishop's Building; the chairman of that committee is Mrs. Julina L. Smith, Beehive House, No. 67 East South Temple Street, Salt Lake City. Ward officers and members should apply to Stake Presidents for assistance, for patterns and for information. If Stake Presidents desire any information or assistance in these matters they may apply to the General Secretary.

RELIEF SOCIETY HOME.

Through the generosity of the presiding authorities of the Church, a Home has been provided for the Relief Society, where our sisters who come to the city and wish to obtain clean, respectable and modest apartments can do so at a very nominal fee.

This Home is situated opposite the north gate of the Temple block, and rooms may be secured on personal application, or through letter.

LUCY MACK HOME.

The Ensign Stake Relief Society have established a home for wage-earning girls, which they call the Lucy Mack Home. This happy project is under the direct inspiration and supervision of Miss Maud May Babcock who, associated with Mrs. W. W. Riter, originated the thought and brought it to successful issue. Girls are welcome here, and find cheap and comfortable lodgings when

they are not in service, or if working in stores. It is situated on 409 First avenue.

EMPLOYMENT BUREAU.

There is an Employment Bureau in operation in the Presiding Bishop's Office, which provides places for women and girls who desire to work out, while those who need hired help, may apply to the Bishop's Office and secure whatever help may be available.

This Employment Bureau works indirectly in connection with the Relief Society office, but is under the direct charge of Elder Frank W. Penrose. Mothers who send their girls to this city for employment should instruct them to apply to this Bureau, or to the Lucy Mack Home for Girls.

CAFETERIA.

Under the direction of the five city stakes of the Relief Society and Y. L. M. I. A., of Salt Lake City, a cafeteria has been opened in the basement of the old Social Hall on State street. Meals are served here at noon, of excellent quality and at a very moderate price. On Saturday evenings, supper may also be obtained. This is a retiring and pleasing place for our sisters to come to whenever they are in the city and desire a noon-day meal.

INSURANCE.

The General Board of the Relief Society, after a thorough investigation, has introduced Insurance as one of the regular features of its work.

Before taking any step toward establishing this department, the matter was presented to the First Presidency. The two letters appended are self-explanatory:

Salt Lake City, Utah, Jan. 21, 1914.

President Joseph F. Smith and Counselors:

DEAR BRETHREN: We would like to know your mind in regard to introducing some benefit insurance into the Relief Society.

A number of social and other insurance companies for women are doing quite a profitable business in this community. These fraternal orders—for men and women—took out of the state last year \$177,213.79.

Some of our sisters join those lodges, while others take out the small benefit insurance from regular companies, some of

which companies are located in foreign lands. The idea of having a little fund put by with which to meet burial expenses is very attractive to our women.

Our sisters have contributed liberally to every form of charity and public activity, such as the building of temples and meeting houses, schools and amusement halls; while doing very much towards furnishing these places. Few have acquired the saving habit, and fewer still are inculcating saving habits in the minds of the young children of today. Too many of our sisters, when they die, are left to the indifferent mercy of relatives, or to the ward authorities. They would be glad to be placed where they could have this last liberal service performed for themselves without being a burden on those left behind. They could, and many would be willing, to pay a small sum monthly which would insure them their modest burial expenses.

Some of our young sisters would gladly pay a small monthly sum for school or for a marriage portion that would mature in five, ten, or twenty years. While most children could be taught to put by small sums monthly towards paying for their schooling or missions when old enough for that need. The habit of saving would be of more value to them in developing character than the monetary benefits.

We have applied to the Beneficial Life Insurance Company which has our President Joseph F. Smith at its head, and which is also officered by our own brethren, to give us rates and details of such a plan as we have suggested. We enclose a copy of the rate list made out for us. We would expect to work entirely through the powerful, reliable and courteous company named. Agents would be appointed in each ward and stake, but the business details would be handled by the Beneficial Life Insurance Company. What premiums accrued to our Board over and above the running expenses would be turned to Relief Society work.

We lay this matter before you, and trust to hear from you as soon as convenient. We are

Your sisters in the Gospel,
Emmeline B. Wells, President,
Clarissa S. Williams, First Counselor,
Julina L. Smith, Second Counselor.

Salt Lake City, Utah, Jan. 27, 1914.

Pres. Emmeline B. Wells,
Clarissa S. Williams,
Julina L. Smith,
Relief Society.

DEAR SISTERS: We approve the suggestion outlined in yours of the 21st inst., to introduce and maintain a system of benefit

insurance in connection with Relief Society, believing that this departure from relief work would be a means of supplying an income for the Society itself, as well as by the means of inducing and encouraging our sisters to form the habit of saving means which otherwise would doubtless be disposed of unwisely. It is understood by us that the officials of the company with whom you have been talking in regard to this matter are to render you all the necessary clerical assistance, especially at the outset also that the company is to furnish the Society with necessary books, etc., and otherwise co-operate with you with a view to making this movement the success we all wish it to become.

Your brethren,

Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.

There are two forms of insurance—the burial insurance and the endowment insurance. The first purpose is to provide funds for burial expenses, and the second for saving purposes for both old and young. Young people may take the latter kind of insurance to secure help for an education, or for funds for missionary purposes. It may be provided by parents or by guardians for children.

The Relief Society is offering insurance only to its registered members under the age of 70, and their children. Insurance is offered on three different plans. The first plan is called the Whole Life. For a small payment made each year, as long as the member lives, she is insured for \$100 to \$300 according to the rate she pays. At any time death occurs, the Society will pay the amount of insurance to the beneficiary designated by the insured. Another plan is the Limited Payment Life where the insured pays a slightly larger amount for a specified number of years, say ten, fifteen or twenty, and after having paid premiums as provided has a certificate paid up which continues the insurance in force for the entire life of the insured, without further payments. Either of these two plans we call our Burial Benefit. The third plan is termed Endowment Insurance, and means that the insured, if she lives to the end of a specified period, either ten, fifteen or twenty years, and makes the payments for these years, will receive the amount of the insurance in cash. Or, should the member die before the expiration of that period, the amount of insurance will, of course, be paid in cash immediately to the beneficiary. Detailed information will be furnished on application to the General Secretary.

PUBLIC HEALTH.

The Health Committee—comprising several members of the Relief Society General Board—have done much in the way of disseminating knowledge for the promotion and maintenance of health conditions.

The Utah State Medical Board, and the Salt Lake City Board of Health, have given valuable assistance to the committee, and have been most generous in contributing printed matter on various health subjects. Thousands of pamphlets have been distributed by these boards, and about a thousand by a physician in private practice; these have been sent out by the Health Committee to the Relief Society organizations.

The active interest taken in the "fly" campaign resulted in the destruction of literally bushels of flies and made a very noticeable abatement of the fly nuisance throughout the State.

In 1913, a trained nurse was employed by the General Board of the Relief Society to give her time at the milk station established by the Salt Lake City Board of Health. This nurse did very effective work, looking after the babies of families who were without means, seeing that they were properly fed with pure milk, and giving advice as to the care of the children. In 1914, the stakes of Salt Lake City raised means to employ nurses for the same work at two different milk stations.

Addresses have been given by members of the committee on prevention of disease, and on sanitation before the Relief Society general conference. Besides that, through the efforts of this committee, physicians who were specialists in their line of work have given addresses on the following subjects: "Care of Eye, Ear, Nose, and Throat," "Posture, and Its Effect on Physical Well-being," "Care of Nervous Children." Also the health articles which have appeared in the Relief Society BULLETIN have been prepared by this committee.

The entire July and August numbers of the BULLETIN, 1914, were prepared by the Health Committee, in connection with the free hygienic literature which was distributed at that time. Whatever subject of this nature comes up before the Board is referred to this committee for consideration and action.

SPECIAL MISSIONARY COMMITTEE.

The Special Missionary Committee which has been operative in our larger cities, has extensive and definite plans of operation and organization. They are engaged in a work of prevention rather than reform. Unprotected girls and wage earners are their especial care.

MAGAZINE.

As in all other matters, the women of this Society have kept in the van of progress. Under the direction of President Brigham Young, assisted by Eliza R. Snow, the *Woman's Exponent* was started, in 1872, as the organ of the Relief Society of the Church. So far as known, it is the second paper for women ever started in the world. For some years, it was controlled by a committee of the General Board of the Relief Society. Miss Lula Greene (Richards) was its first editor. She was a niece of President Brigham Young and a local writer of some note, although but a young girl at that time.

The suggestion of such a periodical was made by that brilliant pioneer journalist, Edward L. Sloan, who was editor of the *Herald* at the time, to Miss Lula Greene, and together, they edited and managed the little paper. It was first published in the *Herald* office, and at the death of Brother Sloan, two years later, it was taken over to the *Deseret News*. For many years the type was set by young girls, and all the work done by women. Miss Lula Greene married, shortly after, and the course and exigencies of her family interfered greatly with this enterprise, so that President Emmeline B. Wells was invited to the position of assistant editor, in 1875, which position she occupied until 1877, when Mrs. Richards resigned, and President Wells became editor-in-chief. This place she filled with faith and diligence for thirty-eight years. For some time Miss Cornelia Horne acted as business manager.

In later years, Mrs. Annie Wells Cannon acted as assistant editor of the *Exponent*, and was an able journalist and a clear, careful and frequent writer for its pages.

The *Exponent* ceased publication in March, 1914. It was a beacon light to the women of this Church, and an ensample of independent womanhood to all the world. Its pages were filled with the spirit and genius of the Relief Society work, and the constant advancement and progress of the women of this Church and of the women throughout the world. President Emmeline B. Wells made herself famous in two continents, through its pages, while she won and kept the esteem and admiration of those with whom she mingled at home.

January 1, 1914, the General Board of the Relief Society issued the first number of the BULLETIN, which contained the guide lessons newly provided by the General Board, for the use of the Relief Society throughout the Church. The committee, appointed for this work from the Board, undertook to provide 12,500 copies monthly of the BULLETIN free of cost to the General Board and to the stake and local authorities of the Society. This obligation has been faithfully carried out. The Advisory Committee were: Clarissa S. Williams, Julina L. Smith, Rebecca N. Nibley;

editor, Susa Young Gates; business manager, Janette A. Hyde; assistant business manager, Amy Brown Lyman.

January 1, 1915, the new RELIEF SOCIETY MAGAZINE began its existence. It is owned, edited, and published by the General Board of the Society, and it is the organ and voice of this Society. The price is \$1.00 per year. The MAGAZINE covers the usual literary and departmental features, common to such publications. It also contains the guide lessons, and aims to be the printed expression of the various functions and activities of this Society. The same committee, editor, and business managers, as were appointed to carry on the BULLETIN, were chosen to conduct the affairs of the MAGAZINE.

ANNUAL DAY.

On the 17th of March, 1842, this Society was organized by the Prophet Joseph Smith, in Nauvoo, Ill., and this day has been set apart as an annual festival for all stakes, wards, and for the General Board itself. It is quite consistent for cities composed of several wards to meet as a whole in one large gathering place on that day, and combine their efforts in a general program of exercises. Or the day may be remembered by the individual wards, according to their desire and circumstances.

It is the custom on that day to read a summary of the first minutes of the organization, and to dwell very particularly on the object and aims of the Society, with other historical phases of its development. It may be a happy custom for the wards so engaged to prepare historical sketches of their own organizations, and preserve the names of the pioneer women who led out in this work in the local wards and associations. Whatever may be done, the women of this Church should remember the debt they owe to the Prophet of God who opened the door and turned the key for this great and marvelous Relief Society of the Church of Jesus Christ of Latter-day Saints.

Our subscribers will be surprised and no doubt pleased to find this March number just doubled in size. This is due to the fact that the new Circular is in the MAGAZINE, in response to a general demand for information contained therein. Later, we will issue the Circular separately and sell it for 10 cents. The General Board decided to pay the extra cost of printing it in the MAGAZINE, now, thinking to recoup the fund with future sales of the pamphlet circular. We want our sisters who have so loyally subscribed for our MAGAZINE to get the first and the best of everything.

A Prince of Ur.

CHAPTER II.

In the Court of the Women.

The tinkle, tinkle, tinkle, of harps, zithers, kinnars, kerens and cymbals rose and fell on the perfumed air of the covered courtyard with mystic regularity. The melody was vague, involved and of a certain monotony, but it was full-throated with illusive suggestion. Suddenly it ceased. And after a poignant pause, the strings again took up a plaint of wordless music. But this time, the motif was the simple and thrilling expression of religion's devotion and purity. No voluptuous throb of love-hunger or pulsing chord of velvet-voiced allurements troubled the simple melody. This second hymn was the sweetness of pure adoration, that other had been the tempestuous call of the individual to his primitive impulses, whether of love or of woe. Both of the melodic strains bit into the memory with keen insistence. The musicians were artists in their pictorial modes of musical expression.

Silence, sudden and swift again cut off the music as if some hand had been threading complicated pearls of sound and each had suddenly broken into separate strands.

The covered courtyard in the palace of Ur was empty during this heated afternoon season. But the hidden gallery where the musicians wove their harmonious embroideries of sound sheltered the brown-faced Babylonian harp and flute players, and their leader, who was a curled Babylonian, smiled and bent his body with lithe rhythm.

The great flowered court of the women in the palace of the Satrap of Ur was cooled and refreshed with the softly dripping and splashing fountains which played into the alabaster basins beneath. In the dim cloisters of the shaded rooms on the east side of the great courtyard dozens of slaves moved in and out with subdued but persistent activity. They were just now replenishing the lovely vases of gold and jeweled alabaster which graced the half columns of the beautiful rooms or rested low upon the carved pedestals, and every appointment and detail of the luxurious interior was polished and shining with the exquisite care of refined cleanliness. Not a line of fault lay exposed under the softened rays of the western sun, not one lingering atom of blemish marred the glowing purity of this stately harem salon. The exquisitely embroidered curtains, rugs, and cushions which hung or lay scattered about breathed a fragrant delicacy and

neatness that was perhaps as apparent to the observant eye as were the shining walls of alabaster and the oriental furnishing of the long hall.

"Your Highness," murmured a messenger who lifted the outer curtain to enter into the august presence of the lovely Lady who sat upon her golden couch busily embroidering at a frame of royal tapestry; "the musicians take their orders from the princess Ischa, and she demands a repetition of the hymn to Ishtar with all the accompanying odes and interludes for this afternoon's entertainment."

"So?" said the Princess Sarai. "Then must the princess Ischa have speech with me. Take my mother's signet ring. Ask the Lady Ischa to render me the courtesy of her presence in my boudoir. We shall have speech together. Nay—wait—I will myself attend upon the Lady Ischa and my Lady Milcah shall accompany me. Prepare my train!"

The fluttering cortege which rose and grouped themselves about the tall and commanding figure of the Princess Sarai and her younger sister, Milcah, were themselves maidens of rank and beauty in the City of Ur, but their brilliant oriental embroideries and rich jewels did not excel in color or charm the sparkling eyes and the olive-cheeked beauty of these junior princesses of the royal city of Ur. The daughters of the nobles were honored by service to the princess Sarai.

Crossing the courts where flowers of heavy odors absorbed the perfumes of the splashing fountains, across the delicately tiled and richly ornamented walks and cloisters of the great enclosure, the Princess and her train passed on, the merry jestings and lively repartees of the damsels passing unchecked by the stately Princess who chose not to interfere with the gay abandon and carefully veiled delight of her handmaidens in what might turn out to be a very pretty encounter between two high born ladies of differing minds. But they kept their chatter discreetly under breath, although the gurgling laugh of very young girlhood would ripple out and silence for the moment by its innocent ringing charge the cruder music of the zithers overhead in the hidden gallery. The musicians had once more returned to the hymn of praise to the glories of Ishtar and her passionate search for Isdubar in the realms of Purgatory.

The salon on the west side of the long courtyard in the Women's quarters of the palace was dimly lighted, the sunlight itself being almost a stranger to the whole place; lamps of golden lights stood everywhere though just now but a few were lighted, for it was still too early for the blaze of evening glory which made of this gorgeous interior a symphony of light and color. Color ran riot everywhere in this second salon within the palace. Flame of red and blaze of purple were emblazoned in the tricot

tiled walls and the richly embroidered couches of gold and ivory. Gerat bowls of rare roses and vases of purple passion flowers filled the air with heavy incense. Yet everywhere there was confusion and disorder. A very riot of luxurious appointments, but so crowded, so dust-covered that it was painful for a sensitive person to linger within. On a dais in the center of the inner hall on a carved throne of ivory with legs of gold and handles set with the lion heads of the Assyrian kings sat a very tall and finely moulded maiden, just now allowing her maidens to twine into her long pale gold tresses great purple passion flowers. She looked up quickly as the cortege of her kinswoman filled the outer hall and she rose eagerly to give her greetings to her elder and lovelier relation.

"Enter, my lady Sarai. We are honored indeed with the visit of a princess, be she never so close of kin. Maidens, bring my cushions,—nay my princess, thou must sit on my throne when thou doest me the honor of thy presence."

Sarai, conscious that her quick impulse had given the other woman the advantage in this possible crossing of wills, nevertheless was wise enough to make the most of her own superior age and position, and she knew that her quick action had its rise in a generous impulse, so that she would not be disconcerted by the half playful homage and the exaggerated courtesy done her by her younger kinswoman. She answered salute by salute, courtesy by courtesy, and gave gentle and deliberate answer to each long and tiresome ceremonial question. The Assyrian court etiquette was at times most distasteful to the frank and candid spirit of the Princess Sarai, reared as she had been in the simple atmosphere of a patriarchal home. But she had sufficient self-control to hide from the sharp eyes of her hostess the boredom these intermindable questions after her own health, that of her maidens, her elder relatives, her birds, her plants, and even her recent exploits in needlework caused her—for she knew that all must be minutely set forth by question and answer before the matter in hand could at all be brought forward. Such ceremonies were a necessity in the Babylonian and Chaldean country, perhaps, where the whole habit of mind and the convulsions of the brain were involved, mystic, and full of suggestive thoughts and blind metaphors, rather than with the direct speech of the pastoral Shemmites, whose ways and customs had already become antiquated through the fashions of their more highly cultured Babylonian neighbors. For herself, Sarai preferred the direct and simple tongue of their father, Eber, and she quickly resorted to it the moment the long ceremonies of her greetings had passed over.

"My kinswoman, I came this day, to suggest that we shall not set the harps and flutes of our musicians to the hymns of

the Assyrian goodess, Ishtar. Though the melody be lovely enough, the influence of music is too potent and the suggestions given to the minds of the young maidens through even the mention of that corrupt goddess' name is too baneful to permit of encouragement in this palace. Say you not so, my kinswoman?"

The brilliant eyes of the other princess, Ischa, narrowed till they showed only a baleful glitter across the pale expanse of her low broad brow and her colorless cheek. While the flutter of her thin and glowing red lips proved that this challenge, delivered simply and without effort at concealment, had struck her like a whip stroke, Ishcha tapped her long sandaled feet for several moments on the tassellated floor as she sat or rather half reclined on her cushions on the steps of her own throne, at the feet of her visitor. But she did not raise the sword-sharp glance, nor open the scarlet lips for some moments. The air was vibrant with the storm that was brewing. Still Ischa said nothing.

"My princess," said Sarai at last, "let us send from our presence the maidens, both yours and mine, and by open speech shall we not come to a quick and harmonious accord on this and other topics that have of late rent our friendship in twain?"

With a slow sinuous motion, the lady Ischa swept her arm out towards her own maidens, and all but one of Ischa's train crept quietly and obediently across the darkening court till all but that one had disappeared behind the columns of the outer hall. That one was a tall, black female slave, her ebony head held as high as that of the princess Ischa herself, her half nude body clothed only in the scarlet and purple royal half robe of the Accadians, which glistened in the dim light of the palace halls. She bowed silently before her mistress, and with quiet speech in a deep and richly musical contralto voice, she said:

"The light of the evening star goes not out except the sky be overcast entirely with the clouds of distrust and confusion. Let not my star risk her eclipse with clouds which may rise from the very sun itself. I kiss thy feet."

The peculiar caress of the black woman on the sandalled foot of the lady Ischa was both a warning and a command, and the lady Ischa silently motioned to her slave to wait at some distance. The black princess, for such she was, arose proudly, and disdaining to sit or crouch, she removed herself at some distance and stood motionless as a statue leaning gracefully against a tall alabaster pillar which held at its apex a small statue of the goddess Ishtar.

All of the attendants and servants of the lady Sarai had long since silently obeyed the sign of their mistresses' open palm leaving only Milcah; they had gone into the flowered courtyard there to sport in idle gossip and gay badinage with each other until the clapping of hands of their mistresses should recall them to their light duties.

"My lady Ischa," said Sarai, always willing to give the difficult first charge in any honorable encounter, "I have long wanted to have speech with you, for my heart is sore and my faith is tried with the things I am forced to see and hear in this our honored fore-father's home. We were children of two princesses, thou of Accadian blood, I of pure Semmite strain. My mother died when I was born, yours but three years later. Our fathers have lived and fought and sowed and planted in this our ancestral home for three generations. The great Satrap of this palace, the mighty Terah, is sire though twice or thrice removed, of all this household, save the servants, and our royal attendants. We have grown up at his kindly knees, and though his duty calls him to the wars of his earthly master, the mighty hunter of men, Nimrod, still he hath provided all his sons and daughters to the fourth generation with ample wealth, with all the ancient and modern forms of learning, so that we have found ourselves surrounded with a fortress of care and culture. We are the very rulers of this city of Ur, by reason of his high position, and because of his own long absences, and of the long absence of his formal representatives, Abram and Lot—"

"Abram—yes, my princess," interrupted Ischa with a sudden show of vivid interest, "what of our kinsman Abram? Speak more of him."

"Peace, my lady, interrupt me not till my story has proceeded to its point. With all the advantages that our forefather Terah hath given us, is it not seemly that we should retain the simple dignity and purity which has formed the bulwark of our traditions nay more of our religion itself?"

The visitor paused for a reply, and with an effort, the lady Ischa reared herself lazily, and replied slowly,

"My princess speaks of our duty to our father Terah, and in the same breath she rails out at the state religion of Assyria and Babylonia which hath been partially united by our most gracious and holy master and king—Nimrod—blessed be the name of Gilgames, of Merodach, and of Nimrod, which is one indivisible, elemental, supernal and mystic. Three in one, fair as the stars and terrible as the sun."

Sarai looked in utter dismay at the speaker who recited all these heathen titles and qualities of the brutal ruler Nimrod as if Ischa were herself a very part of that corrupt court which now was determined to deify the rash apostate Nimrod because of his superhuman valor and cunning. She was both amazed and frightened.

"Ischa, what are you saying? Do you mean to insinuate to me, your elder, and your queen by right of birth in this palace, that you have turned apostate to the religion of Noah, of Shem, of father Terah?"

"Apostate—say you so?" cried out Ischa bitterly, in answer; "Who gave the priesthood and the sacred robe thereof to Ham, and he to Cush and he to Nimrod, if not our good father Noah himself? Out upon your scruples, my queen. Out upon your antiquated notions about religion. Shall I live in Babylon and not be one of her own children? Thou knowest full well that all this region hath long since been conquered by the mighty Nimrod, and that Terah himself is but a Satrap of the king. Speakest thou of Terah? Who hath commanded the images to be set up in these very palace courts? Who hath established a workshop in this very palace, and hath set the cunning of Azzi-jaama to fashion from bronze and stone and gold and iron the very images which makes my lady's eyes flash to behold, and her lips to boil as she speaks their names? Who but Terah?"

"Thou sayest things that I cannot, will not believe. Terah hath permitted—permitted, I say—the images to be set up—he hath permitted, I say again permitted—Azzi-jaama to grave and tool the horrid gods from stone and gold to sell them to these crazy idol-worshippers. I will not hear you traduce our father Terah—it is wicked—"

With a sudden sharp intake of breath, the lady Sarai ceased her speech. Over her now opened mind flooded a thousand confirmatory trifles to prove the truth of the assertions made so coldly and so brazenly by her kinswoman. Could it possibly be true? O, could it? Nay, it was! And with a sudden motion, she laid her head between her upthrown hands and arms and sat astonished.

Out in the courtyard the silly chatter of the servants rose and fell with intermittent phrasing. There was babble of laughter, and the tinkle of water in the alabaster basins. While over all there poured an occasional chorus of song birds, those heaven-sent musicians, who sang as they listed nor sought nor found a quarrel with their melody.

The Lady Ischa waited a long time. She had plunged her knife deep, she knew that, and she knew too, that from this very moment she had unmasked her own concealed batteries.

Finally,—

"My Lady Sarai," she purred, "thou hast come to read me a moral lesson. Let me tell thee some things that have been hid from thy glowing midnight eyes, sharp as they are, and much as thou thinkest they can see. You have spoken of our father Terah; he is a brave old soldier and for him I have the highest reverence. But when thou sayest that all religion but that taught by our simple-minded patriarchs Noah and Shem or Melchizedek is false and vile, thou sayest that which is narrow and full of bigotry. What matter what the road traveled, if it leadeth men to worship a god or a pantheon of them? They all satisfy the human craving for worship, and men are as different as are the stars in

heaven. There are gods many and lords many. Leave the Assyrian to worship his own, even if he thinks them encased in bodies of wood and stone, and stretch out the boundaries of thy own constricted and prejudiced soul to know that the God of heaven will understand His children better than thou."

Sarai listened to this specious argument impatiently. But she had not come for argument but for an understanding. And it was thrust upon her with such violence and such convincing logic that she was in despair. She made no reply. But sat quite aghast upon her seat of gold and alabaster, while her arms covered her quivering features.

"Be more like a woman and less like a frozen statue, Sarai. Thou art so self-righteous that thou hast no manner of charity for others who may be quite as good and as wise as thou." Still the Lady Sarai sat with covered face while the other poured vinegar into her wounds.

"My lady, thou hast ever been the vast superior of all that dwelt within these walls. Thou hast preened thyself upon thy known superior beauty"—the Lady Sarai quivered as if she had been struck by her assailant's hand—"and thou hast ground my own poor face beneath thy heel for lo! these many years. We are not sisters of the blood, nor happily of the spirit, for I would loath a god who could give place to such proud inner boastings as thou must oft indulge in. I am what I am. Disappointed that I must rank below thine own exalted self, made doubly unhappy because thou hast taken up thy privilege of exchange and barter in this free Assyrian city to make thyself rich in thine own right—for what could I do, with less talent and no wealth in hand to begin such enterprise to cope with all your many advantages? O, I know that thou art writhing in thy seat, my fair princess, but thou hast brought this on thyself with thus coming to give to me thy wondrous pity and advice. So drink it in, no matter if it burn like molten wax—for unlike wax, 'twill sear its way across thy heart and make thee forever doubtful of thyself, and of thine own supernal wisdom. And that will please me well."

The princess Sarai rose, with a calm seemingly dignity, and gathering her drapery about her, she began to glide out of the hall, without further speech. She was through. The serpent might sting, again and again but her own wounds were sufficient for her. Midway she was arrested.—

"Knowest thou, my lady Sarai, that our kinsman Abram hath just returned from Salem? Ah, that hath caught thy wandering attention. He is here beneath this roof-tree. He hath cut short his long thirty-year pilgrimage, and he enters this day upon his duties as Prince of Ur, or as vice-satrap of this palace. The king's foster son Mardon may not fancy his own humiliation,

for Mardon hath a pretty spirit, but he must also give way to Abram, as his elder, as I must do to thee, my princess. And when Abram, who hath traveled far and wide, and who hath no doubt drank deeply of the religion and culture of glorious Egypt, as well as the sleepy philosophies of Salem, when he knows of thine own narrow bigotry, he will join with father Terah and the prince Mardon to urge thee to shake off such grovelling notions and ancient superstitions. Come, Princess, be ready to greet our kinsman Abram as he should be met."

The princess Sarai stood riveted to the spot. Longing to hear more yet too proud to ask one single question, she did not turn her head, but after a moment, she glided swiftly away, beckoning Milcah and her maidens to follow her as she passed through the lattice work and across the wide courtyard.

Alas, was the whole world upside down? Had she at last found herself alone in a world filled with men and women who despised such antiquated ideals as hers? Were her beliefs all wrong? Where had she failed to listen to the Good Spirit? What was her crime? What her weakness?

She had felt this impending storm for a long time. She had seen the signs in the uplifted brows of those about her; she had noted a thousand secret eye-glances, whisperings, and half-heard words. Father Terah—it might all be true—she could not deny, much as she longed to do so. But at least she would hold her tongue nor permit herself one word of doubt or scorn against the kind and gracious old satrap.

Was it for this she had labored to teach the children of the servants in her father's household? She had spent her days and nights in conscientious strivings to hold the simple truths of her fathers' close woven into the web and woof of their daily life about the palace. And how utterly she had failed.

And Abram? He was even now within those walls. Well, she had no time to spend in speculation as to what her kingly kinsman thought upon these subjects, for all her own bright hopes and aims were tumbling about her ears, and she was desolate.

Within, the lady Ischa reared herself craftily and paced up and down, up and down the long halls with impatient tread. She had held herself in check for months, although tempted almost beyond power of control, and now she waited only to know what stand her most coveted kinsman Abram would take in this distracted household. He was home—the mighty, mystic, nameless Prince Abram, the fair, the wise, the good—heralded in every court of the world as the philosopher without peer, the student without challenge. Abram, rich, titled, sought by princesses of every degree, handsome, powerful, magnetic—she would seek him out in the first hours of his return, and would try her every art

(TO BE CONTINUED)

Current Topics.

STATE.

The usual crop of recommendations and applications for new State bureaus, commissions and officers has come up to the legislators this season. More officers, more salaries, more taxes, with little necessity for any one, is a view which people generally take of the situation.

Appointment of county assessors by a state board appointive in itself means taking away from the people, to a much more distant point than now, the means of safeguarding themselves against excessive assessments and taxes. The voters generally feel that they can choose these officers quite as wisely as can any state board which has a merely secondary responsibility to the electorate, and with much greater satisfaction to themselves.

With less snow in the mountains, until late in the winter season, than has been known in many years, considerable anxiety is expressed throughout the intermountain region regarding the water supply for the coming summer. The fact that this anxiety has ample foundation should be a suggestion for an early husbanding of the supply, and also for providing against emergencies in food necessities that follow drouth.

Assessment of property at its "full cash value" is being urged upon the Utah legislators as a remedy for tax ills, and there is promised a reduction in tax levy to offset the apparent increase. Experience has shown that with the taxgatherer anxious to "make a record" for big returns, the "full cash value" is invariably excessive, and the plea of reduced levy never has been worked into actual practice, because impracticable under the public demand for money which always exists. Idaho now manifests a revulsion against much recent legislation, the chief cause of this change being the excessive burdens which have come to the farmer and small home-owner through the application of the "full cash value" theory.

Inquiries are made why the "Mormon" communities, especially the Relief Society, do not combine in their particular localities with the various associations for international charity. The founder of the Relief Society, the Prophet Joseph Smith, instructed the local organizations that their "administrations should

be confined to the circle of their immediate acquaintance." As to any more extended action, the "Mormon" Church organization operates as a unit in such matters, as illustrated by its call upon all its ward, mission and branch organizations to observe January 24 as a day for special contributions for the needy of Europe; and the Church organization will see to it that these contributions reach their destination without loss to an expense account.

U. S. Consul R. J. Thompson, now in Germany, having observed the young "Mormon" missionaries, in different parts of Europe, predicts that in a generation or two Utah will become the most highly civilized state in the American Union as a result of the clean, manly, purposeful energy shown by this type of young men, and those who are attracted to them, and thereby become contributions to the population and life of Utah as the best to be found in foreign lands. This prediction should be a forceful suggestion to the mothers of "Mormonism" not to falter in their duty of training their sons in the clean, manly, upright life which has called forth such encomium from an experienced and observant government official.

NATIONAL.

Dr. Charles Austin Beard, of Columbia College, New York, expresses the opinion that the American people are not fitted for self-government. He must concede that a large proportion of them at least feel capable of governing others to their own satisfaction, if not to the satisfaction of the governed portion of their fellow citizens.

The big political parties in the United States bid fair to be reduced one-third in number before the next national election, since the Progressive party in various states is rapidly coalescing with the Republican party, under the name and leadership of the latter. The vital effect this will have in the selection of the next President of the United States gives to the movement its present chief interesting feature.

Many promises have been made of a return of business prosperity throughout the country. The masses of the people are now awaiting with some anxiety, material evidence of the return of that much desired prosperity, before deciding in their own minds whether or not those leaders who make the promises are to be relied upon as trustworthy prognosticators. Let the prodigal Miss Prosperity make her appearance at the earliest moment possible.

The "ship purchase bill" before Congress means, in brief, the purchasing of a "flying fleet" to carry American products at lower rates than private shipping companies offer, until the European war ceases, and also money payments to those belligerents whose vessels may be interned in American ports; this to be done by the government direct. Such evidently temporary expedient, and the probable breach of neutrality which would follow the purchase of ships from one warring nation to the injury of another such nation, give the basis of the determined opposition to the scheme.

INTERNATIONAL.

With the greatest war in history raging; with each of the nations engaged able to put in the field practically double the number of fighting men now there; and with the opening of spring for more active operations in about sixty days, there appears a strong prospect of slaughter that will comprise its millions of victims before the carnage is ended. Then the pestilence which is sure to follow when the heat of summer comes on many a battlefield where lie the unburied and half-buried slain, and the famine already claiming its thousands of victims and scarcely yet inaugurated, all mark an era of devastation, destitution and depopulation, in Europe, such as never before has been contemplated. Truly it is a "beginning of sorrows" that is sufficient to appall the stoutest heart among humanitarians.

It is interesting to note that while the Jews have been gathering to Palestine, in recent years, they are now leaving in great numbers to find refuge in Egypt, whence their forefathers were delivered, and where the child Jesus found temporary safety. With the bulk of Palestinian Jews in Egypt, under British protection, when the "times of the Gentiles" referred to by the Master shall have been fulfilled (which event seems now close at hand) their return to Palestine, and their unification there with other Jews from among the present warring nations, will be accomplished much more readily and under far more satisfactory conditions than appear to have been within reach under any other line of circumstances that have arisen since the dawn of the Christian era.

Home Gardening for Women.

The success of our gardening depends a great deal on the amount of brains used in the preparation therefor. Of course we must have climate, good seeds, proper soil conditions, cultivation; all are indispensable adjuncts to the successful production, either of flowers or vegetables.

We have received most encouraging reports from many stakes and wards, as to their success in applying the gardening methods outlined in last year's BULLETIN lessons, and while we are only giving the lessons in a suggestive form this year, we do urge our sisters to try as far as practicable to use our suggestions. We will be pleased to record results mailed to us. In the study of plant life, and in the applying of our knowledge in a practical way, we are learning beautiful facts about our Heavenly Father and His wonderful creative powers. For after all, "Paul may plant and Appollos may water, but God giveth the increase."

Tools.

Now is the time for you to look after the tools; see if the hoe is rusty and dull or without a handle; and see if your digging fork, rakes, spades, etc., are ready for the first bright sunny days of spring, when the fever for outdoor work tempts you to begin your work for spring gardening; for tools are too often not ready, and are in a scattered condition. Many idle hours are spent by the men folk during the winter months, when all implements used in gardening and farming could be repaired and made ready for use when needed. A sufficient equipment of garden tools is a factor in successful gardening, and having cheap, half-bent tools to work with is the poorest sort of economy. It pays to buy good implements and then to take good care of them.

Good Use for Old Boxes.

Garden frames may be made from old fruit or cracker boxes. Those too deep should be cut in half, remove bottom, and cover the top of the box with a cloth, or make a frame suitable for holding a window pane of glass. These boxes are inexpensive, and serve as a cover for forcing a few early cucumbers, tomatoes, and pepper plants.

Early Plants for Use in Salads.

By preparing a fine, light, sandy loam in pots or window boxes, placing them in warm, sunny windows, you will be able to have fresh pepper cress, parsley and small lettuce leaves in a few weeks, ready for use. Seeds should be sown and just lightly

covered, kept moist, and have plenty of sunlight, a glass placed in the box or pot assists wonderfully in securing rapid growth.

Perennial Flowers.

Possibly those not familiar with gardening will be more successful with the perennial flowers. A few choice kinds well cultivated, with good soil will repay you ten-fold, with almost everlasting blooming.

NOTE.—We recommend the Porter-Walton Mail Order House for seeds, flowers, and bulbs, 522, 536 South Third West Street, Salt Lake City, to our readers who are gardeners and lovers of flowers.

Genealogy.

IMPORTANCE OF INDIVIDUAL AND FAMILY HISTORIES.

The Prophet Joseph Smith made the following remarks in the 17th meeting of the Relief Society in Nauvoo.

“President Joseph Smith said he had one remark to make respecting the baptism for the dead—to suffice for the time being until he has opportunity to discuss the subject to greater length—that is all persons baptized for the dead must have a recorder present, that he may be an eyewitness to testify of it.

“It will be necessary in the grand council, that these things be testified of, let it be attended to from this time, for if there is any lack, it may be at the expense of our friends—they may not come forth, etc.”

These words should burn themselves into our memories, so that they can never be effaced. They were spoken to the women of the Relief Society and we repeat to these women the solemn injunction there laid down. Let us be sure that we do not rise up on the morning of the resurrection and find that we have neglected our most important life's duty.

The person who is first awakened to the principle of salvation for the dead is necessarily concerned at once with the vital necessity of securing the records of his dead ancestors; but there are two reasons why such a person should begin with his own individual record. The first reason is that it is better to begin with the known and go back to the unknown. The second reason is that his records will be just as important to his descendants as his ancestors' records are to him.

If you learn how to get out your own records, if you discover the form in which to group your own family and acquaint

yourself with a system of numbering, of heirship, and relationship for your living family—as practiced by the Genealogical Society of Utah—you will be well prepared afterwards to take up the records of your kindred dead, and get them into similar shape.

Your own dates and facts are so well known to yourself that you become careless about recording them. Many people have an exaggerated sense of modesty and feel that whatever pertains to themselves is of little consequence. On the contrary, everything that pertains to one individual—genealogically speaking—is just as important as everything that concerns every other individual. It is as important, for instance, that my grandchildren shall know the day, the month, and the year when I was born, as it is that I shall have those facts concerning my grandmother.

The individual is an integral part of the family, and of the community; he is a link in the family chain, which, lacking him, would be impossible to fasten up. Many of the foolish Puritans who emigrated from England to America when this land was discovered, burned up their records in an excess of religious frenzy. What a tremendous loss to their American descendants. Each family chain might be said to be as strong as its weakest link.

The family is made up of a group of individuals; therefore the family history should begin with the history of the individual who writes that history. Our next lesson will concern itself with a family form, in which to prepare this group. The family record book, which was prepared by Elder Duncan McAllister for the Genealogical Society, can be furnished by that Society for \$1.25; or the Deseret News Book Store will furnish it for the same price.

During this month, we suggest to the sisters that they secure every possible date concerning themselves, birth, marriage, baptism, removals from one town to another, birth, dates of all children, marriage and death dates, and date of every ordinance received in the temples, and all appointments to office in the Relief Society, as well as every other interesting fact in the life of each of you who take this lesson. Have that ready for next month, when we will take up Family Group Forms.

Notes from the Field.

Mrs. Emily M. Shurtliff who recently died and who was for so long the President and beloved leader of the women of Ogden stake, received one of the most beautiful funerals, as a tribute from her fellow workers in Ogden, that has ever been given to a woman of this people.

The funeral was held on Sunday, January 10, in the Ogden Tabernacle. The Tabernacle was crowded to the doors; the floral tributes were lavish and exquisitely beautiful; the music was indeed heavenly in sentiment and expression; remarks made by the various speakers were eloquent of the affection in which Sister Shurtliff was held by her fellow workers; and throughout all breathed the deep note of reverence and esteem for President Lewis W. Shurtliff who was the sorrowing husband left bereaved by this burial. Above all, the respect and reverence which had always been shown by Sister Shurtliff and her associates to her honored and revered husband and to the priesthood was dwelt upon by the speakers.

President Joseph F. Smith, with a portion of his family, went up from Salt Lake City to the funeral, and was a speaker on this occasion. He was accompanied by Mrs. Sarah R. Smith and Mrs. Edna L. Smith; Mrs. Rebecca N. Nibley and Mrs. Susa Young Gates were with this party, representing the General Board of the Relief Society.

President Smith dwelt upon the salvation which is the promise of all who die as did this good woman—faithful to the last. President Smith expressed his sympathy for the family whose blood, he said, had been mingled with his, through marriage, and referring to the life of the deceased, as a faithful and true wife, a devoted mother and a faithful member of the Church of Jesus Christ of Latter-day Saints, he spoke along doctrinal lines.

"The Gospel," he said, "was the power of God unto salvation and people come into the world subject to its laws." Continuing, the President declared that the laws of the Gospel were instituted before the earth was created and that they were revealed to the world in the present dispensation by the Prophet Joseph Smith. He also spoke of the mission of Jesus Christ, referring to baptism by immersion as having been instituted by him and that obedience to this law was necessary to salvation.

The question of divine authority was also touched upon by President Smith and this authority, he said, could only be divine when used in righteousness. "Man," he continued, "can take nothing from this world except what he has gained through divine

truth or what has been given him by divine authority. No man is perfect, but the germ of perfection is in every person waiting to be developed."

In conclusion, he gave a remarkable exposition of the meaning of the "Brotherhood of Man," saying that relationship must be gauged by the degree of virtue among men and that anyone who lived according to the laws of God would be more closely related to Him than one of his own children who had transgressed the law.

The following speakers also dwelt upon the virtues of the deceased, and for President Shurtliff and the family: Elder W. L. Stewart, President Charles F. Middleton, President John Watson, Dr. Edward I. Rich, Susa Young Gates, David O. McKay. The musical numbers were beautiful and were as follows: First, "I Know that My Redeemer Lives," by Walter Stephens and the Ogden Tabernacle Choir; "O, My Father," by the choir. The choir also, with Mrs. Myrtle B. Higley as soloist, sang "One Sweetly, Solemn Thought" and "In the Time of Roses." As the mourners passed out of the church Organist Sam F. Whitaker played "The Death of Ase" from the "Peer Gynt" suite, by Grieg. Mrs. Belle Ross read a touching tribute in verse, to the honored dead, composed by Mrs. Martha Burton Cooley.

OUR HONORED DEAD.

The death of Sister Marinda Black of Grayson Ward, was deeply mourned by all her associates. Resolutions of respect and tributes to her memory were prepared by her loving associates. We join with spirit in honoring her memory.

RELIEF SOCIETY STAKE CONFERENCES.

The Relief Society will hold stake conferences this year during the months of May, June, and July, and November, in compliance with the plan outlined by the Correlation Committee, and approved by the authorities of the Church.

The conferences in May, June, and July will be held in connection with the stake quarterly conferences, and will be for all stakes, except the following: Alpine, Box Elder, Cache, Davis, Ensign, Granite, Jordan, Bear River, Liberty, North Weber, Ogden, Pioneer, Salt Lake, Utah, Weber, and Nebo. These latter will be held in November.

Further particulars will be furnished, as soon as all details are arranged.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Filleth.

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Editor.....	SUSA YOUNG GATES
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Room 29, Bishop's Building, Salt Lake City, Utah.	

VOL. II.

MARCH, 1915.

No. 3.

THE DIGNITY OF TOIL.

A Scrub Woman.

Recently there occurred in the morning hours in a store on the main street of this city, a most terrible murder. And the thoughtless daily press reporters spoke contemptuously of the victim as a "scrub-woman." This woman was a member of the Church in good standing, her husband being in the missionary field as an ambassador of Christ. The good wife was supporting herself and child, and assisting him with her humble toil. The epithet applied to her shocked every Latter-day Saint woman.

Honest Terms for Honest Work.

There is no occasion for anyone to shrink from honest work of any kind. Nor should anyone fail to use proper and respectful terms to denote the various occupations in which people may engage. But, on the other hand, every American citizen resents opprobrious terms when applied to him or his occupation. This is especially true of the Latter-day Saints. Words are peculiarly elastic things. They are charged with a variety of meanings given to them by those who use them as daily symbols. A word that may originally

have had a special meaning, may have that meaning modified and even changed entirely by popular usage. By this test, such terms as "servants" and "scrub-women" are insulting and humiliating. There are good and respectable terms to use which no one resents; any one should be proud of the term "wage-earner," or "laborer," for all Saints should be laborers.

The Insult to "Mormon" Women. In the name of every woman in this Church, we protest against the term "scrub-woman." We feel there is a need of sober consideration and a possible readjustment of our social views, when our newspapers can so far forget the proprieties as to speak thus of one of our number. We are all workers, laborers, toilers. Our martyred sister should be dignified with our loving tributes, rather than that her dear ones shall be doubly saddened by so gross an insult. We are proud of our sex, and of our standing in this Church, and we ask our press and our associates to treat us—the laboring women—with the respect we feel we deserve. Let no son willingly humiliate another man's mother. There are only sisters and laborers in the Church of Jesus Christ of Latter-day Saints. There are no "scrub-women."

NOTES.

The following books can be obtained at Relief Society Headquarters:

Genealogical pencil note books.....	\$.10
Genealogical lesson books	.15
Universal Salvation	.10
Art Book	1.25

Please write proper names of subscribers clearly and give full postoffice address. Many mistakes have occurred through the lack of care on the part of our kind friends who have sent us subscription lists to the MAGAZINE. When mistakes do occur, report them at once to the Business Manager of the RELIEF SOCIETY MAGAZINE, Room 29, Bishop's Building, Salt Lake City.

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

LESSON II—REPENTANCE.

- (a) The First Fruit of Faith.
- (b) A Gift from God.
- (c) The Spirit of God and the Holy Ghost.
- (d) Real Repentance.
- (e) Damnation no Part of the Gospel.
- (f) Sin, a Wilful Transgression of Law.
- (g) Condemnation Measured by Culpability.
- (h) Some Souls Incapable of Repentance.

- 1. What is the result of a cognizance of sin?
- 2. How can we obtain faith?
- 3. Do you see any difference between the Holy Ghost and the Spirit of the Lord?
- 4. What is real repentance?
- 5. What is the "Mormon" idea of damnation?
- 6. What can you say of sin?
- 7. When we transgress a law, what is the result?
- 8. How far are we to blame for our sins?
- 9. When is a man unable to repent?

REPENTANCE.

THE FIRST FRUIT OF FAITH.—The first fruit of faith is repentance. Repentance follows as naturally as kindness follows love, as obedience springs from reverence, as a desire to be congenial with, succeeds admiration for, one whose example is deemed worthy of emulation. God commands all men everywhere to repent. A desire to please Him and become acceptable in His sight, leads the soul of faith to repentance.

A GIFT FROM GOD.—No repentance is possible, however, without the Spirit of the Lord, which "giveth light to every man that

cometh into the world" (Doc. and Cov. 84:45-47). This is what makes repentance, no less than faith, a gift from God. When His Spirit ceases to strive with men, they no longer desire to repent, and are delivered over to the buffetings of Satan. They deliver themselves over to those buffetings. They make their choice between the spirit of good and the spirit of evil, both of which are in the world, influencing the spirit of man, and they receive their wages from the master whom they list to obey.

THE SPIRIT OF GOD AND THE HOLY GHOST.—A distinction should be drawn between the Spirit "that enlighteneth every man," and the Holy Ghost, whose gifts are given to members of the Church of Christ. The former is an influence, proceeding from the Divine Presence; the latter a personage, one of the Godhead, concerning whom the Prophet Joseph says: "The Father has a body of flesh and bones, as tangible as man's; the Son also; but the Holy Ghost is a personage of Spirit. Were it not so the Holy Ghost could not dwell in us" (Doc. and Cov. 130:22).

The Prophet says further upon this subject: "There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost, until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God would have left him."—"Joseph Smith's Teachings," p. 69.)

REAL REPENTANCE.—Repentance is not that superficial sorrow felt by a criminal when caught in the act of wrong-doing—a sorrow not for sin, but for sin's detection, for being taken in transgression. Chagrin is not repentance. Mortification and shame, alone, bring no change of heart toward right living or right feeling. Repentance involves remorse; but even remorse is not all there is to repentance. In its highest meaning and fullest measure, repentance is equivalent to reformation—a resolve to "sin no more," backed up by conduct consistent with such a determination. "Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God" ("Joseph Smith's Teachings," p. 136). "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them" (Doc. and Cov. 58:43). This is a real, genuine repentance. All who truly repent can be forgiven. These, and these alone, are ready for the cleansing process—baptism for the remission of sins. Without repentance, there is no forgiveness, and consequently no remission of sins.

DAMNATION NO PART OF THE GOSPEL.—Damnation is no part of the Gospel. Damnation or condemnation is simply the sad alternative, the inevitable consequence of rejecting the means of

escape. When men hear the Gospel and refuse to obey it, they come under condemnation. This cannot be helped. God would save them, but they will not be saved. They are free agents, and they damn themselves. Says Joseph the Prophet: "When God offers knowledge or a gift to a man, and he refuses to receive it, he will be damned." Not because God wishes to damn him, but because damnation is inevitable when one rejects the offer of salvation.

SIN, A WILFUL TRANSGRESSION OF LAW.—A man sins when he goes contrary to light and knowledge—that is, contrary to the light and knowledge that has come to him. One may blunder in ignorance, and suffer painful consequences; but one does not sin unless one knows better than to do the thing in which the sin consists.

CONDEMNATION MEASURED BY CULPABILITY.—They who refuse to repent will be damned; they damn themselves by that refusal. But damnation is not necessarily permanent, and like salvation or exaltation, it exists in degrees. The degree of condemnation is according to the measure of culpability in those condemned. Even the damned, who repent, can be saved.

SOME SOULS INCAPABLE OF REPENTANCE.—Some sinners cannot repent. Their sins are of such a heinous character as to preclude it. The spirit of repentance cannot lay hold upon them. Their conduct has so grieved it, that it is completely withdrawn. Consequently they cannot repent, and that is what makes their case hopeless. If they could repent, they could be forgiven; but not being able to repent, the pardoning power cannot reach them. There would be no unpardonable sin if all sinners were capable of repentance. Those who cannot repent, who have committed the sin unpardonable, are called sons of perdition.—(From "Gospel Themes.")

Genealogy.

FIRST WEEK.

LESSON III—INDIVIDUAL AND FAMILY HISTORIES.

1. Begin your work of recording with known facts.
2. Write all your own data.
 - Birth.
 - Baptism.
 - Marriage.
 - Birth of each child.
 - Death of any child.
 - Endowment date.
 - Official positions in Relief Society or other auxiliary organizations.

3. Write same data about husband.

4. Write same data about children.

5. Write same data about parents.

NOTE.—The Genealogical Society has prepared a living record book, which is on sale for \$1.25. It is invaluable for the living family record.

SAMPLE PAGE.

NAME IN FULL:-----RESIDENCE:-----Index Page

IMPORTANT EVENTS, ETC.	DATE			Important Events, Etc	DATE		
	Day	Mo.	Yr.		Day	Mo.	Yr.
Born at -----							
Blessed by -----							
Baptized by -----							
Confirmed by -----							
Schooling commenced at -----							
Graduated -----							
Ordained a ----- by -----							
Ordained a ----- by -----							
Ordained a ----- by -----							
Married to -----							
Married by ----- at -----							
Endowed at -----							
Patriarchal Blessing by -----							
Mission to -----							
Returned from Mission -----							
Migrated from ----- to -----							
Avocation -----							
Height... Weight... Chest Size... -----							
Color of Eyes... Color of Hair... -----							
General Condition of Health -----							
Specially Interested in -----							
Died of -----, at -----							

Home Ethics and Art.

ETHICS.

LESSON IV—INTEGRITY.

(a) The principle of whole-hearted uprightness in an individual is sometimes called integrity.

(b) Dependableness—which may be named as one phase of integrity is of supreme importance in:

1. Business life.
2. Social activities.
3. Domestic relations.
4. Religious affairs.

Carelessness in any and all these relations amounts at times to dishonesty.

To know that a person will keep his word, attend to a certain piece of work, and that he will not fail except for good and sufficient reasons, inspires one with confidence and trust in that person. He may have other faults, few or many; but when he has integrity, his minor lapses can be forgiven.

No mortal possesses perfect integrity. We can only climb slowly upwards to that perfect ideal. It is this striving which will mold and purify our characters.

QUESTIONS.

How would you describe an upright man?

What would our lives become if society as a whole lacked integrity?

Why is integrity important in business?

In social life?

In our homes?

In our religion?

What is the difference between truthfulness and integrity?

What do the Scriptures say of the upright man?

II Sam. 22:26; Ps. 18:25; Prov. 11:3; 11:6; 11:20;

Eccl. 7:29; Job 33:23; Prov. 14:2; Isa. 26:7, 10.

NOTE.—A good dictionary should be used as a help in defining words and terms.

ART.

"In my Father's house are many mansions"—words of Christ. ("Devotees and Their Shrine," pp. 20-32.)

(a) Describe the architecture in the Valley in the early fifties.

(b) What was Brigham Young's attitude and influence upon art?

(c) Tell of the organization of the first art school in the West. Name its officers, directors and faculty.

(d) Tell of the building of the great Tabernacle. How did it get its unique form? What were the attainments of the Folsoms?

(e) Read "The Organ Builder." Describe the Tabernacle organ. What can you say of its musical tone? Compare it with other church organs you have heard.

(f) Tell of the life work of Ralph Ramsey. Where was the mahogany obtained with which to build the organ? Describe Ramsey's carving on the great organ.

NOTICE

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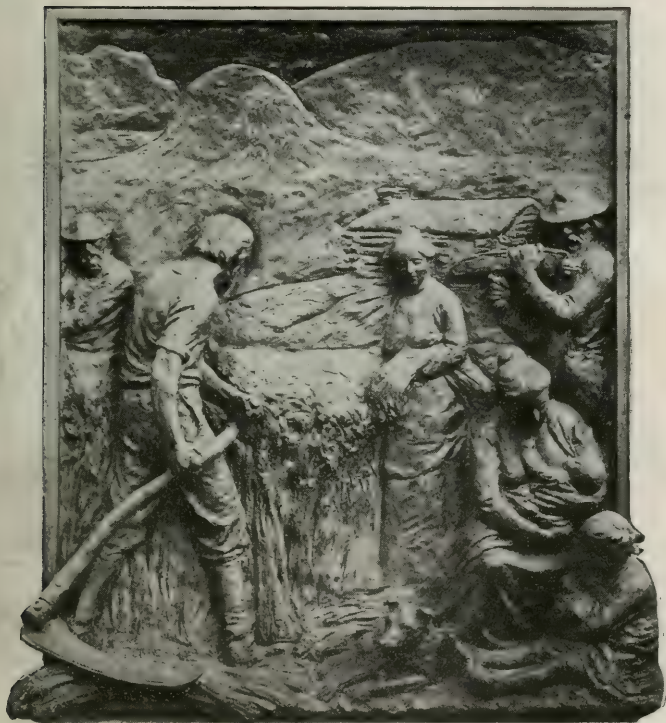
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APRIL, 1915

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HOME GARDEN NUMBER



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Seek thou not to grasp the star-light,
It will sift between thy hands;
Home may be thy field of labor—
Despite the lure of foreign lands!
Every secret dream of beauty
May be clothed in common clay!
Rejoice! thy hands are blessed and strengthened
By the toil of every day.



Beautiful Flower Gardens at Cosy Home on South State Street.

THE Relief Society Magazine

VOL. II.

APRIL, 1915.

No. 4.

Beautifying the Homes of Relief Society Women.

We have devoted the few pages of space, which are not otherwise occupied in the MAGAZINE, to articles on the home gardening movement among our sisters. We have three articles from experts of the Utah Agricultural College, and one on Civic Improvement by our own Janette A. Hyde, full of splendid suggestions. The story of the Utah Stake contest will be found also in Notes from the Field.



Cosy Home of Thrifty Wage-earner on South State Street. Vegetables and small fruits supply the family table and return profits from sale.



Profitable Crop of Cabbage and Celery on a Small Truck Garden in Suburbs of Salt Lake City.

PRACTICAL SUGGESTIONS FOR CIVIC IMPROVEMENT.

Mrs. Janette A. Hyde.

We have accomplished some things, we hope to be able to accomplish many more things; and, indeed, we may say, we hope to achieve all things within the broad scope of Relief Society work. And after all, this work embraces most things that are really worth the while. So this being the case, we are now launching out on a home gardening, home improving, and home beautifying campaign. We invite all Relief Society women to join us in this movement, not only to have cleaner yards, better lawns, and flower-gardens for our own homes, but to broaden out and try to improve the grounds round about our Churches and our Relief Society houses, and, in fact, all public places.

If our sisters, at one of their meetings, would appoint a committee to meet with the city officials of their respective towns, and have plans formulated for improving the grounds of the meeting-houses and other public buildings; offer to furnish the refreshments for those who do the real work; get the digging done, and the ground ready for lawns, it would create much interest in the cause. If you have not the conveniences for sprinkling, have the lawn made in furrows, so it can be irrigated. Plant a few trees—the Georgia poplars will grow almost in any climate, are beauti-

tul, and will furnish plenty of shade. Put in a few rose bushes, and at either side of the walk, have rows of sweet elysium or candy tuft, or dwarf nasturtiums. Sisters, if you will buy the seeds and trees, you can easily get the brethren to do the work.

Make an effort this spring to improve, at least on the public land. In this, as in all other undertakings of the Relief Society sisters, let us make a success. Let us all work together for improvement around our own homes, and all our places of worship, as well as other public buildings and grounds.



Beautiful Flower Garden Raised by the Mistress of this Attractive City Home, Located at Burton Place on State Street.

CIVIC BEAUTY.

By Hazel Love Dunford of the State Agricultural College.

In a recent magazine article, a writer of note said that "most western towns and villages bear an unkempt aspect that requires a touch of twilight to give them kindness." This is sad indeed and, I fear, too often true, not only of western towns but of America in general. Those who have visited in the Old World, say that in the long settled corners of Europe, men's fields, lanes,

roads, houses, churches, and even whole villages and towns seem to combine with nature to produce a scenery of a more lovable type than nature alone could offer us. It is quite the reverse in many parts of America. Our yards, lawns, fences, streets, etc., certainly show a lack of a love for civic beauty.

In the last thirty years, a great deal has been done in this country to bring up our standard of living. Improvement leagues, civic associations, betterment leagues, etc., have been formed with the express purpose of beautifying our homes, towns and country places. "We are learning how essential an element beauty is in the good influence of the home, in the effectiveness of the school, in the holding and transforming power of the church," says one writer.

Many men have realized this in their factory work, and have done much to improve the places of employment to make them beautiful, and thereby keep their employees happy and contented.

The love of beauty is natural to every human being, and those who are living without it, are deprived of that which makes for beautiful, happy lives.

The importance of pleasing surroundings cannot be exaggerated. It comes closest to the home-life of the people; it builds for good honorable characters. It is a direct agent for the prevention of ignorance, crime and disease, and for the promotion of health, usefulness, and good morals.

I wonder if we cannot do something, say, first, in our own yards? The spring is close upon us now. Can we not get the children to help and have a general clean-up day? Make a good time of it, and you will feel better for the out-door exercise. Don't fail to have a good dinner in your plans,—something extra to pay for the effort put forth by the children. Plant some flowers, and get some shrubbery started, if you have none. If one individual on each street would do this, it would act as a leavening agent; you know there is nothing so contagious as a good example. Soon the whole ward will look "spic and span." Many of our meeting houses are sadly in need of a little work about the grounds.

I knew of a ward in Salt Lake City that had had a meeting-house built for twenty years before a lawn was put in. This is a shame to the people of that ward. They were indifferent to their love for civic beauty. One day given to the work, by all in the ward,—say perhaps a spring holiday—and the work could all have been done,—lawn, cement-walks, and flower-beds, laid, and the house of worship changed from an eyesore to a thing of beauty. Nothing can be done without organization; the thing must be done by the community as a whole. With a concerted effort, on the part of the sisters, I know wonders could be worked. The staking of animals, or allowing them to run loose does much to mar

the beauty of our streets. In some of the country places, broken vehicles are allowed to stand, year in and year out, about the barnyards, and even in public places.

Teach the children (for in them our future hopes lie) to say, "I will not throw paper or other rubbish where it should not be." Think of the money that might be saved if this one little thing were observed, in public parks and resorts. Let us look about us, and see where we can show greater love for civic beauty.



A group of men and boys cleaning and beautifying the grounds of the Twentieth Ward meeting-house grounds, on Decoration Day, 1914.

THE LAWN.

By B. L. Richards, Instructor in Botany, Utah Agricultural College.

The lawn, where possible, should be the accompaniment of every effort on the part of man to beautify the surroundings of the home. With the great movement toward the suburban and rural life there has come a corresponding increase of interest in the principles of making and maintaining the lawn. Lawn-making is not alone a problem of rural districts but equally that of the urban home. Every barren or weed-producing spot immediately surrounding the land-limited city home, though it be but a few square feet, should produce a mat of green grass. In its aesthetic effects there is nothing equal to it.

The lawn to be a success must have permanency and beauty. These qualities demand a careful consideration and study of some of the fundamental principles of lawn-making. In all the opera-

tions of home-beautifying there is none that demands more careful study. The lawn once planted, no matter what care it may receive, can never meet the demands of its owner unless a certain amount of preparation has been made for the seed. No amount of attention and care can compensate for defective soil.

The making of lawns is ultimately a local problem, but there are a few general principles applicable to all conditions. In lawn-making we are concerned, first of all, with the home of the plants; second, with sufficient food for their growth, third, with the preparation of a seed-bed, and, finally, with the selection and planting of the right kind and amount of seed. Carelessness in any one of these steps results in a permanent defective condition that can never be corrected.

In the home of the plant we are concerned primarily with the soil. But few localities ever provide ideal soil for the establishment of good lawns. Ordinarily, the lawn is immediately surrounding the residence. The soil in this locality is usually far from being the normal soil of the region. It is greatly modified by debris from building operations or the process of filling. The problem of the lawn-maker is not, therefore, the converting of normal soil, but abnormal soil into a suitable place for the growing of grass.

In the outset, it is safe to say that soil which will not produce good potatoes, for example, or other crops profitably is unsafe soil for the lawn. In other words, soil in a cultivated condition is desirable. Soil around the home usually does not furnish this condition, and should be modified by covering or cultivating. Building debris should never be within three feet of the surface. If the refuse from building and other rubbish cannot be covered to this depth, it is more economical, in the long run, to remove it by some other means. The earth from the excavation should also be covered to at least a depth of six inches, as it has not the properties for plant-growth. Often the productivity of soils depends quite as much upon the nature of the soil or underlying soil as upon the soil in which the grasses are placed. Where soil is hauled in, it should always come from the upper layer of some productive field, preferably from some cultivated area, as this gives an additional protection against weeds. These factors are too often overlooked, greatly to the disappointment of the owners of lawns.

The type and texture of the soil has much to do with the water-holding capacity, which is the one big factor in lawn production. Where there is much modifying of the soil it is imperative to keep this factor in mind. Even though this is not so important where water is plentiful, yet provision for the disposal of excessive moisture through proper drainage and the rapid supplying of water from the greater depths furnishes ideal conditions

for all the natural processes in the soil, such as aereation, sanitation and the activity of the lower forms of life, all of which are necessary for plant growth.

Soil textures are exceedingly variable, and although productive can be modified greatly to the increased growth of lawns. The soil when productive and well drained is very well suited for the growth of a permanent and even lawn. For the control of the moisture it is perhaps superior to any other type. The difficulty of cultivation and preparation of a good seed-bed can be overcome by an incorporation of a fine sand or sandy loam within the first two or three inches. This soil should also be provided with plenty of organic matter in the form of stable manure.

A good clay loam is splendid for lawns, where a provision is made for the proper supply of organic matter.

Coarse, sandy soil is unsuited for the lawn, as it is very low in its water holding capacity and especially poor in conduction of water when needed from lower depths. Such soils, however, can be greatly improved by thorough mixing with productive clay.

Fine, sandy soil, when underlain with a clay subsoil, produces good permanent lawns, but this type of soil can also be much improved by the incorporation of clay.

Having provided a proper subsoil, and a productive upper layer of from six to twelve inches, the next problems, as stated, are the provision of plant food and the preparation of the soil for seeding. Fortunately in the Intermountain region nature has supplied her soils with plenty of the mineral constituents necessary for plant life. In most cases, however, it is necessary in the making of lawns to supply additional nitrogen in the form of stable manure. As the lawn is to be permanent, it is hardly possible to make the soil too rich in this ingredient which also helps materially in modifying the texture of the soil. From twenty-five to forty loads to the acre can be applied in most cases with safety. This manure cannot be too thoroughly mixed with the soil.

The first step in the preparation of the soil for the seed is that of proper leveling. Where filling or the supplying of soil from other localities has occurred, the soil should be well rolled, or sufficient time allowed for settling. Great care should then be taken in making the soil perfectly level or of the desired contour.

Grass seed is very small and every precaution should be taken to bring the seed in close contact with the soil. This may be accomplished only by producing a very fine and homogeneous seed-bed, at least three inches in depth. After planting, the ground should be thoroughly raked or rolled and then followed by a fine spray of water. The young grass seedlings are very tender and should never be allowed to become dry after the seed is put into the ground. To prevent this drying out and killing of the seed-

lings the lawn is often covered with a thin coat of straw or fine manure. However, when water can be applied daily this precaution is unnecessary, if there is sufficient organic matter in the soil to prevent baking.

Upon banks where lawns cannot be established by the seeding method, it is often possible to remove sufficient sod from some place where suitable grass has become well established to cover the entire area. This process is successful but entails considerable expense and makes possible the introduction of undesirable grasses and other weeds. Only sod grown for this purpose can be used with safety.

The best time for planting is as yet a disputed question. Some favor the spring and others the fall planting. This question must be solved by a consideration of the soil and weather conditions peculiar to the locality. Spring planting should be done as soon as the ground can be safely worked. September and October are both good months for fall planting. In either case seeding just before the occurrence of long dry-spells should be avoided or provided for.

Lawn grass should never be allowed to go to seed. In order to secure a uniform sod over the entire area the plants should be kept in a luxuriant vegetative condition of growth. This can be done only by frequent use of the mower. As soon as the plants get two inches high the mower should be used. By keeping the grass at this height during the growing season, a uniform stand of grass can be obtained.

If the soil is rich, the clippings may be removed, but if the soil is in need of organic matter, they should be allowed to remain on the ground. This latter method, if cutting is frequent, will not mar greatly the appearance of the lawn.

The frequency of watering is entirely a local problem. The lawn should never be allowed to become dry.

Owing to the rigid requirements made of lawn grasses those adapted for making of good lawns are few. The Kentucky bluegrass, redtop, and the fescue grasses have all been recommended for our region. The Kentucky bluegrass, 6 lbs. to 3 lbs. of redtop with 1 lb. of white clover as a nurse crop, have been frequently used; however, Kentucky bluegrass and white clover are used more frequently and have given better results than any other combination in Utah. This should be planted in the proportion of one pound white clover to six pounds Kentucky bluegrass. One quart to the three hundred square feet, or about one pound per square rod makes a good, close coat.

The white clover produces a beautiful lawn quickly, and answers for a nurse or protective crop for the young, tender Kentucky bluegrass which does not become permanently established until the second year.

Nothing but seed of the purest type should ever be used. The introduction of weeds or other grasses with the seed often results in the destruction of the lawn. Guaranteed seed is expensive but is ultimately the cheapest.



Berries, Fruit Trees and Vegetable Garden
on a City Lot.

WHAT IS TO BE GAINED FROM THE HOME GARDEN

By Perceny D. Greaves, of the Utah Agricultural College.

The slogan "back to the soil" has started a great, world-wide movement, and we cannot afford to be blocks in the way, but be up and awake and ready to help it along. In all ages great improvements and reforms have been worked up slowly, little at a time, taking years for the average person to recognize its worth.

City kitchen and roof gardens, and also garden cities, have long been encouraged in foreign countries and in large cities, and it has spread until almost every progressive state is working in line with this movement. The Philadelphia Vacant Lot Cultivation Association have published their report, for 1911, and its contents are so encouraging that I quote from it. The Association received more applications for land than it was able to fill, a fact which, although it indicates an unfortunate need of employment among the poor, shows, at the same time, the genuine interest which is being taken in this useful and healthful form of labor. As it was, three hundred and eight families, comprising eleven different nationalities, were assigned gardens during the year on seventy-two acres of land.

Every family can have a garden. If there be not a foot of land there are porches or windows. Wherever there is sunlight, plants may be made to grow, and one plant in a tin can may be a more helpful and inspiring garden to some minds than a whole acre of lawn and flowers are to others. The satisfaction derived from a garden does not depend upon its area, nor, happily, upon the cost or variety of the plants. It depends upon the temper of the individual. For one must seek to love plants and understand nature. Then gardening takes on new aspects, for if we stop to consider the marvelous changes which take place during the transformation of a seed to a plant, we find miracles as great as those recorded in Holy Writ.

What a wonderful transformation it is that changes the inert soil and air into the constituents within the pungent pepper-cress or the delicious flavor of the strawberry! Furthermore, if we will but look within the dark, apparently unchanging, soil, we find it not a lifeless mass, but teeming with countless millions of tiny life toiling night and day to render it fit for the growing plant; and then, when we read Dr. Russell's admirable description of the struggle which is continually going on in the soil, and contemplate the marvels that are being wrought within it and within the body of our living plant, work in our garden takes on new and interesting aspects.

This is not all, for we need but stop to examine the beauty, the form and symmetry, of the plants to realize the full significance of the words, "The meanest flower that grows contains marvels too deep for the human mind to fathom."

The benefits resulting from this work are many-sided. Not only does it materially help to raise the standard of the individuals themselves, by giving to many families the opportunity to grow wholesome food and earn their own living under healthful conditions, but in transforming vacant and often ugly city lots and idle tracts of land into beautiful and productive areas, it benefits the whole community.

How much better it would be for women to spend one of the early hours of each day tending a row of strawberries or raspberries, thus furnishing a beautiful and delicious dish for their table, and, at the same time, enjoying the pure air and health-giving sunshine, than standing over a hot stove in a stuffy little kitchen making pastry.

Furthermore, it brings health to the children, who, if given fresh air and exercise, with their rich, red blood and strong lungs, are like little stone walls blocking the way of disease in time of contagion. Not only have the children been improved in health, but the men, women and children engaged in the work, get ideal exercise spending their time in the open air which not

only affects the families directly connected with gardens, but it has a continual influence through their habits upon their neighbors.

In these days when the importance of manual training is being forced to the front more than ever before, there has been found no method with greater educational powers than gardening. In addition to training the eye, the mind, and the hand together, in proper relations, gardening trains the worker to use great foresight. This is undoubtedly one of the necessary lines of training in preparing children for their industrial work.

Then, there is the economic side of the question, for the vegetables as bought from the green grocer's are too often partly spoiled, over-ripe and the like, the inferior part often artfully concealed within a few fresh vegetables. But, what a disappointment when they are to be served! We find that what appears to be a nice bunch has dwindled down to a mere handful. This is not the case with the home-grown material, for it is brought directly from the garden to the kitchen, free from decay and mould which will always linger in the purchased vegetables. How much more appetizing are the fresh radishes, lettuce, pepper-*cr*ess from the home garden, than the wilted, sickly-looking, ill-smelling stuff which too often comes from the green-grocer's. But this is not all, for often the purchased vegetables, especially those which are to be served fresh, contain the germs of some deadly disease. There are numerous cases on record where typhoid fever cases have occurred and have been traced to the lettuce and radishes which had been grown in night soil. The Government has investigated several outbreaks of this disease, and has proved conclusively that it was carried from the soil by green vegetables. We may think, "Well, in my case I am so careful in the washing of the vegetables that this could never occur in my family." But we must remember that experiments have shown that even the careful washing in water, much more careful than is done by the housewife, is not sufficient to remove these disease germs. If it were only the few disease-producing germs which may happen to get into the soil that find their way onto the vegetable, we could probably neglect that, but how about those which come from the hands of the pickers while the vegetables are displayed in the open case in the green grocer's store where they can receive germs from the many customers who are continually entering the store? And furthermore, the number and kind of germs are now and then increased by each whiff of wind which picks the dirt from the sidewalk and carefully deposits it upon the lettuce, or perchance the strawberries. And, in this case, we are not alone dealing with the typhoid germ, but the tuberculosis and possibly even worse invaders.

The freshness of home-grown vegetables cannot be equalled. They are free from disease germs. If one raises just enough for

one's own use, he is saving that amount of money. If one wishes to market the garden, one need only look around to see what is in demand. For instance, even in little towns, hundreds of dollars of parsley is sold, and this can be raised in almost any corner.

Anyone can start a garden or a picture, but only an artist can finish one perfectly, for it is much easier, as everyone knows, to lay out pictures and to plan gardens than it is to bring them to satisfactory completion. The first bold, sweeping strokes and plans are always full of promise, appealing strongly to the imagination, but when each detail has been carefully worked out, the result is often disappointing. The average gardener, whether professional or amateur, finds greater joy in seeing his garden grow and respond to his care than to walk about in it after it is all matured. It is well not to attempt to do in one year all the things that a garden spot suggests. Try a few things at a time and improve each year.

A garden has a real value in dollars and cents as shown by the following:

If we take, for example, a family of four persons, twenty cents per day would be very reasonable for vegetables and small fruit. For the garden season it would mean \$32.50. Now, if one had a variety in one's garden he could easily use twice that amount. Then there are the flowers, and what a luxury it is to have flowers in the garden and cut flowers for the house. We must not forget the flower side of the garden, if we cannot have any more than a row of poppies in the vegetable garden and a bunch of goldenglow or hollihocks in a corner. Can one guess the effect this will have on the child, who thus learns to love nature and sees beauties which to others are invisible! Then, when we have instilled into the child this love for beauty, all the ugly, vacant lots will soon be cared for.

This subject has been treated mostly from the viewpoint of the child, for the older members of our state have always been taught to have a garden and keep close to nature and be self-supporting. In the first days of Utah, soon after Brigham Young arrived at Salt Lake, he plotted the land and allowed each head of family one and one-fourth acre and told him to provide for his family. Now, if the older people of today could but help start the next generation out in this line by setting the example and interesting the children, the young would do much more with the advice, sympathy and encouragement of their father and mother or older friends.

LOGAN, UTAH.

Thanksgiving.

If life was what we made it,
And brightest dreams came true,
There'd be no sin nor sorrow,
To burden me and you.
But crosses come to every heart,
And life will fade and die;
Life's mission is for other things,
To turn our thoughts on high.

If you have worldly riches,
Be thankful for your wealth.
If you are free from sickness,
Be thankful for your health.
If you are down in poverty,
'Tis surely no disgrace;
Be thankful, and with joy
Life's toil and struggle face.

While you are in life's morning,
So young, so gay, and free,
O turn your thoughts in gratitude
For what God giveth thee;
'Twill make your pathway sweeter,
'Twill lead your hopes on high,
The years will bring you greater joy,
For gratitude can't die.

And later, when life's scenes may change,
When the bitter cup you drain,
If all that made life bright seems gone,
Your prayers are not in vain.
If gratitude is in your heart,
No sorrow can subdue
That precious gift which God will lend
To aid and comfort you.

You'll find your sorrow you can bear,
If you will thank your God
Who sends forth rain and sunshine
While you pass beneath His rod.
Life's ills are Heaven's best blessings,
They're sent in love to earth;
Let's not forget who sent them,
They'll prove what we are worth.

Clothing for the Woman Past Forty.

The Two Sarahs.

MATERIALS.

Clothing materials are chiefly products of the animal and vegetable kingdom, and may be classified as follows: Animal: wool, hair, skins, silk, feathers; Vegetable: cotton, flax, jute, hemp, and India rubber.

Wool, silk, linen, and cotton, form the foundation of all textiles; and are the principal fabrics used for clothing materials. Wool is the skin appendage of the sheep, and has been used for clothing purposes from the earliest times. As a non-conductor of heat, wool takes the foremost place in clothing fabrics. It also quickly absorbs moisture, and does not readily become damp with perspiration. Its open, rough structure makes it further capable of holding a certain amount of air as well as of allowing free ventilation. It is also strong and durable, and possesses the best characteristics of good dress material. Owing to its elasticity, it greatly resists outside forces, besides retaining its original softness during wear. Many woolen fabrics are reversible. Serges are the most popular of all woolen goods. They are capable of resisting very hard wear; as a rule twilled materials are the best for general service.

Cotton is a vegetable fibre obtained from the downy lining of the seed food of the cotton plant. When blended with wool, it is extensively used in the making of cheap clothes; its power of conducting heat is greater than either wool or silk.

Linen is obtained from the flax plant—a small, delicate, annual, with a tiny blue flower. As a clothing material, it should not be placed in close proximity to the skin, as it is a very good conductor of heat.

We sincerely hope the "made-in-the-United States of America" movement has come to stay. Our leading merchants are showing some of the new spring styles,—the short flare jacket with ripple skirts, and the flaring model with yoke made of gabardine, serge and broadcloth. The revival of covert cloth has brought about a return of gray and brown. The full skirt has come to stay, and we are once more permitted to move with ease and grace. The waist line is now up and now down. One fashion book has said the waist-line is mad as a March hare.

Some of the popular colors for spring wear are sand color, Belgian blue, battle-ship gray, and putty.

The following materials will be used for the summer sea-

son: Foulard in polkadot and check designs; also crinkley satin, satin crape, stripped and dotted crape-de-chine, falle—a new taffeta made in the United States. For sheer cotton materials, marquesette, voile, net, and soft silks and ratine are appropriate.

Long, close-fitting sleeves made of shadow lace, or other transparent material, lined with net or chiffon are used for evening wear. The longerie blouse has come to us once more, with revived popularity. Shoulder yokes of one kind or another are shown; chiffon composes the blouse, and satin the deep crushed girdle.

When making a silk waist, stitch a crescent-shaped piece of the same material under the arm. It will wear longer, and when the outer side wears out, it will look neater than a patch.

To work button holes on lace, place a piece of thin goods underneath where the button-hole is to be worked, baste in place, cut the button-hole through the lace and goods after it has been worked. Cut away the goods so that it will not show. Slip a piece of pasteboard three or four inches long into the hem when sewing braid on a dress. You can sew more quickly, and your stitches will not show on the right side.

REGARDING INSURANCE.

Word has reached this office that unscrupulous life insurance agents, throughout the state, have been trying to hinder the work of our Burial Insurance Committees by saying that the Beneficial Life Insurance Company had sold out to the Metropolitan Life Insurance Company. All of this is absolutely false.

The Beneficial Life Insurance Company is one of the most stable institutions in this state, or in the West. It is headed by President Joseph F. Smith, and the officers are men of known probity and integrity. Surely, our sisters do not need any further guarantee of good faith.

If you can be converted to the need of burial insurance, we invite you to insure with the Relief Society agents, and thus provide yourself and families in case of your death.

Current Topics.

By James H. Anderson.

STATE.

It is to be hoped that, in view of the present food outlook, the tillers of the soil in this intermountain region will have a specially large area of wheat from which to reap an abundant harvest for 1915. The "wheat number" of the RELIEF SOCIETY MAGAZINE was a most timely issue, as those can testify who took the hint therein and garnered a supply of grain before the marked rise in prices which occurred shortly after that number was issued, and was caused by conditions which few people had foreseen only a few weeks before.

For several months past the wife of Utah's senior Senator, Mrs. Allie Smoot, has been seriously ill in Washington, where her husband has an arduous duty to perform as a leading representative of his native state. Sister Smooth's illness is truly regrettable, for she has been a potent factor in aiding her husband to meet and bear the heavy responsibilities which have rested upon him, and ever to Utah's credit. The many thousands of her sisters of the Relief Society will hope earnestly for her speedy and complete restoration to health.

The development of an Indian trouble in the mountainous region of southeastern Utah causes deep regret in all parts of the State. A posse of officers failed to surprise the Indians who were lying in wait for them, and several persons, most of them Indians, were killed in the fighting which ensued. Later, efforts were made to persuade the Indians to submit, and also to give up the one of their number for whom a warrant of arrest had been issued on a charge of murder. In dealing with the red men in early times, when the Indian question was of really great importance in Utah, President Brigham Young insisted on giving the persuasive treatment first and determined trial, and found his policy usually crowned with success.

INTERNATIONAL.

The Russian ukase which forbids the manufacture, sale, or use of "vodka," or intoxicating liquor, is simple and effective. It places under the ban all spirituous, vinous or fermented liquors that carry over five percent of alcohol and are in any form to be used or converted into a beverage. This eliminates entirely all

strong drink, while it permits mild drinks from either grains, fruits or herbs.

Six months ago, Germany demanded that Italy should join her in the war. Now, Germany insists that Italy shall remain neutral. The trend, however, seems to be for Italy ultimately to enter the war as the direct antagonist of Austria.

"Germany is fighting starvation," is the way some leading German newspapers describe the present European situation. This is a state of affairs very different from the popular idea of six months ago that Germany could subsist for five years with her internal production of food.

With its earthquakes and floods, Italy has suffered more severe losses lately than in any of the recent wars in which that nation has engaged. In this connection, it is notable that now, for the first time in history, there has been a great war and great earthquakes and floods in the same vicinity at the same time.

For many decades Great Britain and France have been the real support of Turkey, on the theory that the latter government was necessary to the "balance of power" in Europe. Now that it has attempted to throw the "balance" against those nations, the Ottoman empire is to them no longer useful as a government of influence, and it is likely Russia will be given access to the Mediterranean through the Dardanelles, while the Holy Land will likely come under Christian influence for the first time in many centuries. This latter influence, too, has undergone a change from the former conditions, and is friendly to the Jews, rather than hostile.

The international discussion over the steamship *Lusitania*, an English-owned passenger vessel, using a neutral flag—that of the United States—to avoid destruction by a German submarine, has proved a "tempest in a teapot." There was no misuse of the American flag in this instance, notwithstanding the clamor, since it is an unbroken international custom for passenger vessels to protect their non-combatant human cargo in times of emergency by flying a neutral flag. This was done by American vessels in the Civil war, and has been done in every war of magnitude where maritime powers have been engaged. Further, in this instance, the American passengers on board the *Lusitania* were strictly within their rights in demanding the hoisting of the Stars and Stripes, since they had as much right to protection on a foreign ship as in a foreign country when that flag is hoisted as a shield to Americans who may be in danger.

A Prince of Ur.

By Homespun.

Ischa was a true child of her fierce Accadian forefathers. The wild passions that beat at her heart's gateway, were but held in temporary check through the environment which the upbringing in Terah's palace had given her. Aided by a thousand temptations both within and without her own soul, she was just now standing at the very threshold of her life, and, either for evil or for good—who holds the issues—self or God—she was to choose, once and forever.

"Was it not wise for me to stay within?" queried the voice of Zillah. "I stood and made the secret signs for thee all through this long and triumphant interview. If 'twere not for my doing so, mayhap the lady Sarai had given thee more to think about."

Ischa looked twice at her slave-woman. She both feared and distrusted her. But so carefully had the slave planned, so cunningly had she wrought upon the emotions and passions of her mistress that she was not the slave but rather was she mistress. And so the lady Ischa nodded her head as she called her servants from the courtyard to attend their evening duties.

* * * * *

"Will your Highness permit the visit of your kinsman Mardan to communicate his news to thee " so spake the black woman, Zillah, an hour later as she bowed low before the couch of the Princess, Sarai.

"News? Of the Petesti?"

"That is not given me to tell thee. Mardan but asks for audience," replied the slave.

"Then summon the ladies of the household. Ischa, Milcah, Irit, and lay thou our dutiful salutations before the mother of our lord Mardon, wise Merab, with notice of this conference."

"'Tis thee he seeks, not the household," said Zillah.

"Then shall we honor him the more with the riches of our countenance. Edra, quick, call the musicians. give them place in the upper gallery. Give incense freshly to the vases, and flowers to the bowls. We shall receive our kinsman as befits his rank."

Fireflies touched the outer twilight with occasional light flashes, while just now the distant temple bells were calling out insistent reminders of the solemn worship of Ishtar which would begin when the moon climbed above the low horizon at midnight.

The music began, first with one throbbing note on some delicate stringed instrument, a zither perhaps, and the fragile melody was

caught and emphasized after a slight pause by the clash of harps, zithers, kerens, kinnors and cymbals. They beat the soft evening shades with pulsing melody, first of a twitter as if evening birds were settling in their river marsh beds. Then, with crashing single major chords, they filled the whole courtyard with the bolder tramp of armed men, and this merged again into single melodies as if the heart were tired of arms and war, and voiced its silent cry of human pain through the medium of flute and string. Human voices fluttered in and out of the melodies, so delicately and subtly merged that one could scarcely tell when harp began or voice left off.

The trains of stately women who were thus hastily bidden to Sarai's salon slowly emerged into the open lighted and fragrant space of the courtyard, two of the maidens claiming quick and tense attention from the man who had but entered the enclosure. It was Mardan, and he was both astonished and annoyed to find that his covert invitation to speak with the head of the women of Petesi's household should have been bunglingly construed to include the whole harem.

"My Princess," he breathed with sudden emotion choking his ready utterance, and bowing low before the lady who watched him with serene countenance, "I am overpowered with thy gracious presence, and with the favor of these my kinswomen."

The Lady Sarai was indeed as a light in dark places. Others were tall, she was not noticeable for that alone. Some were gracious, in a land where dignity and grace are as life to all of gentle blood; but the superb carriage of her queenly head and supple form affected one as does music, or wine, or sunlight on the Euphrates River at dawn. There were eyes of others whose colors matched the royal jacinth; but these were wells of such limpid glory that it was sweet just to look within and lose thought and reason in sheer emotion—whether of pleasure, hope, love or envy depended on the one who was caught in the net of charm woven by their translucent depths. The curling hair, now bound with a scarf of sheer weaving from the looms of Damascus, shone even through that shroud with blue-black luster and the allurements of the twisted ropes of dusky braids was felt when sight could not penetrate the wimple's secret. The features were proudly and finely molded by the finger of the gods who loved beauty and comeliness in woman. The cheek was sunkissed Rose of Sharon, while the graciously curved lips were glowing as the heart of the ripe pomegranate. Each feature was perfect with a human perfection which cast the veil of fascination about her whole presence. She was a woman to build kingdoms, or to destroy men. Those who came into her presence for the first time were shaken as if a sudden wind or fire had filled their veins.

"The salutations of thy mother," said the beauteous Sarai,

"mingles with the welcome given thee by these my kinswomen." And as she spoke she indicated with sweeping gesture the others who were disposed about her person.

"The Lady Ischa is the moon-goddess of comeliness and grace," and Mardan again salaamed low before that lady who was eyeing him with visible contempt.

"Ischa's tongue travels straight paths, even if her light be the reflected one of inferior charm."

The tart tones might have disconcerted the courtier, but he was on his guard. He turned quietly to the other two slighter maidens who both accepted his salutations with diffidence and indifference. The dark elfin eyes of Irit betrayed the enjoyment she felt in thus sharing the visit which she felt sure was intended only for the Princess Sarai. But the dove-like gaze of Milcah rested calmly upon Mardan with the trustful confidence and guilelessness of a soul unfitted to struggle with austere or subtle problems.

"Hast thy news to do with the return of the Petesi, or our progenitor Terah?" asked Milcah in all simplicity and eager curiosity.

Mardan smiled candidly. "Thou hast the divination of the simple, sweet kinswoman. My news has to do with the return—not of our father Terah—but with the coming of our kinsman—Abram—who is—didn't speak—my Princess?" For the bright color on the cheek of Sarai matched the feverish bloom on the cheek of her cousin, Isca. But neither had spoken. Mardan kept his bulbous blue eyes on the radiant countenance of the Princess Sarai.

"Doth his coming mean so much to thee, my Princess?" he asked. The question was so shrewdly aimed to catch her in its toils that Sarai proudly turned her face away, without answering.

"Abram rode this morn within these walls." Only the quickened breathing of all the maidens gave answer to this unexpected news. Then Milcah asked again:

"And is my lord Abram in good health? Comes he here to stay, or on passing visit, as in twenty years gone by?"

"That thou must question of him. He is here, filled with crude and primitive ideals, ready to condemn those who differ, or to crush any who oppose."

If Mardan hoped to prejudice his listeners, he should have chosen better weapons. The lady Ischa looked contemptuously at him.

"How gracious and kingly must be the Prince of Ur," she purred insolently, "to create envy in the breast of the polished courtier Mardan."

Again on his guard, Mardan assumed an unhappy and downcast air as he cast off this thrust.

"Abram is a mountain and I a mound; he is favored of God and man, I make my way with pain and suffering up the eminences of life. Yet have I kept my pity for those who cannot even climb, but must drag painfully along life's highway."

The eyes of the Princess Sarai were clouded with the annoyance she felt in the ever expressed antagonism of these two, Mardan and Ischa, who should be friends and good companions.

"Cease," she said quietly, and when her voice first fell upon the ear all the other charms of face and form were forgotten in the exquisite melody of her flute-like tones. "This is no time for difference, nor for strife. Let us at once to the preparation of the household for the welcome of our guest and long-absent kinsman."

"Thy zeal hath been forestalled—the cooks are at the fire, the slaves are in the fields and river, the keepers of the Chests are already uncovering all the treasures of carpet and loom."

"Thank thee, Mardan, for thy kindly haste. But there be other things that only women's hands may do to brighten and beautify these ancient halls. Shall we consider this visit at an end?" The dismissal was so gently given, the smile which accompanied it was so tenderly gracious that Mardan bowed himself to the earth, and remained so while the now fluttered cortege swept into their retreats.

The princess Sarai turned back, hesitatingly, as if drawn by an impulse of which she was modestly ashamed.

"Asked the prince Abram concerning his kinswomen?" she queried.

Mardan's face was eloquent of sympathy as he made answer,

"The Prince made courteous inquiry of all the ladies of the harem but spoke no one's name save that of my mother, gracious lady."

The princess was now on her guard, against the betrayal of whatever maidenly curiosity she may have felt. She was a princess, as well as a woman. So she parried lightly.

"The Prince Abram will have much to do. He is needed in this unhappy palace and city. His may be the hand to crush out this monstrous pagan idolatry."

"The Prince loves his own ambition well enough to seek fame and fortune at any costs. He has the bravery of exploitation, and the daring of covetousness."

The lady looked at the frank and bland face of her handsome kinsman with a somewhat puzzled gaze. This was a new aspect of this cautious and courteous smiling cousin of hers. He was wont to praise all men. Why now should he accuse? His praise was too often glaring in its crude crass extreme. But why should he now speak with acid tongue. Was the Prince Abram already proven false and untrue?

"My lady Sarai, I have words to say in thine ear that must be conveyed to thee through the lips of my mother. For thou art so pure and so exalted in thy spirit and character that only in the guarded manner of our ancestors might I dare to express the ardor of my sentiments. May my mother seek thee on the morrow?"

Sarai was touched to the heart. The delicacy of such an evident appeal to the dearest traditions of their Semite race concerning the sacred rites of courtship melted her as no other appeal could have done. Her eyes shone with so much lustrous approval that Mardan had much ado in controlling himself to keep within the pales of his own discreet resolution.

"Your mother shall receive audience from me in good time, my dear kinsman, and I shall gladly seek her for that counsel and trust. But let me rest, kinsman Mardan, for some days, nay weeks; there is so much of graver moment that I shall have no time or pleasure in the contemplation of mine own affairs."

With a brilliant smile, the lady swept onward with that half-gliding, half springing step that again centered the attention of all near her as if there were both an inward grace of allurements and an outer strength of purpose which combined to focus all eyes upon her when present and which made all places seem vacant and dim when her gleaming presence was withdrawn.

Mardan stood wrapt in emotion as he watched Sarai disappear, followed by the soft-moving crowd of ladies-in-attendance who made up her court.

"There must be no meeting between the Prince of Ur and the Lady Sarai till the presence of Terah and Nimrod fasten my claim to her. I have the promise of Terah. Nimrod must be won." So spoke Mardan to Zillah, who had lingered behind the cortege.

"Abram—Sarai? Zillah shall cast the augurs," replied the black princess, moodily, yet firmly, as she withdrew to carry out her superstitious purpose.

(*To Be Continued.*)

"If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!"
From *Rewards and Fairies*—Rudyard Kipling.

Early Development of the Textile Art.

Rose H. Widtsoe.

THE EVOLUTION OF SPINNING AND WEAVING.

Perhaps nowhere in literature do we get a more satisfying picture of ideal home life than is described by Longfellow. He portrays the entire family seated around the great, open fire-place, the father reading aloud out of the family Bible, the mother or an older daughter, accompanying the reading with the gentle whirr of the spinning wheel.

Unfortunately, the poetic side of primitive home industries is only half the story. Contrasting strongly with homes where this very slow, arduous work was done under pleasant conditions, we have facts which picture to us the hut where the weaver's family lived and worked, without conveniences, without good air, without satisfying food, and without much intelligence. Drunkenness and theft made many homes the scenes of crimes and want and disorder. Superstition ruled the workers. If a certain member of a family, endowed with more virtue and intelligence than the others, tried so to conduct himself as to secure at least self-respect, he was either abused or ostracised by his family and by his neighbors. The reports of the Poor Laws Commissioners of England are truer exponents of the actual conditions existing among people who depended upon these slow hand-industries for a livelihood, than any other authority; and they show the demoralizing agency of pauperism and of all the evils which were so prolific under the hand-system of work.

The art of spinning and weaving were very slow in their evolution. History has never discovered the beginnings of these two industries. We are convinced by means of relics and unwritten history that these industries were in existence many years before Christ. The spinning wheel is supposed to have been introduced into Europe about 1530, and from time to time, little changes were made which improved it. The loom of the eighteenth century did not differ greatly from that of the tenth century, and the spinning wheel of 1830 was still in use.

Spinning is the process whereby fibers are combined in such a manner that they produce a continuous thread. The simplest method of making a thread is to draw out of a clump of wool or other material a small amount of the fiber, twisting it as it is drawn. The thread thus drawn is then wound on a stone or other convenient object. It was gradually discovered that if the thread were fastened to the stone and the whole twirled, the thread

could be twisted faster, and one hand would be left free to draw the fibers out from the mass. Among ancient relics, sticks, or spindles, as they are called, are found with a slit or hook at the end in which the thread was caught. The spinner, holding her wool in one hand, drew out a twist of fiber and fastened it to the hook in the end of her spindle which she then rubbed between her palm and her hip, causing it to revolve rapidly. She then dropped the spindle, and with her free hand regulated the amount of fiber it should draw out. Soon it was discovered that a full spindle revolved better than an empty one, so a disc of clay or wood, called a whort, was attached. This simple tool was used in all parts of the world for many centuries.

The next step in the evolution of the spinning wheel was the addition of a simple device to hold the unspun fibers, a stick called a distaff, which could be slipped into the belt or held under the arm, thus leaving both hands free to manage the thread. Not for several hundred years was the spinning wheel invented. This combined the spindle and the distaff in one machine, which had a large wheel, turned sometimes by a foot-treadle, sometimes by hand. The wheel was connected by a string acting as a belt, with the spindle, which in this case was placed in a horizontal position. In the end of the bench which holds the wheel and spindle, and just above the latter, was the distaff on which the raw fiber was placed. The spinner stood or sat before the wheel and with skilful fingers drew the fiber out into a fine thread. In Colonial days, every household had its spinning wheel, and the daughters of the family were eagerly taught to spin. Amongst our own pioneers, the spinning wheel was a common possession.

In the early days, in Europe and in our own country, linen and woollen were the fibers most used. Cotton is much more difficult to spin by hand than linen or wool. Cotton was not generally used in this country until a much later date. The Hindu, however, has used cotton for hundreds of years, and still spins the finest yarns without a spindle. To show how expert the spinner might become, it is stated that in England one pound of cotton fiber was spun into one hundred and sixty-seven miles of yarn; but it was impossible to weave it.

To prepare wool for hand spinning, the mass of fibers was untangled by cards, which were made of wires set into wood or more often leather, and were used like brushes.

By the old method, the wool was often grown, sheared, washed, carded, and spun by one household. By the modern machine method, the long series of processes is carried on by many different machines. The mill that spins the yarn may be far removed from that which weaves it into cloth and still another may bleach and dye it.

Flax was more difficult to prepare. The woody fiber sur-

rounding the flax had to be removed by a process of rotting or wetting in water, then breaking and combing. Although the method has been improved, the principles were the same as used at the present time.

The Hindu method of separating the seed from the cotton fiber is interesting. The cotton gin consists of two teak wood rollers, fluted longitudinally, revolving nearly in contact, much like the modern clothes wringer. The cotton fiber is put at one side and drawn through by the revolving rollers, which leave the seed behind. The next process, called bowing, consists in cleaning the cotton by means of a long bow, made elastic by a complication of strings. This bow is laid on top of a pile of fiber, then struck with a mallet, and the vibration jars the dirt out of the cotton and also opens the knots. After bowing, the yarn is spun without carding.

Weaving is the process of interlacing two sets of parallel threads at right angles to each other, to produce cloth. The art of weaving has gone through an evolution similar to that of spinning. As in spinning, so in weaving, the early stages of its development are lost in past ages. The intertwining of the branches of trees may have suggested weaving in more branches, to form shelter, or tree huts. The rushes from the river bank may have become entangled and suggested the weaving of mats; whatever their source, slowly the suggestions developed and grew in the mind of man, until eventually woven cloth was the result. What a wonderful accomplishment in the growing civilization of man! The implements necessary to supplement the skill of human hands were few and simple in the beginning of this art. Pictures on the walls of ancient Egypt show a very simple arrangement of threads stretched between two bars. Two weavers worked at one loom, which was too wide for one to reach across, and no shuttle was used. The threads woven in were only as long as the width of the loom, and thus a fringe was formed on each side. The early Greek woman stretched lengthwise her threads or warp between two bars, and stood before them interweaving the weft of her beautiful tapestry with painstaking care.

The Navajo Indian loom furnishes the simplest type of loom at the present time. It consists of two poles between which the warp is stretched, one pole being fastened to the limb of a tree or to the top of two uprights set in the ground, while the other is fastened to the ground. The weaver sits on the ground in front of her loom, and, beginning at the bottom, works in her differently colored yarns, with the assistance of a shuttle. Alternate threads of the warp are fastened by a cord to a rod which, when raised, makes an opening for her filling thread. The rod is called the heald, the opening the shed. The shed for the next filling thread is opened by a stick which passes between alternate threads of

the warp ; a heavy stick serves as a batten to beat the filling threads together. As she progresses with her blanket, the weaver rolls it up on the lower rod, and the top is lowered. As is the case with most primitive weaving, the cloth is woven the size desired and there is no cutting.

Step by step, devices have been added to the loom ; originally, the threads were beaten into place by a stick called the batten, then a rude comb was used. Finally, came the reed, a device much like the comb, but consisting of a frame, or lay, which might be swung back and forth to beat the threads into place. The heddle replaced the heald rod and consisted of a frame of wooden rods with a hole in each, one thread going through the hole, the next through the space between the bars. Alternate threads, by means of this implement, could first be raised above to pass through ; then pushed below the others making a different shed. Thus, with one device, plain weaving could be accomplished.

The modern harness performs the same function, but two harnesses are used to accomplish the work of the heald, each being raised in turn. The harness consists of a frame in which wires are strung, each wire having a loop in the center for the thread to pass through. The warp threads are put through two harnesses alternating, first one then the other ; thus where one harness is raised half the warp is raised ; with the other harness, the other half of the warp. By having more than two harnesses and varying the threading of the warp, different weaves such as the twill weaves, sateen weaves, etc., can be made.

For hundreds of years these crude implements were used for spinning and weaving. It was not until the middle of the eighteenth century that a great industrial revolution took place. It was in connection with the cotton trade that new life came to spinning and weaving. A series of remarkable inventions for manufacturing cotton cloth by machinery, revolutionized the whole textile industry as their use spread to wool, flax, and silk.

Thus have the arts of spinning and weaving developed from a fire-side industry to one of the greatest manufacturing industries of our time.

AN OUTDOOR FIREPLACE.

An old galvanized tub, turned upside down, and with a hole cut in its bottom to suit the kind of boiler to be used, makes an ideal outdoor fireplace for washdays. A small half circle is cut out, on the upper side, at the back, for the smoke, and another is cut in the lower side, at the front, for putting in fuel, and for draft.—Contributed by Mrs. Julia Bertelsman, San Angelo, Texas.

The "Word of Wisdom."

By Maud Baggarley.

One of the most remarkable revelations ever given to man is the "Word of Wisdom."

A revelation that contains a universal appeal, which means that it will live, and its power and influence increases as the centuries come and go.

To one who observes the suggestions contained therein, great blessings are promised.

To the physician and the thinker the "Word of Wisdom" must be a never failing source of wonder. The modern physician has felt the unknown lever, and unconsciously prescribes an observance of the "Word of Wisdom" to his patients, as a cure for disease. Athletes have always obeyed its teachings, for those God-given laws of health are laws of reason.

Very likely every disease known to man might be directly traced to its non-observance. Yet, like other great mandates of the Almighty, we may accept or reject it; there is nothing compulsory about it.

Since books, magazines and newspapers have become so plentiful and cheap, people have become better informed concerning many hitherto unknown subjects. Therefore, the average person knows that the various articles prohibited by the word of the Lord, such as tea, coffee, meat and alcoholic drinks, are harmful, and in most cases positively injurious. Tea is a universal antidote for poisons, especially arsenic, because of the tannic acid it contains. The principal constituent of coffee, is caffeine, a powerful heart-stimulant which is given in cases of severe poisoning, when life is in grave danger, also in cases of shock. It has other uses as a medicine. Ordinarily, it is the cause of many systematic disturbances especially of the functions of the heart and brain, and coffee-drinking, as a habit, ranks with the tobacco habit.

Tobacco contains a deadly drug called nicotine and in time undermines the character and morals of those addicted to its use.

Grains, vegetables and fruits have great and beneficial medicinal value, besides containing the proper elements to support life.

Meat, which the revelation says should be eaten sparingly, preferably in times of famine and excessive hunger, or during the winter season, is probably the direct cause of about two-thirds of the ills man is heir to. It causes constipation, bad temper, and rheumatism, beside other diseases—the most dreaded known to science.

Human beings may contract tuberculosis not only from cows, but probably from pork as well. Cows having tuberculosis in a stage where there are pus formations in their bodies, are killed in order that the milk and butter may not be a source of infection to man, and the flesh is sold by the butchers and served on your table—and mine!

Both cows and hogs are unclean with disease, and are subject to frequent injections of serums to test their freedom from certain diseases, or to prevent them. A collection of government bulletins concerning diseases of cows, sheep, and hogs are a nauseous surprise to the meat eater. Hogs are subject to cholera and tuberculosis. Perhaps half the hogs killed are suffering from the great scourge. Meat-eating is a universal habit among many of the peoples of the earth who also die—perhaps as a direct result—of consumption.

To him who eats grains, vegetables and fruit, who eats meat sparingly and uses only mild drinks—and surely pure cold water is the nectar of the Gods—the Lord has promised health, and has said: that he shall find wisdom, and great treasures of knowledge even hidden treasures; and shall run and not be weary, and shall walk and not faint. And above all, that the destroying angel shall pass him by.

And most wonderful of all, these promises were not given alone to those great souls who “sit in the seats of the mighty,” but also to the humblest and weakest Saint who walks the earth.

It seems impossible that any intelligent person could read the “Word of Wisdom” without feeling the thrill of testimony that bears witness to its holy and divine origin.

LISTEN! READ! REMEMBER!

Complaints reach this office of subscribers who fail to get their Magazines. If our good friends will remember the following rules, a good deal of this trouble can be avoided.

Head every letter with the address of the writer.

Spell out first name.

Add Mrs. or Miss to name.

In changing address, give both the old address and the new one.

Send complete post office address.

If there is any R. F. D. number or box number, be sure and send it to us.

Notes from the Field.

RELIEF SOCIETY STAKE CONFERENCES.

The Relief Society will hold stake conferences this year during the months of May, June, and November, in accordance with the plan outlined by the Correlation Committee, and approved by the authorities of the Church.

The conferences in May, June, and July will be held in connection with the stake quarterly conferences, and will be for the following stakes: Albert, Bannock, Bear Lake, Bear River, Beaver, Benson, Big Horn, Bingham, Blackfoot, Boise, Cassia, Cottonwood, Deseret, Duchesne, Emery, Fremont, Hyrum, Juab, Kanab, Malad, Maricopa, Millard, Moapa, Morgan, North Sanpete, Ogden, Oneida, Panguitch, Pocatello, Rigby, Saint George, Saint Johns, Saint Joseph, San Juan, San Luis, Sevier, Shelley, Snowflake, South Sanpete, Star Valley, Summit, Taylor, Teton, Tooele, Uintah, Union, Wasatch, Wayne, Woodruff, Yellowstone, Young.

The conferences in November will not be held in connection with the stake quarterly conferences. They will be for the following stakes: Alpine, Box Elder, Cache, Davis, Ensign, Granite, Jordan, Bear River, Liberty, North Weber, Ogden, Pioneer, Salt Lake, Utah, Weber, Neb.

Carbon Stake Conference was held this year in March.

Program for 1915, Stake Conferences:

First Session.

Public Session, Saturday 2:00 P. M.

Conjoint meeting of Relief Society and Primary Association.

As this is a session of the stake quarterly conference, the meeting will be held under the direction of the stake authorities.

Address—"Place and Work of the Relief Society," by representative of the General Board of the Relief Society.

Address—"Pioneer Work," representative of the General Board of Primary.

Remarks:

Second Session.

Business Meeting. Saturday 4:30 or 7:30 P. M.

Note: Hour to be decided by the Stake Board.

Roll Call.

Report of Stake by Stake President.

Report of Relief Society activities by Stake officers or by chairman of Committees.

Discussion.

Third Session.

Officers' Meeting. Sunday, 9:00 A. M.

GENERAL CONFERENCE.

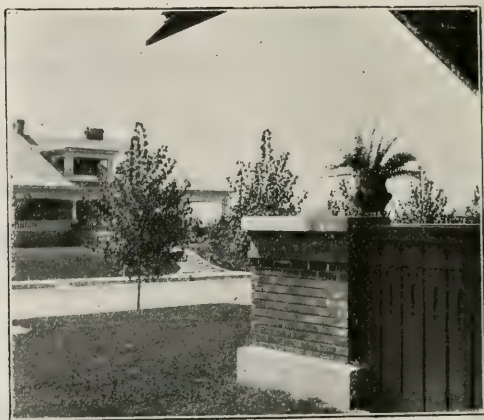
The Annual April Conference of the Relief Society will be held in this city, on April 2nd and 3rd (Friday and Saturday).

On Friday, April 2nd, two public meetings will be held in the Salt Lake Assembly Hall at 10:00 a. m., and at 2:00 p. m.

On Friday evening, there will be a musicale given by the General Choir Leader and her associates under the auspices of the General Musical Committee on the 4th floor of the Bishop's Building, at which light refreshments will be served, and an opportunity given for the General Board to meet their many friends and sisters throughout the Church, who may come to the General Conference.

The meetings on Saturday will be for officers only, and will be held on the 4th floor of the Bishop's Building. These meetings will be held at 1:00 p. m., and 2:00 p. m., and will be devoted to business and departmental work.

On Saturday, therefore, there will be ample opportunity for our visiting officers to learn more concerning their Lesson Work, Insurance, etc., while secretaries and treasurers may receive special instruction also.



A Glimpse of Beautiful Home Conditions in One of Salt Lake's Choice Residence Sections, Highland Park.

UTAH STAKE HOME IMPROVEMENT CONTEST.

In connection with the work outlined in the Guide for Home Ethics and Gardening, for the year 1914, the committee of the Utah Relief Society Stake board, in charge of this division, conducted a Home Improvement Contest.

First, second, and third prizes were offered to the three homes in each ward, showing the greatest improvement between April 1 and Sept. 1, 1914. The ward having the highest percentage of improved homes received a special prize of \$25 which was given to the Ward Relief Society organization.

The Relief Society Civic Committee in each ward canvassed homes in the spring, urging all to enter the contest. The eight wards of Provo entered, and five hundred and sixty homes were placed on the list. Of these four hundred remained in the contest during the entire season, and some very marked improvements in home grounds and surroundings were made.

Three competent judges were selected for each ward, and they carefully canvassed their respective districts three times during the season.

The following points were considered in making up the percentages:

Cleanliness	25%
Arrangement	15%
Planting and growth of grass, trees, shrubs, vegetables, flowers, etc.	30%
Conditions of fences and out-buildings.....	10%
Production from garden, flowers.....	20%

This contest aroused considerable interest among the citizens of Provo in general. The business men contributed liberally to the prize fund of \$170 which was distributed among the contestants in the various wards.

LIFE'S PURPOSE.

"But what if I fail of my purpose here?

It is but to keep the nerves at strain,
To dry one's eyes and laugh at a fall,
And, baffled, get up and begin again."

Robert Browning.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Faileth.

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RELIEF SOCIETY MAGAZINE

Editor.....	SUSAN YOUNG GATES
Business Manager.....	JANETTE A. HYDE
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Room 29, Bishop's Building, Salt Lake City, Utah.	

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No. 4.

THE SCOPE OF THE RELIEF SOCIETY.

The Power of Organized Womanhood. Who can measure the heights of love, the breadth of charity, or sound the depths of knowledge? He only who created the universe. And He alone may compute the majesty and the power of the Society which was established in Nauvoo, March 17, 1842. The scope of our work, the possibilities of our development, are bounded only by woman's capacities and woman's eventualities. The Relief Society is as broad as eternity, as far-reaching as love. Any woman of excellent character may achieve membership in the Society. While all that is true, all that is beautiful, all hope, faith and mercy are enclosed within its boundaries.

All Women Searching for Light. Many women in the world, in pagan as well as in Christian lands, have felt the impetus of the key of light and progress turned for women by the Prophet Joseph Smith, in Nauvoo, April 28, 1842. These earnest women have been and are reaching out for truth, for light, and for beauty. They have organized themselves into associations and clubs for educational. mu-

sical, patriotic, agricultural, artistic, literary, and general cultural purposes. Lacking the gifts and blessings of the gospel, they still have much that is good, true, and beautiful.

A Strong Attraction. In common, with others, we too have felt the attraction of this organized movement for so-called "uplift" among the woman of the world, and have joined hands with them across the mountains and across the seas. We have received some light and help from this contact, and we have also given much in return. There are many praiseworthy things in the Councils and Clubs that cover the social world outside this Church; and although some economic students criticise the club movement severely, we accord to all women who are struggling upward our mead of praise and encouragement.

The Scope of our Work is Limitless. The women of this Church have a wonderful opportunity just now to open up new channels of activity, wider fields of opportunity in the boundaries of this Society. There are no limitations to our possible growth and development. We find admirable truth germs in the literary studies carried on in some clubs; we discover elements of rare joy in the art lessons given by some other club; while the patriotic societies, both at home and abroad, certainly are doing a good work in fostering a love for history and genealogy among their members.

Then why not open up in the Relief Society all of these avenues of culture and education, by establishing departments for the study of all these truths and beauties of life and nature?

This Society possesses the principles of light, hope, and education for women—let us go to, and develop those powers into a perfected and divinely appointed whole—a Society which will be an auxiliary indeed to the priesthood of the Church of Christ.

NOTE: The illustrations for this month are from photographs, kindly furnished by Kimball and Richards Company of this city.

The Circular printed in the March number is now bound up separately, with names and addresses of the General Board and Stake Presidents added, and is on sale at Headquarters; price 10 cents.

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

LESSON II—BAPTISM.

- (a) The initial ceremony of the Church.
 - (b) A subject of controversy.
 - (c) The Savior's example.
 - (d) A universal requirement.
 - (e) Little children exempt.
 - (f) Early Christian views.
1. What is the third principle of the Gospel?
 2. Let some convert from another church describe the mode of baptism practiced in that church.
 3. What do you think of sprinkling as a form of baptism?
 4. What was the Savior's attitude towards baptism?
 5. Why should baptism be universal in its application to mankind?
 6. What can you say of infant baptism?
 7. About when did the Catholic church change the mode of baptism

The Initial Ceremony.—As faith is the first principle of the Gospel of Christ, so baptism is the initial ceremony. Baptism is twofold, corresponding to the soul, its subject, which is both spiritual, and temporal. It signifies for that soul rebirth and illumination.

"Except a man be born again, he cannot see the kingdom of God."

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5).

So said the King of that kingdom, the only One empowered to prescribe conditions upon which men might become

his subjects, or his fellow citizens, in that heavenly commonwealth where he shines first and foremost among the sons of God.

A Subject of Controversy.—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Probably no theme connected with the gospel of Christ has caused more controversy than this positive and important declaration, the meaning of which, however plain to Christians anciently, has been a matter of uncertainty to their successors all down the centuries. From the days of the early Greek fathers of the Christian Church, to the days of St. Augustine, the great theologian of the Western or Roman Catholic division of that church; from his time to the time of Luther and Calvin, and thence on into the present age, men have disputed over the significance of those sacred words, over the mystical birth of water and of spirit, declared by the world's Redeemer to be the doorway to his Church, the portal of admittance into his kingdom.

What is Baptism?—Over the general meaning of the phrase, "born of water and of the Spirit," there may have been no serious contention. In all or most of the Christian denominations, Catholic and Protestant, that phrase means baptism, the ordinance whereby a person is initiated into the Church. But what does baptism mean? That is the problem. The significance, form, purpose, and effects of the ordinance, and whether or not it is necessary to salvation—these questions have furnished the backbone of the controversy. And yet they are questions easily answered, problems readily solved, if we take the Holy Spirit for our guide, and wrest not the Scriptures.

The Savior's Example.—The New Testament teaches plainly the necessity of baptism. The words of Jesus, already quoted, may be reinforced by the following passages:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus, answering, said unto him: Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him."—(Matthew 3:13-15.)

A Universal Requirement.—If it was becoming in the Son of God to be baptized, it is becoming in all who follow in his footsteps and hope to be with him hereafter. They must be baptized with the baptism that he was baptized with—not only the baptism of suffering, through which "the captain of

our salvation" was "made perfect," but the baptism of water and of spirit, received by him at the River Jordan, nineteen centuries ago.

To Fulfil All Righteousness.—True, baptism is "for the remission of sins" (Mark 1:4; Acts 2:38); and Jesus "grew up without sin unto salvation." Hence, there was no sin in him to remit. Why, then, was he baptized? John saw this point when Jesus presented himself for baptism: "I have need to be baptized of thee, and comest thou to me?" While we cannot impute sin to the sinless, and say that Jesus was baptized, like an ordinary man, for the remission of his sins, we can and should take him at his word, that it was becoming in him, and is becoming in us, to be baptized, in order "to fulfil all righteousness."

Little Children Exempt.—The only class exempt are infants, or children young enough to be without sin. Obviously they cannot repent, and are therefore not fit subjects for baptism. Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Again: "Except ye humble yourselves and become as this little child, ye shall in no wise enter the kingdom of heaven." This shows not only that little children are sinless, but that they are types of the innocence and purity required of men and women, who, because not sinless, must be baptized and have their sins remitted, before they can enter into that kingdom where no sin, no uncleanness, can come. For this cause—that men and women must "become as little children" before entering there—baptism, the doorway, is compared to a birth, the entry of an infant into life. For this reason also, converts to Christ in ancient times were referred to as "new-born babes." (See Moroni 8:8-19, 22.)

Full explanation in regard to this topic and subdivisions thereof will be found in Gospel Themes, by O. F. Whitney. See also Compendium, Ready References, and Talmage's Articles of Faith.

Genealogy.

THIRD WEEK.

LESSON III—FAMILY GROUP FORM.

We present here the family group form as taught by the Genealogical Society of Utah, and as practiced by American students of genealogy.

Last month, the students were instructed to gather up all possible data about themselves and their families. Let them now arrange this information according to the following plan:

NOTE. Numbering and relationship will be taken up in future lessons.

NAMES	BORN		WHERE BORN		State	DIED	
	Day	Month Year	Town	County		Day Will dated	Month Year
William Young	about	1698	of Hopkinton	Middlesex	Mass.	May	1747
Hannah Healy	about	1703	"	"	"		
Children:	married	1743	"	"	"		1769
Elizabeth	22 or 23	June	"	"	"		
Joseph	md 21	Aug.	"	"	"		
Elisha Hall	married	1743	"	"	"		
Elizabeth Young	22 or 23	June	"	"	"		
Children:							
Mary	13	June	Hopkinton	"	"		
William	19	June	"	"	"		
Elizabeth	3	Nov	"	"	"		
John	19	Jan.	"	"	"	17	1818
Susannah	30	June	"	"	"		
Martha	24	Sept.	"	"	"		
Samuel	md 21	July	"	"	"		
Joseph Young	md 21	Aug	of Hopkinton	"	"		1769
Mrs. Eliz. Hayden (Treadway)	md. 21	Aug	"	"	"		
Susanna	2	Dec	Hopkinton	"	"		
William	28	Feb	"	"	"		
John	6	Mar.	"	"	"	12	1839
Joseph	21	Mar	Hopkinton	Middlesex	"		
Anna	30	July	"	"	"		
Ichabod	24	July	"	"	"	supposed	young
First Husband of Elizabeth Hayden	md	1744	of Frammingham	"	"		
Jonathan Treadway							

Home Ethics and Art.

ETHICS.

LESSON IV—TRUTH.

Truth is the perception of things just as they are. Between truth and falsehood, there is no middle ground.

"We owe truth to all normal people, and under all normal circumstances." In sickness, or other abnormal conditions, there may be justification, and even wisdom in withholding the truth. Fortunately, these conditions or occasions do not often arise.

Truth is honesty and accuracy, expressed in word or action.

Honesty of purpose should be the fundamental principle in word, thought, and deed.

Habits of truthfulness establish feelings of confidence and security.

Without confidence in one another, we could not maintain social and civilized conditions.

Compare the respect for the truthful person with the contempt we feel for the one who deceives.

It is sometimes a fine test of courage to be able to speak the truth. But to cover a *fault* with falsehood is mean and contemptible.

Careless thinking and undisciplined observation are responsible for many apparent falsehoods. Also, there are persons who let their vivid imaginations "color" their statements, and in that way they depart from the truth. The habit of exaggeration is at least a mild departure from truth. But worse than all these mistakes of carelessness, parents sometimes willfully make misstatements to their children. Mothers have been known to tell their children they were not going away, and immediately after, "sneak off." Could a more emphatic lesson in falsehood and deception be given? And, too, at such an impressionable age. It is never too late to correct evil habits of any kind, but good habits formed early in life bring large returns in happiness.

Children should be taught very early to see things just as they are, or, in other words, to get a true perception, and then to relate with accuracy what they have seen.

In childhood, the imagination is very active, and often on this account, children tell very wonderful stories. They should not be punished for this, because that very imagination may be a sign of superior mentality. But with gentleness, patience, and perseverance, the child may be taught the difference between

stories of imagination and the accurate statement of facts. Also, he may be taught the value of truth and the respect which it commands.

Children sometimes knowingly and wilfully tell what is not true, because they realize they have done wrong or have met with accident, and wish to shield themselves from punishment. In brief, they falsify, because they are afraid. It is very important to teach such a child the value of courage as well as truthfulness.

Very few children intentionally do wrong; and when they make mistakes, or do what in our eyes seems reprehensible, we should seek the cause which is behind the action. Above all things, we should never doubt a child's word until we are really obliged to. Many children are highly sensitive as to the opinion of their elders, and are deeply and unforgettably wounded when their word is doubted.

Besides, belief in people often helps them to be better.

Truthfulness is a most important factor in family, social, and business life: and what a valuable asset to any community is the man whose "word is as good as his bond."

He who speaks truthfully will strive to live honestly, and rejoice that there are no false actions to conceal.

We all desire to know the truth; therefore, it is discourteous and unethical to use deception towards others.

QUESTIONS.

What is truth?

Give another definition, please.

Name some of the advantages arising from habits of truthfulness.

Some disadvantages of the opposite course.

Name some of the fine qualities of character developed by truthfulness.

What qualities in children may lead into false speaking?

How should they be corrected?

Do parents sometimes unconsciously or thoughtlessly teach deception?

Should we not always give children and friends the benefit of the doubt?

What effect may believing the best of people have upon them?

Is there such a thing as a "white lie"?

Are there any occasions on which departure from the truth is justifiable?

If you know of such instances, relate some.

Commit some memory gems on the subject, and read frequently John Jaques' hymn, in the L. D. S. Hymn Book, "Oh, Say What is Truth," etc.

QUOTATIONS.

"Oh, what a tangled web we weave,
When first we practice to deceive."—*Scott*.

"————— for truth is truth to the end of reckoning.—
Shakespeare.

"He is the freeman whom the truth makes free.
And all are slaves beside."—*Cowper*.

Hymn in the L. D. S. Hymn Book, "Oh Say What is Truth,"
etc.—*John Jaques*.

ART.

"Man is that he might have joy." Book of Mormon. *De-*
votecs and Their Shrines, pp. 20 to 35.

(a) Who assisted in the design of the Salt Lake Theatre?
What other work was done by E. L. T. Harrison? Tell a tragedy
that occurred in his life.

(b) Who painted the scenery in the Salt Lake Theatre?
Tell something of the life history of George M. Ottinger. Visit
his studio if possible and tell about it. Show some of his pictures.

(c) Give a sketch of Dan Weggeland. Show one of his
pictures, if possible. The cut on page 28 is excellent, though the
wonderful blues used in the original painting are of course lost
in the illustration. How many of his pictures have you seen in
the temples? Try to visit at least one temple to look at his work
there before the year is gone. Make a report of it in the art les-
son.

(d) Tell the sad story of C. C. A. Christensen. Where
were his happiest days spent? Where is his work to be seen?
Classes in Sanpete, Salt Lake and contiguous stakes might visit
his work or have it to exhibit to the Relief Society meeting.

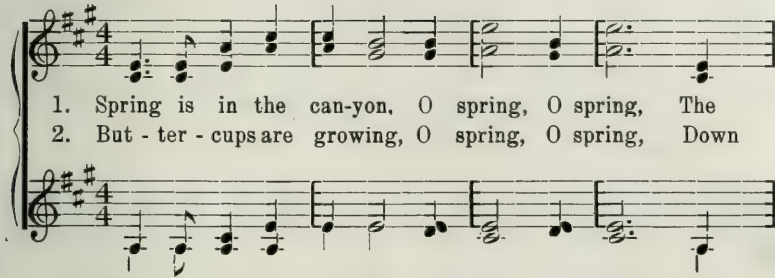
(e) What do you think of Priscilla P. Jennings' ideas of
architecture and the home? What has been the influence of the
Youngs, Staines, Folsoms and Jennings in Salt Lake? What
families have led out in making beautiful homes and gardens
near you?

Spring.

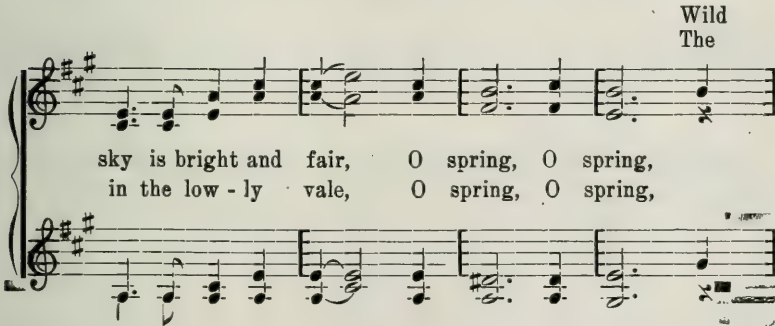
Words by S. Y. G.

Music by B. Cecil Gates.

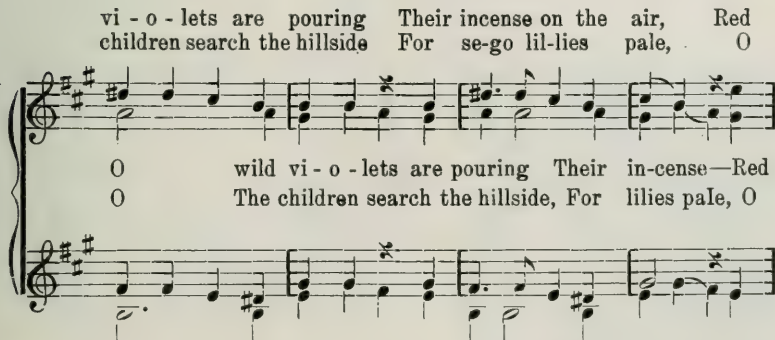
Moderato.



1. Spring is in the can-yon, O spring, O spring, The
2. But - ter - cups are growing, O spring, O spring, Down



Wild
The
sky is bright and fair, O spring, O spring,
in the low - ly vale, O spring, O spring,



vi - o - lets are pouring Their incense on the air, Red
children search the hillside For se-go lil-lies pale, O

O wild vi - o - lets are pouring Their in-cense—Red
O The children search the hillside, For lilies pale, O

Indian bells in glory, Bedeck the sagebrush hills, The
love is at the fulltide, And birds are on the wing, Sweet

bells Be - deck the hills, The
love..... And birds on wing, Sweet

streamlet's rushing story
hope is at the floodtide,

sto..... - ry Is whispered by the rills.
hope..... And life is at the spring.

Sing la la la la for springtime, Hear the meadow lark sing, and

la la la la, for joy - time sweet spring - time — Spring.
Rit.

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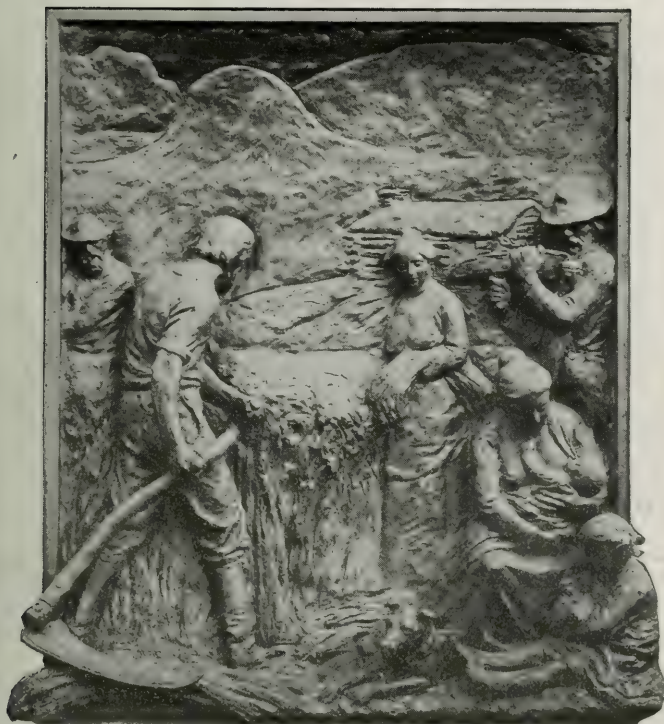
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Vol. II

MAY, 1915

No. 5

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Mother Love

Oh mother! dear angel of comfort,
Who soothes weary hearts to sweet rest;
And makes them forget ev'ry sorrow,
As they nestle so close to thy breast.

Thy kind, patient heart, beating warmly
With love that's so near to divine,
In tenderness, charity, mercy,
Reaches out toward dear ones of thine.

No matter what heights they have clambered,
Nor what dire depths be their fall,
Thy mantle of love and forgiveness
Envelopes and pardons them all.

They're always thy jewels and treasures.
Thou'rt constant as stars of the night;
Thou'lt own them and lovingly clasp them,
Till death closes out earthly light.

MARTHA BURTON COOLEY



SARAH ELLEN RICHARDS SMITH.

THE Relief Society Magazine

VOL. II.

MAY, 1915.

No. 5

Sarah Ellen Richards Smith

In Salt Lake City, March 22, 1915, Sarah E. R. Smith died; she was a daughter of President Willard Richards, and wife of President Joseph F. Smith. Her father was with the Prophet Joseph at his martyrdom, and was afterwards counselor to his friend and first cousin, Brigham Young. His daughter Sarah was possessed of her father's modesty, integrity, and cheerfulness. She was for many years a teacher in the Relief Society of the Seventeenth ward; and so fully did she magnify that important office, that today her name is, and will be forever, a fragrant memory to all amongst whom she ministered. To be such a faithful wife, such a devoted mother, such a valiant friend, and such an unostentatious teacher in this Society, constitutes a patent of nobility that no woman may excel and few equal. She has shown much interest in later years in the temple work for the Richards and Longstroth families, and has labored in the Salt Lake Temple when her time and strength would permit in behalf of her kindred dead.

The following sketch of her life is taken from advance sheets of the album of *Daughters of the Utah Pioneers and Their Mothers*:

By Joseph F. Smith.

The history of the subject of this brief little sketch will probably never be told. Or, if it should be told, it would have to be by the ready pen of the skillful writer, who, though versed in the art of recording history and making character sketches, could never actually know the facts, or so affectionately relate them as could the writer, if gifted with a ready pen.

Sarah Ellen Richards Smith is the daughter of the late President Willard Richards, a beloved and trusted companion of the Prophet Joseph Smith, who stood by the Prophet in the tragic

hour of his martyrdom in Carthage, Illinois. Her mother was Sarah Longstroth Richards, a woman of rare beauty and spirit, who was the mother of four children, two sons and two daughters, namely: Sarah E., Willard B., Joseph S., and Pauline.

Sarah Longstroth Richards died in Salt Lake City, January 28, 1858, leaving her four children to the care of her sister, (Nanny Longstroth), who was also the wife of President Willard Richards. President Richards died March 11, 1854, in Salt Lake City.

Sarah Ellen was born August 25, 1850, in Salt Lake City, only about three years and a half prior to her father's death, and was but little over seven years old at the death of her mother. Father and mother having passed beyond leaving their helpless little ones to the care of their widowed aunt, in the midst of the hard times, the poverty and destitution incident to the pioneer life of those early days in Utah, subjected the children all young—and the surviving members of the family to a life of hardship that may be imagined by persons acquainted with such scenes, but cannot be told in a brief memoir like this.

Sarah Ellen was the eldest of her mother's two little girls, and remained for years in the care of her mother's sister, Aunt Nanny, who also had three children of her own, while the younger girl was cared for and raised by Alice Longstroth Watt, another sister of her mother. Later Sarah Ellen took up her abode with her oldest sister, Rhoda Richards Knowlton, who resided at that time in the Nineteenth Ward. It was at the home of this sister, in 1867, that she was first introduced to the fortunate youth to whom, on March 1, 1868, she was united for time and eternity in the holy bonds of wedlock. Almost immediately after her marriage she accompanied her husband to Provo, Utah county, where he with others had been called on a mission by President Brigham Young. At that time the entire possessions of her husband, together with those of her own, were easily packed in a small wagon—hired, with a team and driver, to convey them to their destination at Provo. Here they obtained a small adobe house of one room about 10x10, where they set up house-keeping.

Having no means for their support, her husband had obtained employment in a cabinet shop, owned and managed by David Cluff, who afterwards became a very dear friend. He kindly offered the husband of the subject of this sketch standing employment in his shop at thirty cents an hour, so that at any time when he was not engaged in Church duties he could go to the shop, take up his tools, and go to work, whether only for one hour or for ten hours a day. Through this means the young husband fitted up their little home with bedstead, table, chairs and other furniture, mostly of his own make, under the direction of the master work-

man, his employer. It is needless at this writing to give further account of their sojourn in Provo, at the end of which time, the object of their mission there having been accomplished, they were honorably released to return to Salt Lake City.

On February 5, 1869, her first beautiful little baby girl was born. It has been said that her mother possessed rare beauty and spirit. It may be further said in all modesty that all the beauty and spirit of her beloved mother, and even greater charms, were bequeathed to her daughter. Their temporal circumstances began to improve, and by dint of hard work, prudence and economy, although passing through many hard times and trying scenes, they became, by the blessings of God, very comfortably, though never luxuriantly, supplied with the comforts of life.

In the spring of 1877 she accompanied her husband on his third mission to Great Britain, to which he was sent, for the second time, to take the presidency thereof. It was with the understanding, as expressly stated by President Brigham Young, that this mission would not terminate under five years, and it was with his permission that Sister Smith accompanied her husband and took with her their little son, Joseph Richards, then four years old. However, on account of the death of President Young in August, 1877, they were released and returned home that fall.

During the years 1897 and 1898 Sister Smith passed through a most trying period of sickness, very narrowly escaping death, and while slowly recovering from her lingering illness, on January 8, 1899, her husband started with her on a visit to the Sandwich islands. The sea voyage to and from Honolulu, and her brief sojourn in the delightful climate of those beautiful isles did much to accelerate her restoration to health. She returned home March 5, 1899. Since her return to moderate health she has been active in the Woman's Relief Society work of the Church in the ward in which she lives, and never has she aimlessly idled away a moment of her precious life and time. Her mind and hands are ever diligent in the performance of some duty, or some commendable and worthy task.

The character of Sister Sarah E. Smith is at once strong and well controlled. There is a quiet power about her spirit that manifests itself to all who come into her presence. But with that power she unites the gentle tact of a true woman. So easy, so guileless so cheerful is her deportment that her company is eagerly sought by those who know her best. Her cheery laugh and her determined optimism make her world a very beautiful place to live in. If one were to name the predominating trait of her character it would probably be her exquisite sense of order. The sensitive refinement of her soul best expresses itself in the dainty appointments of every material thing about her. So pronounced is

this trait that it radiates from both body and spirit like the delicate perfume of some lovely flower. United to that refinement of cleanliness is an indomitable energy which carries her through every task with rigid discipline. And yet, as has been said, the sweetness and true charity of her soul softens any asperity which might otherwise gather about such a character. For she is lovingly charitable. Living in a home where many individualities meet and mingle, no greater tribute to her high nobility and her deep spirited culture could be paid than to name the simple fact that out of all her honored husband's family there could be found no single wife or child who had aught but loving words of praise and esteem for their beloved "Aunt Sarah." What greater proof of true loveliness could be adduced?

Sister Smith has not found it possible to get out of her home for many public duties. She has nestled her brood so closely about her knees that her own hearthstone has been at once their sole refuge and her one altar. Yet in the few public positions which she has been persuaded to hold, noticeably in the office of counselor to Mrs. Annie Hyde during the first years of the organization of the Daughters of the Utah Pioneers, Sister Smith proved herself adequate to every duty and responsibility. As a hostess she is thoughtful, gracious, discriminating and solicitous. Her table, when she entertains, is spread with the rich bounties of life. Her tact puts every guest at ease, while the purity of her character would prevent anything coarse or common from prevailing in her presence.

This tribute would be incomplete if there was no mention made of the tender consideration which this good wife accords to her busy and burdened companion. Without trace of noisy assertiveness, she yet adapts herself so pleasantly to all outer conditions that her presence soon becomes a veritable part of her surroundings. With it all, she makes the welfare of her husband and the happiness of her children at once her delight if not an important part of her religion. "The heart of her husband doth safely trust in her."

Sarah Ellen Richards was a beautiful, faithful and noble girl. She has been a most beloved and cherished wife, a wise, careful, loving mother, a genuine home-maker, and the mother of eleven children, in whom no parents on earth were ever more blessed or more happy. For more than forty-three years she has shed forth ever increasing joy and happiness upon the life of her husband, her home and family; and her children and her children's children, to the latest time, will joyfully call her blessed.

A Loving Tribute to Sarah Ellen Richards Smith.

By Julia Lambson Smith.

"Not dead but sleeping," and sweet is thy memory to me, Aunt Sarah, as are the recollections of our associations through the 48 years that we have journeyed together always sharing each other's joys, loves and sorrows.

Mere girls, we were, when we started life together.

I the mother of one little one, when two years after my marriage "Papa" brought you home his wife.

Then came a call for "Papa" to move to Provo. Having the responsibility of my home and baby, you went with him, remaining there six months, during which time he traveled almost constantly in the ministry.

How happy I was when you both returned! You making my home yours, until together we had prepared your home for you—separate apartments under the same roof.

A few years together, Joseph, you and I, and then again our family was increased, the home made larger and Aunt Edna came, to make a triangle of happiness with our husband as the center controlling bond of love. My large dining-room was always the personal property and common gathering place of all. Even now I can hear the laughter of our children as they played about us before being kissed, and tucked in their beds. There, too, I can see the evening picture of three tired but happy mothers, often busy with kneeless stockings, seatless trousers or other articles of clothing needing buttons or stitches; or with, perhaps, something good to read or ideas to exchange. As often as possible our papa was with us but oftener we three were alone, for we were the wives of a soldier of the truth whose armor was always on. If those old walls could speak they would tell of some of the happiest hours of our lives.

Eleven children called you mother.

Eleven was my number, too. Four boys and seven girls for each. While to Aunt Edna was given ten—evenly divided.

No wonder the recollections of the "Old Home" are associated with children's voices! No wonder the names of "Papa" and "Mama" instead of those more dignified are familiar to us!

After twenty-six years under the same roof, though it had been enlarged from time to time, the "Old Home" became too small, so it was left to me and mine, and new homes were erected for you and Aunt Edna. The family triangle was changed into a star, our babies grew to man and womanhood, our hair turned gray and still we were not separated until—to satisfy public

opinion—our husband and father was separated from us and our lives were changed. This was the greatest trial of all, but I suppose such happiness could not last forever.

Though you have left us sorrowing I know your five precious ones, Aunt Edna's four, and my one who preceded you, are rejoicing in this reunion. As we stood by each other to assist and welcome the new-born, so we stood side by side when the angel of death visited our home. Your place is vacant now, Aunt Sarah, but memory is sweet. Our love has grown stronger with the passing years and today I feel your absence as keenly as if you were my own sister—my own flesh and blood.

I am looking forward with joy to the happy reunion which will come when we, who remain for a season, will join you on the other side; for all the bliss that ever comes to earthly human homes has been ours and perfect happiness will be ours in eternity.

We miss you tonight, Aunt Sarah,
We miss you at noon, and at morn
Our eyes are heavy, our hearts are sad,
The companion we loved is gone.

Yet a voice of sweet comfort whispers—
"Lift up thine eyes! Weep not!
The sister thou lov'st is smiling on thee,
Thou shalt not be forgot."

A WORD TO THE WISE

The General Insurance Committee wish to make one point clear to all our workers in the Relief Society.

The Insurance Plan which has been adopted and approved by our leaders is in the nature of a privilege rather than a duty. It is an opportunity for the women of this Church to be protected, which has advantages of which only those who are converted may understand the value and importance. We have prepared the plan as carefully as we may, and are very glad to find the response increasing from the ranks of our sisters.

If it could be possible to have all of our 10,000 teachers insured, think of the blessing it would be to every Society in the Church.

Those who have charge of this Committee at Headquarters have no financial interest in this matter, as regards payment or wages; it is only a realization of the convenience that can be derived from habits of saving, and from protection of missionary and burial expenses that has induced us to push this matter in the Society.

History of Weber Stake Relief Society

(Historical Sketch of the First Stake Relief Society in the Church.)

The Ladies' Relief Society of Ogden was first organized in the spring of 1855. The need of such a society being very apparent, a number of the leading ladies of the city met and with the assistance of the presiding authorities, President Lorin Farr and counselors and Bishop James Browning, effected an organization, with Mrs. Palmer, President; Martha Knight and Abigail Abbott, counselors; Mary W. Brown, secretary; Phoebe Brown, treasurer. Among the teachers and members were Keziah Davis, Esther Rapor, Mary Ann Yearsley, Mary Black, Harriet Critchlow, Marcia Allen, Ann Glasgow, Lydia Brown, Charilla Browning, Alice Hill and Ellen Davis, some of whom are still living and actively engaged in Society work. And no doubt there are others in our midst who also belonged to the Society whose names we have been unable to get. Although the records have been lost we feel assured of the value and quality of their labors. The work of the Relief Society, whenever or wherever it is called into existence, is to feed the hungry, to clothe the naked, to visit and comfort the sick, to care for the dead, to reclaim the erring, to bind up the broken-hearted—in short, to assist in every good work.

In consequence of the Move south, in 1858, the Society was disorganized and remained so for several years after the return of the people to their homes. It was again organized by Sister Eliza R. Snow, December 16, 1867, Mrs. Mary West, president; Nancy Farr and Harriet C. Brown, counselors; Louise Hopkins, secretary; Mary Ann West, treasurer. President Lorin Farr, Bishop Chauncey W. West, and other brethren, were present and assisted in the work of organizing. For nearly three years Sister West presided over the Society, being much respected and loved by the sisters, who, by their works as well as by their faith and prayers, sustained her in her noble endeavors to perform faithfully the work which her office enjoined upon her. Her labors were crowned with success, and the Society prospered exceedingly with her at its head.

Among the many interesting occasions connected with the Relief Society in which she participated was a mass meeting held by the ladies of Ogden in the tabernacle, March 17, 1870, at which meeting she was chosen, by unanimous vote, to preside. After stating the object of the meeting she gave briefly her sentiments

in regard to unwise legislation, protesting against the Cullom Bill, and defending plural marriage.

May 24, 1869, the Ladies' Co-operative Mercantile and Millinery Institution of Ogden (an outgrowth of the Relief Society) was organized, with Sister West as president. Here she found a new field of labor. But by the united efforts of the members of the Society and of the people in general, throughout Weber County, together with the assistance of her husband, Bishop Chauncey W. West, and that of Apostle F. D. Richards, who kindly gave their time and the benefit of their superior wisdom and experience, a building was erected, a large amount of stock subscribed and business corresponding to the name of the institution was established and successfully carried on. Sister West retained this position, also that of President of the Relief Society, ever presiding with characteristic dignity, and wisely directing the affairs of both associations, until suddenly removed by the hand of death. This sad event occurred August 27th, 1870. Her sudden departure was no doubt hastened by the great affliction occasioned by the loss of her husband, who died a short time before, and to whom she was devotedly attached. But though taken from our midst, her influence for good still remains, and those who were favored and blessed in being associated with her, while regretting her loss, remember with pleasure the labors of love to which her kind heart and charitable disposition ever prompted her.

The Society felt, also, that by the death of Bishop West they had lost a staunch friend, a wise counselor and a hearty co-worker in all their undertakings. In his office as Bishop he was actuated by a spirit of extended benevolence and a kind consideration for those who appealed to him for favors or assistance.

This brief tribute to the memory of Brother and Sister West we feel is due to them as an expression of our appreciation of their labors.

The Society being disorganized by the circumstance of Sister West's death, was again reorganized October 27, 1870, Apostle F. D. Richards and Bishop L. J. Herrick assisting, with Harriet C. Brown, president; Martha Bingham and Sarah A. Herrick, counselors; Aemilia M. Frodsham, secretary; Roseltha Canfield, treasurer.

Under the guidance of these ladies, the Society continued in the good work already commenced, until August 8, 1872, when Sister Brown, having been released by her own urgent request, Sister Jane S. Richards was chosen President by the unanimous vote of the Society. She chose for counselors, Harriet C. Brown and Sarah A. Herrick. Amelia M. Fordsham and Roseltha Canfield were sustained as secretary and treasurer.

On the 22nd of the same month President Jane S. Richards and counselors were blessed under the hands of Apostle Richards



MRS. JANE S. RICHARDS.

and Bishop Herrick to labor not only in the Relief Society of Ogden, but also to visit and counsel the ward societies throughout Weber County, which had been organized from time to time.

Sister Richards felt to shrink from the responsibility thus placed upon her, having had very little experience in Relief Society work, and her health being much impaired by a long and severe illness. But Sister Eliza R. Snow promised her that if she would accept the position she should have health and be enabled to perform every duty. The sisters also encouraged her by their faith and earnest support. It was with many misgivings, however, that she entered upon the duties of her office. Through the blessings of the Lord and her untiring and energetic labors the Society awakened into new life, and although nearly forty years

have elapsed since that time, the interest then aroused has steadily increased and extended. The Society has grown in importance, and to a great extent its labors have come to be appreciated. This has been accomplished not only by the united efforts of the sisters in carrying out her counsels, but by their unselfishness and perseverance in striving to perform acceptably the many and oft-times trying labors expected of them.

A wide sphere of usefulness is open to the Relief Society, but its first and most important work has ever been to assist in providing for the poor and caring for the sick. And the aim of all business enterprises entered into by the Society has been to procure means by which to increase their power for doing good in that direction.

A Relief Society Millinery Store was built on ground leased for that purpose and dedicated by President Brigham Young. By means of generous donations the house was paid for and the millinery business established and successfully conducted for eight years, under the general supervision of the presidency of the Society.

In 1882, the lease for the ground having expired, and those interested deciding to discontinue the business, the store with its fixtures was sold and the proceeds divided among the four societies of the city. (Separate societies having been organized in each ward in the year 1879). Sister Richards was thus, in a measure, released from the increasing cares and labors of the Society, and was afforded a better opportunity of attending to the duties of her calling as President of the Central Board of the Relief Societies of Weber County.

The Society also interested itself in the culture of silk. An organization was formed with Mrs. Mary Kay as President and Mary E. Kay as Secretary. Hundreds of trees were planted throughout the city and county, under the direction of the presidency of the various Relief Societies, and much time and labor expended, also some means. The result showing that the only requisite wanting to make this industry a success is capital.

The storing of wheat, according to suggestions from President Young, forms an interesting feature in the history of the Society. Many hundreds of bushels have been collected, granaries have been built in several wards and in some places the ground has been purchased on which to erect them. There is also some money on hand with which to buy wheat when it is considered wisdom to do so.

It is impossible to enumerate the many ways in which the great amount of means received into the Society has been disbursed. We have already stated a few of them and will add that, besides the constant drain upon the resources of the Society for charitable uses, large sums were given for emigration and mis-

sionary purposes, and still larger sums to the Logan and Manti temples, and the Deseret Hospital.

The many new and beautiful ward meeting houses and buildings recently erected in different parts of the country, if they could speak, would testify to the liberality of the Relief Society. And so on, we might continue indefinitely and after all only approximate the real sum of all their labors.

The better part of woman's work cannot be expressed in dollars and cents. There is a spiritual, a devotional part, a part where love, charity, patience, self-sacrifice and devotion to duty, are the capital stock.



WEBER STAKE RELIEF SOCIETY HALL.

If we could number all the meetings that have been attended, under unfavorable as well as favorable circumstances, all the miles that have been traveled in performing duties pertaining to the Society, the nights and days spent with the sick and the dead, the hours of anxiety spent by those presiding, in planning for the spiritual as well as temporal welfare of their fellow-creatures, the noble examples of persevering labor, in spite of bodily pain and physical weakness, the many testimonies fervent with the holy spirit and the hope of the eternal life,—if all these could be num-

bered and added to the financial report, the aggregate would still be an imperfect showing of what has been accomplished by the Relief Society.

Another item of Relief Society work, although not of a financial character, is yet of interest as being the means by which a great amount of good has been accomplished, and showing, also, our beloved President Jane S. Richards as an energetic public-spirited woman. We refer to the work commenced by her among the young people of Ogden. She called a meeting of the young ladies including girls over eight years old. Over eighty responded to the call and listened attentively while she addressed them. Among many other things she spoke of her great desire for their improvement and the deep interest she felt in their present and future welfare.

The meeting was one long to be remembered, and the young ladies expressed a wish to meet again. From that time the meetings were continued, Sister Richards presiding, until a Young Ladies' organization was formed.

The young men, seeing the interest and zeal of the young ladies and feeling the good influence, manifested a desire to attend the meetings. The result was that evening meetings were held, Sister Eliza R. Snow being present at the first one. The seed thus sown has brought forth the rich fruit of organization among the youth of Zion.

Sister Eliza R. Snow, Zina D. Young and other prominent sisters (by invitations from Sister Richards) were frequent visitors at those meetings, inspiring and encouraging the young by their wise and loving counsel. Many refreshing and joyful seasons have also been afforded the Relief Societies by the visits of these sisters, their presence always insuring a happy and profitable time. Great praise is due Sister Richards, who gave unsparingly her time and means to bring about these enjoyable occasions, thereby causing the Societies to be built up and their labors greatly improved and extended. She, as also Sisters Snow and Young, endeared themselves to the people of Weber county by their unselfish devotion to duty and their life-long, earnest endeavors in the cause of truth.

But the occasion of all occasions, to which the Relief Society looks back with pride, is that of President Brigham Young's visit to Ogden, July 19, 1877. He came by Sister Richards' request to talk to the sisters of Weber county. A large and appreciative congregation assembled in the tabernacle and listened with rapt attention while he delivered an unusually interesting and instructive address. At the close of the meeting, he appointed another to be held three months from that time, to which he requested the Relief Societies to bring reports of their labors up to that date and if possible he would be present. The meeting

thus appointed was held October 30, 1877, being the first Relief Society conference, and the commencement of Relief Society stake organizations* throughout the stakes of Zion. President Young, however, did not live to attend that conference. But the influence of his spirit and teachings was there, and the record of that day marks an era in Relief Society history.

Sister E. R. Snow kindly assisted in presiding on that occasion. She called a vote to sustain Mrs. Jane S. Richards, president; Harriet C. Brown and Sarah L. Herrick, counselors; Amelia M. Frodsham, secretary; Emily S. Richards, treasurer; in their position in the central board. The vote was unanimous.

It may be well to note here the changes which have taken place in the offices of the association. Since the reorganization, in 1872, Roseltha Canfield, who was treasurer at that time, resigned December 12, 1872, and Huldah M. Ballantyne was chosen on the same day to succeed her. June 11, 1874, Sister Ballantyne resigned, and Elizabeth Y. Stanford was appointed treasurer. May 27, 1875, Sister Stanford resigned and Emily S. Richards was elected to that office, in which she continued to act until May 10, 1879, at which time Mrs. Melissa Hall was chosen treasurer. In 1887 she resigned, and in September of that year Miss Hattie Brown accepted that position.

Our Secretary, Sister A. M. Frodsham, who was elected to that position October 27, 1870, continued in that calling until January 24, 1880, making ten years of faithful work in the Society. She took great delight in the performance of her duties, and when her health failed and she could no longer record the testimonies of the sisters, she felt that very little of life's pleasure was left in her. For a year before her death she occupied the position of president in the Primary Association of the Fourth ward, and acted in that capacity with an earnest desire to do good.

Her successor in the Relief Society Stake Board was Miss Monta Poulter. She commenced her work in that capacity March 18, 1880, and during her term of service she proved herself a faithful and efficient officer. Having in the meantime assumed the duties of married life, and being about to leave Ogden for a home farther north, her resignation was tendered and very reluctantly accepted, the Society sincerely regretting that circumstances necessitated her removal. The office of secretary being thus made vacant, Mattie A. Cannon was elected to take that place, September 10, 1885.

June 20, 1884, Sarah A. Herrick, so long a part and parcel of the Relief Society, resigned her position as counselor to President Richards in consequence of having been called to preside in the

*This is the first stake organization of the kind perfected in the Church.

Central Board of the Young Ladies' Associations of Weber county. Her resignation was accepted with reluctance, although we felt to congratulate her upon her extended opportunities for usefulness.

Her husband, Bishop L. J. Herrick, deserves honorable mention here. During the term of his office as Bishop, he took a lively interest in the affairs of the Society, and very materially aided and encouraged it in all its labors. The affliction that so long prevented him from continuing the good work he was so well fitted to perform, finally caused his death.

The vacancy caused by the retiring of Sister Herrick from the presidency of the Society was supplied by the election of Sister Emily Shurtliff to that position.

The officers of that organization were at that time: Jane S. Richards, President; Harriet C. Brown and Emily Shurtliff, Counselors; Mattie A. Cannon, Secretary; Hattie C. Brown, Treasurer. Sister Harriet C. Brown died Dec. 27, 1907, after having been a faithful Relief Society officer for many years. Mattie A. Cannon and Hattie C. Brown resigned, but Sister Richards continued.



MRS. EMILY M. SHURLIFF.

as president with Sister Emily Shurtliff as counselor, until Weber Stake was divided.

One noteworthy accomplishment of the Relief Societies of Weber Stake was the Relief Hall built by the contribution of the sisters. This building was dedicated on the 25th anniversary of the Stake organization, July 19, 1902. Sister Jane S. Richards presided over and addressed the meetings. Many prominent people attended, and all enjoyed the proceedings.

At a conference of the Weber stake, held in the tabernacle, Aug. 9, 1908, President Jane S. Richards of the Weber Stake Relief Society was honorably released and Sister Emily M. Shurtliff was sustained as president, with Sister Agnes Herrick as first and Sister Elizabeth G. McCune as Second Counselors. These officers continued until recently with Aggie H. Stevens as Secretary, Elizabeth D. Thomas, Treasurer, with the following Board members: Hannah Poulter, Mercy R. Stevens, Alice Harris, Mary S. Boyle, Emma Shreeve, Martha Cooley, Ellen J. Stevens, Jane L. Warner, Mabel Ure.

The seven years that Sister Shurtliff acted as President of the Ogden Stake Relief Society was filled with active and beneficent service. The whole tone and tenor of her administration was obedience to the priesthood and harmony among her associates. She was the soul of gentle kindness and no more devoted wife and mother ever lived. Associated with her honored husband, President Lewis W. Shurtliff, she radiated peace and courtesy throughout her stake. She was buried January 10th, 1915, and the funeral services were most beautiful and impressive.

On March 11th, 1914, the reorganization of the Stake Board took place, General President Emmeline B. Wells, Counselors Clarissa S. Williams and Julina L. Smith being present. The following officers were appointed:

Agnes H. Stevens, Prest.
Elizabeth D. Thomas, First Counselor
Almira C. Rich, Second Counselor
Joan W. Emmett, Secretary
Alice Harris, Treasurer
Mabel Ure, Organist
Ellen J. Stevens, Chorister

BOARD MEMBERS:

Agnes Herrick	Emma Shreeve
Elizabeth G. McCune	Martha B. Cooley
Hannah Poulter	Jane L. Warner
Mercy R. Stevens	Mary S. Boyle

Notes from the Field.

We present an extract from a letter written by Elder G. M. Southwich to the Lehi First Ward Relief Society, concerning the work now going forward in Great Britain:

"I am sure that you sisters would be glad to know something of the work which your co-laborers are doing in this far away land. The Relief Societies in the British Isles are in far better condition today than they have been for sometime past. The credit for this state of affairs must justly be given to Sister Ida B. Smith, wife of President Hyrum M. Smith of the European Mission, who, during the months of October and November of last year, made a visit to each conference in the mission and held meetings with the presidents of organizations explaining the duties of members and the method of conducting meetings, etc. Since that time she has been in communication, through correspondence, with every organization in England, and has undoubtedly given an impetus to Relief Society work in this land. During the last three months eighteen new societies have been formed, making a total of forty-two in the mission. Prior to the time of Sister Smith's visits many of our organizations were in a very unsatisfactory condition. The meetings seemed to be devoted, more or less, to idle talk, with the result that very little was accomplished. From the reports which now come in, it would seem that a thorough awakening has taken place, a new spirit exists, and in place of wasted time, a well conducted program is listened to, which does not interfere with their work, but instead, elevates and strengthens in every sense of the word. The attendance has been greatly augmented, even by non-members, and the work of visiting among the Saints has been increased ten-fold. And so I conclude that the unsatisfactory condition existing was not due to insincerity, but to lack of knowledge as to the proper course to pursue, and the need of constant supervision by a competent sister from Zion.

Perhaps one of the greatest works ever done by the Relief Society organization of the Church of Jesus Christ of Latter-day Saints in foreign lands is that now being conducted by the sisters of the British Isles today, in assisting the relief work carried on in behalf of the British soldiers. When cold weather set in, a request was made by the government that the women of the kingdom direct their efforts toward making warm articles for those at the front. It was suggested that woolen scarfs, socks, belts, mittens, etc., be knitted and handed to a committee having charge of this work. Here was a splendid opportunity for the despised "Mor-

mon" women, whose Church has suffered so many times the injustice of thoughtless people, who, through the government, now sought their aid. And they took advantage of it. Each organization was able, through special effort, to raise money with which to buy wool and the work of making these articles was taken up in earnest. At the time of writing over one thousand articles have been handed in to the proper authorities of the different cities in England, and the Relief Societies of the Church of Jesus Christ of Latter-day Saints have received credit on the books which contain such records. Very-grateful acknowledgments from these authorities have been sent to our Relief Society presidents, in which they highly praise the efforts of our organizations. Our little Society in Liverpool has contributed a greater number of articles than any other church organization in the city and you can realize that it is having an effect upon the women who have charge of the work. Never before was the work of the "Mormon" Church brought so favorably before the upper class of people in this land as through this special work of the sisters, and we are sure that the result will be a blessing to the work of the Lord. Besides the effect upon the outsiders, it has wrought wonders within. Organizations which at one time were divided, because of indifference and misunderstandings, are now united by the bond of love and a common cause. A greater number of visits are now being made, more work is being done for the poor and destitute, the "peace on earth good will to men" spirit is taking a firmer hold upon each member, and the generally flourishing condition of the Relief Societies of the British Mission, brings joy and gladness to our hearts.

Relief Society Extension Work in Cache Stake.

A most interesting experiment is reported from Cache stake. Desirous of interesting more women in the Society, while broadening the usefulness of charitable assistance to those in need, the Relief Society Stake President appointed a committee to co-operate with the ward committees. These committees arranged a luncheon last 4th of July on the Public Square, selling cake and ice cream. The sum realized—\$95.85—was added to by liberal donations from the merchants; and great sewing bees were held, many non-members assisting enthusiastically; clothing was made; stockings for invalid mothers were darned; and wholesale gifts and assistance was thus rendered to the Logan sick and needy. Other associations and organizations joined in the movement, and thus was established the best and purest kind of "extension work."

Clothing for the Woman Past Forty.

By The Two Sarahs.

SPRING ADAPTATIONS.

Spring, the most glorious season of the year, is with us, and all nature awakens. The violets are peeping from beneath their snowy beds, the birds are singing, and all nature is rejoicing.

We plan for our gardens and flowers, for spring cleaning and school festivals, and last, but not least, our wardrobe claims our attention. Have we anything wearable for the bright sunny days when we really must discard our winter coats, which sometimes cover a multitude of undesirable clothing? How shall we know what is best to wear? The season between seasons is a vexed problem for woman to solve. Many of us feel we must wear our winter clothes through this spring of surprising changes until that fickle dame fashion has settled on a fair, simple style for summer and for several coming seasons.

It is a question with most women as to the best time to buy or make a street suit—spring or fall. Some of the advantages for buying or making early in the season, is the satisfaction of having a complete change from winter clothing. We get good service from a sensible blazer suit, for our jacket comes in good on summer evenings, and is just the thing in the early fall. We also get the new shades and styles by buying early in the season. Every woman should have a blazer suit, that is, a coat and skirt of the same material.

A great deal of silk will be used in spring costumes. The taffeta petticoat is again coming into use. The old-fashioned pockets are revived, imitation pockets, and pockets for actual use. Black and white combinations will doubtless be the leading color feature. We welcome the return of the shirt waist.

The essentials of a wardrobe are many and varied. We should remember the necessity of perfect cleanliness in neck wear. We should be careful in buying or making gamps, lace yokes or chemisettes. They should always be chosen with an eye to their practicability. For unless these accessories are made to withstand continued laundering, they are the most extravagant part of a woman's wardrobe.

In making a serviceable chemisette to wear with a street dress, cover a high-necked corset cover that buttons in the back—if necessary, cover both back and front with chiffon or silk to harmonize with dress material. Make small bows of baby ribbon or velvet; place small buttons in the center of bows and sew at intervals down

the front. This chemisette will serve two purposes—it may be a corset cover and a chemisette. For dressy occasions, take a fine piece of white muslin, put in tucks and lace insertion alternately. Join together insertion for collar, bone and finish with narrow lace. The high collar is again used, and is most becoming to the person with a long neck.

The greatest change in the fashionable dress, is the decided and ever increasing width of the skirt. This feature is developed to the utmost in the spring models. We will aid the cotton industries if we make a one-piece dress in the new style. Use the inside belt mounting, have it long enough to go around the waist, and allow a hem at each end as a foundation for hooks and eyes. Bring the skirt up one inch and sew to belt. Fit waist to belt, and cover with belt or girdle. The skirt must fit snugly about the hips, no matter how full it is cut, or whether it be circular or plained. Calico, gingham or lawn will make up charmingly in these one-piece dresses.

Sombre and neutral colors are indicated for spring wear.

Hooks and eyes will not drop off, if instead of sewing them on with over and over stitch, you use the button-hole stitch.

An easy way to adjust snap fasteners, is to sew the ball section on first, and then cover the top with chalk, a slight pressure will mark the exact spot where the socket section should be placed.

The Provo Woolen Mills are making a specialty of suits and separate skirts for women, in home-made goods.

A woman should study her own style; hunt out your best points, and hide her poor ones.

WHY WE OPPOSE POCKETS FOR WOMEN.

1. Because pockets are not a natural right.
 2. Because the great majority of women do not want pockets. If they did, they would have them.
 3. Because whenever women have had pockets they have not used them.
 4. Because women are expected to carry enough things as it is, without the additional burden of pockets.
 5. Because it would make dissension between husband and wife as to whose pockets were to be filled.
 6. Because it would destroy man's chivalry toward woman if he did not have to carry all her things in his pockets.
 7. Because men are men and women are women. We must not fly in the face of nature.
 8. Because pockets have been used by men to carry tobacco, pipes, whisky flasks, chewing gum and compromising letters. We see no reason to suppose that women would use them more wisely.
- Alice Duer Miller in *New York Times*.

Home Gardening for Women.

(How to Produce Two Crops of Strawberries in one Season.)

While my friend and I were visiting through Utah county, late last November, we chanced to take dinner at the Hotel Roberts, in our beautiful Garden city, Provo; and to our surprise, found on the menu card, "Fresh strawberries and cream." Curious at once as to whether they were imported berries, or those put up fresh in bottles, we inquired of the maid who waited upon us, and found they were neither the canned nor imported berries, but raised on the East Bench, in Provo. We learned also that they were the second crop of the season—as succulent and crisp, and as fine a flavor as those produced in the early summer. So anxious were we to see the fruit growing, and to meet with one who had made it possible to successfully produce such delicious fruit, that our friend and President Mrs. Martha Keeler drove us up in her auto to the farm. Here we met Mr. A. O. Andelin, and we had the unique experience of seeing the berries growing, picked and packed for market. We inquired of him as to the kind of berry vines, he used, the method of producing them, etc. We asked Mr. Andelin if he would tell us just how to proceed with a strawberry patch, in order to have success. He was delighted with the idea, and the following is the method used, as related by him:

"Have the berries well trained and mulched, and in early spring, cultivate and water them freely. They must of necessity, have good sunlight and rich sandy loam. After the first crop is gathered, mow off the tops rather close, cultivate between the rows and mulch again; let rest, without irrigating, for five or six weeks, then water as in early spring, and you will soon be rewarded with a fine second crop of strawberries, for which you will receive a handsome price." He said cultivation and fertilization were very important points to remember. We were at his farm about November 4, 1914, and though so late in the season, he still had a splendid crop yet to gather and market, selling them at 20c per cup.

If any of our readers wish to communicate with Mr. Andelin, or secure strawberry plants from him, address Provo, Utah, care B. Y. U., and he will be pleased to accomodate you with plants or information, or both.

In the Kitchen Laboratory.

By Hazel Love Dunford.

PAYING MORE THAN NECESSARY.

There is scarcely a day goes by that the newspapers do not contain articles calling our attention to thousands and thousands of starving individuals. On all sides, we are asked to give aid to this or that fund, for the benefit of some poor creature far away, who is perhaps dying for the want of something to eat. One hardly dares to enjoy good, wholesome food for fear of robbing some fellow being of that which may rightfully belong to him. And yet authorities tell us if the American people would consent to nourish themselves scientifically and economically, they could take care of every starving person at home and abroad, without contributing a cent over and above that which would be saved by so doing. If this be the truth, isn't it about time for us to say, "Right about face" to ourselves, and get busy and learn how this can be done?

There are many things nowadays put on the market in the way of foods, to attract the eye. If goods are made to look nice, they are sure to sell. This point is a good one, but I'm afraid we are often times led away by it. We are apt to pay too much for the extra "good looks" of an article. The other day, a neighbor of mine telephoned the butcher for some chipped beef. "We don't keep it any more, except in glass jars. It is so much more sanitary," came the answer, and so she ordered a glass to be sent up, and she came in to show it to me; thirty cents and barely enough for dinner, and three adults in the family and two children. "I might as well have had a beefsteak," she said; and so she might, and at less expense, for when you consider the butter or drippings and the cost of milk to cream chipped beef, you have rather an expensive dish. And yet, when one serves chipped beef, one wants to feel that one is economizing. It is impossible to economize at this rate. Is there any reason that chipped beef should be sliced and put up in glass jars? Decidedly not. To really economize, one must be ever watchful, or one is sure to be "taken in" with just such buying. Foods that are put up in expensive packages, as a rule, cost from three to four times more than the same article sold in bulk. For instance, cornmeal, bran, cracked wheat, peanut butter, and so on; breakfast foods, especially those ready prepared, cost too much for the nutritive value they contain. Where one is studying strict economy, one better not buy such food simply because it comes in attractive packages.

The Textile Arts.

By Rose H. Widtsoe.

WOOLEN FABRICS.

The most important fiber of animal origin is the wool of the domestic sheep. There are many animals whose hairy coverings are used for textile fabrics, but the sheep furnishes the best fiber.

The use of wool for spinning and weaving reaches far back into prehistoric times. Just when or how man discovered the use of wool for making cloth is not known. The skeletons of sheep are often found with the skeletons of prehistoric man, showing that it was early a domestic animal; and because of its easy adaptability to spinning, wool may have been the first fiber so used. Certain authorities hold that wool spinning originated with the Egyptians and that they first spun flax; therefore when they began to spin wool after the manner of flax they produced the smooth, even thread later known as worsted, rather than the soft, loose thread of woollen. The Egyptians may or may not have been the first people to spin wool, although as far as can be discovered the textile arts reached in Egypt the highest development at so early a period.

There are many varieties of the domestic sheep. Cultivation has greatly improved the character of the fiber, which is of two kinds: true wool, which is soft and curly; and hair, usually longer and stiff. The quality of the wool differs according to the breed, climate, food, care, soil, and the health of the animal. For centuries the Spanish Merino produced the finest wool and so jealous were the Spanish people of their supremacy in wool that a law prohibited the exportation of sheep from the country. Not until 1840 were Merino sheep distributed to the other countries of Europe. Australia has proved one of the best countries for the production of a fine, crimped wool. There the Spanish Merino has been crossed with English breeds. Our own country is rapidly developing a great sheep industry.

There is a great difference in the quality of the wool produced by the wild sheep and the domestic sheep. The wild sheep in mountainous regions usually have a great deal of coarse hair mixed with the wool, also a greater amount of imperfectly developed wool, while the domestic sheep produces a soft, curly wool with practically no hair.

Marked difference is found in the qualities of wool from the same fleece. The shoulders and sides furnish the best grade of wool, while that of the back is inferior.

In importance, the wool industry is second only to cotton.

Before the great Industrial Revolution in the eighteenth century, wool was most important, but the ease of preparation of cotton by machinery and the cheapness of production have placed it in the front rank.

Considering the individual fiber, we find that wool has very important physical and chemical properties, which play a large part in determining how it is to be treated in manufacture. Chemically, wool is a protein substance, composed of carbon, hydrogen, oxygen, sulphur, nitrogen, and phosphorus. In raw wool, there is a large proportion of foreign substance, dirt, and products secreted by the skin of the animal. The natural oil secreted keeps the fiber in a soft condition and must not be entirely removed.

Suint or dried up perspiration is a secretion from the skin of the sheep: this material coats the fibers when they are on the back of the animal and keeps them from felling. It also keeps them soft after shearing.

Strong alkali removes all oil, making the wool harsh and dry, and also destroys the fiber if the action is allowed to proceed far enough. Five per cent caustic soda dissolves wool at boiling temperature in ten minutes. This test may be used in determining the quality of a supposed woolen fabric.

Wool is bleached with the fumes of sulphur or with hydrogen peroxide. The affinity of the animal fibers for dyestuffs is much greater than that of the vegetable fibers. Wool may be dyed by many different dyestuffs without difficulty and the color is quite lasting.

Physically, the wool fiber is a complex arrangement of cells. An inner or medullary layer, containing the natural pigment may or may not be present; in highest fibers, pure white wool, they are lacking. The cortical or middle layer gives the fiber its strength and also absorbs dyestuffs. The outside layer consists of horny scales, generally overlapping each other, and projecting out from the surface of the fiber to a greater or less extent. This quality of the fiber gives wool its peculiar characteristic, that of felting together. These serrations on the surface of the fibers hook into each other, especially where heat and moisture are applied when the scales are more open. When dry again, they hold fast together. To this property the shrinking of wool is also due. For this reason woolen fabrics must be washed and rinsed in water of the same temperature. One should never use extremely hot water for washing woolen fabrics. Woolen materials should also be dried in the shade and pressed while slightly damp with an iron not very hot.

In tensile strength and elasticity, wool fibers vary greatly. The structure of the fiber makes it elastic and also gives it strength. The kinky nature of the wool also makes it elastic.

In its hygroscopic property, or power to absorb water, wool

stands first among the fibers, being able to absorb from thirty to fifty per cent of water without appearing wet, although the average amount of moisture absorbed is twelve to fourteen per cent. In many European markets, the price is regulated according to the amount of water the wool will absorb.

The preparation of wool for the market and its manufacture is a long, intricate process, which it would be impossible even to outline in this article.

Woolen fabrics enter largely into our clothing. The wonderful creations of various weaves from the woolen fibers are indispensable in making up one's wardrobe. The splendid broadcloths, suitings and fine, light weight woolen dress goods are the most popular fabrics in the market.

Probably few people in active life need woolen underwear; it is often irritating and when one exercises the perspiration is not absorbed quickly enough and the skin becomes wet, a bad condition. Very young children, old people, and those who lead a sedentary life can wear woolen underwear to greater advantage because their skin is not kept warm by muscular activity.

Woolen clothing is also a good protection against sudden exposure and extreme cold, but it need not be worn in direct contact with the body. Wool is the warmest fabric because it is more porous in its structure, and holds more air which is a splendid non-conductor. Sudden chilling of the body is impossible when woolen underclothing is worn, because of the fact that it gives up its moisture so slowly.

The tests for the adulterations in woolen fabrics will be considered in a later article.

HISTORY OF THE RELIEF SOCIETY.

The General Board of the Relief Society has decided to publish a history of the Society. This will include, not only the story of the original organization in Nauvoo and its growth and development after the pioneers came to Utah, but a brief record of each Stake organization will be included. President E. B. Wells wrote a historical sketch of the Society for *Appleton's Biographical Encyclopedia*, and this will form the basis of the future work.

The Board has appointed Susa Young Gates as historian, and a circular letter has been sent to the Stake Presidents for data. We hope the work will be prosecuted with vigor, for it has long been needed. Most of the other auxiliary organizations have a history in print, and we rejoice that the Relief Society will now have a complete record of its many noble and praiseworthy labors. This history will be the standard and authorized record of our own Society; and as such, we bespeak for it a wide and general acceptance by officers and members of the Relief Society.

A Prince of Ur.

By Homespun.

Up from the filthy quarters of the slave markets, in the great city of Ur, three days after Abram's arrival, the odor of living, suffering, unclean humanity mingled with the scream of a slave girl, whipped with cruel thongs to force her to silence and obedience. The steaming, crowding masses of weak and vicious men and women wept, sung, cursed, and flouted each other with true oriental volubility.

It was the noontide; the sun of the southern plains hung like a ball of glowing fire in the sapphire blue of the low hanging skies. The crowded, dome-shaped, mud-walled hovels and huts under the high south walls of the city reeked with the scum of the lowest inhabitants.

"What ails the jade?" queried an effeminate patrician youth, just passing by, whose snowy mantle was swept carelessly from his arm to allow him freedom in seizing the twisted face of the slave girl that he might inspect her qualities. He did not stop there; but with the taunt of his ribald young companions who had accompanied him in idle sport down to this lower region of their beautiful city on the Shinar Plains, ringing in his ears, he flung her scanty robe from her quivering body and with a fierce grunt of disapproval, he cried shrilly:

"Naught but carrion. Feed her to the buzzards, slave-seller. Why do you exhibit such bird-meat for sale in the open market?"

The slave-seller glared with impotent rage thus to have his human wares exposed to possible buyers. The livid flesh of the poor slave girl quivered between the blows of her owner and the angry leprous cancers upon her skin, which glowed with livid fires.

"There is fire within as well as fury without, my lord," she screamed, in the tongue of the Nubian. "Worse feasts than my body lie in thy acrid stomach, my lord. Dost remember Zarah?" and her great yellow-white teeth snarled like an angry animal as she clutched angrily at the youth's long, white mantle to tear it from his now shaking body.

"Slave—viper—toad of the Nile—let me set foot upon thee as thou hast earned."

The crowd of gaudily-attired young men sought to stay his hand but he had seized the dusky slave girl and was upon her body with strangling fingers before even her master could interpose to save his chattels.

"What ho—for a dirty trickster," cried the slave-seller, as

the furious youth crushed the life from the blackened throat of his victim, "you shall pay me thrice her value, you son of a Shemite."

"Mardan," cried a young man in flowing brown robes who had pushed his way with massive shoulders into the midst of the melee. "Is this thy pastime? To consort with evil of the lowest—" and then seeing the jerking body of the slave-girl in the last throes of death, he gasped—"and to add murder to all thy bestial lusts. Oh my God, God of Heber, of Shem and of our father Noah—what are we coming to in this land of daylight crimes and midnight orgies! Nimrod may forgive you for this cruel unnecessary murder, but your God never will."

"Who told thee to spy on me, thou sychophant? I am Mardan, and the son's son of thy father's father Noah, and am a son of Nimrod by adoption. My mother was an Assyrian princess. Who art thou? A reader of the stars—a maker of records—a follower of a forgotten religion. Cease thy constant preachments, or I'll serve thee as I've served this toad of the lower Nile."

Mardan's face was purple with unholy passions, and he sprang boldly up to face his opponent, with flamboyant gesture, his arm raised as if to strike or crush the new opposer of his will, yet he knew full well as did Abram, that this by-play was mere bluster. The other youth, whose lion-like head was crowned with thick dark brown locks of waving beauty, threw up his face with calm courage, and something of proud contempt; there dwelt so much majesty in the stern glance that he cast down upon the slight, belligerent form of his kinsman that he looked a god amongst his mean surroundings. The narrow, dirty street was now crowded with a congested mass of bleary-eyed, frowsy slaves, soldiers, thieves, professional thugs of the secret orders, and just as Mardan raised his arm to strike the newcomer, the slave-seller raised his own bludgeon to beat the murderer of his poor slave; but Mardan turned to him as quickly as a flash of forked lightning, and with two crossed fingers on his open palm, he gave a sign. The slave-seller backed from him, his lips muttering some incantations which became gibbering idiocy as he slunk away in terror from the youth who had thus cooled his fierce anger on the instant. The others of the patrician group of idlers and curiosity seekers saw a part of the play and some understood the secret sign and some only laughed in hardened glee at the rare sport of such a sight. The brown-haired prince who had seen this vicious by-play now stood with arms crossed upon his swelling breast while he said sternly to his kinsman:

"Mardan, does this mean that you have joined the secret order of the Cushites?"

The youth addressed was trying to adjust his disordered raiment and to push his way out of the reeking crowds who now

surrounded the group thus strangely found in such quarters and at such a time. His face, distorted a moment since with wild anger and dastardly impulses, was now calm, as he masked his deepest emotions with an effort; then turned with some degree of calmness to his interlocutor and replied with a return of his usual oily courtesy:

"Kinsman, you are not wont to pry into affairs that concern you not. What hath come to thee? Shall I report thee to Father Terah as a meddler and brawler?"

The smooth irony in the tone stung the brown-haired man, and his fair cheek glowed with the covert taunt. But he controlled himself.

By this time, several of the minions of the law were at the scene of the affray and both youths were at once the recipient of profound salaams from the dusky soldiers.

"Take the body of this poor child," said the kingly Abram, "and give it burial. Here are coins with which to purchase decent burial robes. Report this deed, just as I give it to you to the captain of the South Gate. I will see him myself at the day-dawn of tomorrow and give him the verbal account, with the missive which shall be engraved for your use tonight upon tablets. Haste, for the people crowd to gaze upon the poor wretch."

With silent fury, the handsome and dissolute young murderer gnashed his impotent teeth thus to see the superior homage and obedience paid to Prince Abram by both soldiers and people; a homage which his royal birth and his own secret associations and ceaseless efforts to ingratiate himself with the lords and over-lords of Assyria could never seem to buy.

"Thou settest thyself up, Abram, as the keeper of the honor of Ur. We shall see what our father saith unto thee," Mardan cried.

So saying, he swept his white robes over his fine young shoulders and with his followers, he managed to quit the horrid place of his recent murderous debauchery. What he lacked in physical prowess, he made up in facial symmetry. But the inherent weakness and vanity of his soul gave occasional bitterness to his bulging, blue eyes and paleness to his pasty skin. As ever, when in lustful anger, those pale blue eyes now seemed to start from their sockets in fearsome looseness, as they would drop upon his face in his transports of rage.

The young prince Abram remained behind to soothe the excited crowds, to direct the soldiers, and quiet the populace; then finally, after seeing the mangled body of the slave carried away in some order and decency, he passed hence murmuring in grieved accents:

"To know that such things can happen unchecked and unquestioned in the public streets of my beautiful Ur. Alas, what destiny are these licentious Chaldeans courting when rapine and

murder go unheeded on every side. It is because they scorn the truth, they trample the God Jehweh under their feet, and mock at His ordinances."

He rapidly retraced his steps, leaving the lower portions of the crowded city behind him, as he sought the nearest way to his father's palace on the left of the city's principal gateways.

It was past the mid-day hour, but the hot and glimmering rock paved streets were almost silent in the absence of any but laborers and soldiers, during this dreaded mid-day season. His own head ached with the pressure of the tragedy he had just witnessed, as much as through the glare of the merciless sun upon his now white-turbaned brown locks. His robe was lacking in the rich fringing and ornamentation of his fashionable companions, but there was something so majestic, so god-like in the very manner of this kingly youth that no one failed to turn and gaze after him as he swept quickly through the better streets of Ur.

The blare of the silver trumpets on the towers of the great Temple of Elkanah smote his ear as he turned into the broad avenue which led into the scented gardens and terraces of those noble courts. He caught a glimpse of the white robes of his recent companions, just as they rounded the last white step which led up into the Temple terraced gardens.

"From murder to feasting with the gods—" he muttered as his lips set grimly across his stern face. "What mockery and what consummate devilishness of life's best meaning do these rotten youths of Ur not develop? My God and my King—what may I do—what can I do—to stem this awful tide of wickedness."

His face was quivering with impotent grief, and his heart burned like molten iron in his breast. Standing at the foot of the steps that led to the courts of wicked and idolatrous worship above, he cried aloud in the open street under the sinking sun—

"God of Shem and of Noah, to Thee I dedicate my life—my body, my soul and my whole future! Here on these polluted steps I offer to the One God of the Earth my vows of eternal fidelity!"

No attention was paid to his words, as many public vows were there uttered.

And no answering voice from the heavens sealed his renewed covenant, but instantly there swept over his spirit a peace that stilled the raging waters of sorrow within and the light of heaven illumined his face as he slowly drew down his arms and resumed his walk eastward.

(TO BE CONTINUED.)

Genealogy.

The Excursion to California.

The Genealogical Society of Utah has been invited by President James A. Barr, Director of all the Congresses, to be held in San Francisco during the Panama-Pacific Exposition, to hold three sessions of the Utah Society during the last week in July, at which time there will also be held an international congress on Genealogy.

The Utah Society has accepted this invitation, and they have appointed the following committee, on the California Congress: Joseph F. Smith, Jr., chairman; Joseph Christensen, Susa Young Gates, Elizabeth C. McCune, Janette A. Hyde, Jessie Penrose Jones.

This Committee has met and formulated a partial program, which will be published later, and which will also be published by the Utah Society in pamphlet form, to use at the Exposition.

The General Board of the Relief Society are represented on this committee, not only by Mrs. McCune and Mrs. Gates—who are members of the Board—but also by Mrs. Janette A. Hyde who, although a member of the Genealogical Society, has not been directly connected with the work of the Woman's Committee of that organization. She is, however, on the Genealogical Committee of the General Board of the Relief Society, and has been most active and useful on that committee.

The Relief Society extension work will be reported in the evening session of Utah Day, at the Genealogical Congress. For that purpose, we are very anxious for a report, regarding all of the work accomplished in the various stakes, through the Genealogical Committees of the stake. This report was called for last fall, but we shall want another one sent in not later than the end of May, so that a proper report can be prepared to read in San Francisco at the Congress.

Delegates will be chosen, and each stake genealogical committee will be invited to representation in the delegation which will go to San Francisco from this state. The rates will be sufficiently moderate to permit of a great many going to this Congress. We have sufficient information to justify us in saying that \$50 will be enough to pay the expenses of any reasonable delegate from this city to San Francisco and return, including a week's stop at the Fair, with board and lodging expenses included.

It is hoped that President Anthon H. Lund, President Charles W. Penrose, Elder Joseph F. Smith, Jr., Bishop Joseph Christensen, Recorder Duncan McAllister, Elder Nephi Anderson, and most of the members of the Woman's Committee will be there.

Current Topics.

By James H. Anderson.

South America is developing rapidly in civilization. In 1914, the Argentine republic alone spent over \$10,000,000 for autos and auto trucks.

The Governor of Utah vetoed the bill passed at the recent session of the legislature as a prohibition bill, and set forth that it was not in reality a temperance measure!

The recent trouble at the University of Utah, briefly stated, was an effort of employes and beneficiaries of the institution to conduct its affairs in a manner out of harmony with the laws of the State; consequently the sentiment of well-informed people was opposed to the attempt. Whatever else may be the outcome, the damage done to the University as a temple of learning may not be repaired in a decade.

Frances Frear of New York makes this timely remark, which should find a response in the hearts of women outside of as well as within the Empire State: "The girl who breaks over the conventions society has built up for its protection may deceive herself into thinking this is the way to have a good time, but in the end it always brings regret, and sometimes remorse over a blighted career." We would add that this remark applies with even greater force to the youths of Zion, for we have no double standard of virtue here.

The more general use than at present of maize or Indian corn as an article of human diet is being urged in high official and society circles in the United States. The basis of this urging is much more in the prospective necessity for staple foodstuffs than in any superiority which corn has over wheat in the present ratio of consumption of the latter; it also affords another strong intimation, coming from those in a position to know, of the wisdom of conserving a good supply of the staff of life for close-by emergencies.

Up to the first of April, more than 60,000 Christians had been massacred in Turkey since the latter nation joined arms with Germany and Austria in the great European war; while the unnamable atrocities upon women and children are numbered by

scores of thousands. This, added to Turkey's record in like lines for generations past, would seem to have filled the Turkish "cup of indignation" to the brim, and not only to justify but to demand that in the name of humanity the Ottoman rule in eastern Europe and western Asia should be brought to its close.

Brig.-Gen. Hugh L. Scott, chief of staff of the United States army, who went into San Juan county, Utah, to secure the surrender of the hostile Indians there, was entirely successful, and the trouble in that vicinity is ended. By his persuasive treatment he not only effected the arrest of the Indians for whom writs had been issued, but also brought about an amicable settlement of the whole difficulty, thus insuring peace and safety to both white and Indian inhabitants more effectively than could have been done through force of arms by any number of men. He adopted and carried to successful issue the methods used by the founder of this state, Brigham Young.

Not the least of the food difficulties attending the European war is the transformation of the richest marine food-producing area in the world to a waste, so far as present production is concerned. No other area in all the seas has given to humanity such rich supplies of food as the strait which separates Great Britain from the rest of Europe. All of the belligerent nations except Turkey, and also Sweden, Denmark, Norway, Holland, and Switzerland, are sufferers from the war's interference with the North Sea fishing industry. Although the smallest of the nations concerned, yet Switzerland's normal purchases of fish from that region reached nearly a million dollars a year, which now is entirely stopped. The catch in the North Sea area is chiefly herring, haddock, cod, and plaice.

Germany's developed desire to have Italy engage in the war specifically as an enemy to Austria is easily understandable. Italy was not on the side of Germany in the earlier months of the war, but was actually being pushed, by internal pressure, to action against the kaiser. The latter's diplomats succeeded in averting that enmity by advocating a cession of territory to Italy by Austria, and the latter's refusal directed the antagonism of Italy against the dual monarchy. The effect of this is that when the great war is ended, Italy will have friendly feelings towards Germany—feelings that will count mightily in Germany's favor in any settlement, since Italy also will be friendly with the allies which constitute Germany's antagonists. Truly, the "heathen Chinese" is no more peculiar than the ways of the diplomat.

EDITORIAL

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RELIEF SOCIETY MAGAZINE

Editor.....	SUSA YOUNG GATES
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Room 29, Bishop's Building, Salt Lake City, Utah.	

VOL. II.

MAY, 1915.

No. 5

Parents' Day.

A Mothers' Day.

Some well disposed persons have proposed and actually made popular the observance of a Mothers' Day in the month of May.

This movement is akin to the Mothers' Congress which was so popular a decade since, but which is apparently rapidly falling into the neglect of forgotten things. There are two reasons which bid fair to make similar shipwreck of the Mothers' Day observance, sooner or later.

The Builders and Creators of Home and State.

Men and women who actually build up, create and advance life's best interests are too busy to stop and talk about what they are doing. A great nation is builded; the pioneers and state-builders lay down their weary tools and are content to sleep the long sleep forgotten—for the work they have done was its own exceeding great reward. The lesser minds following after exclaim at the miracle which has been wrought, and they write the history thereof. Said Brigham Young, when asked if he had read a certain history,—"I have been too busy making history to read history."

The parents who create a home and who rear a family are too busy to sit down and contemplate admiringly their work. Children look back and exclaim at the labors performed by their good parents. But they in turn are also creating a home, making family history, which their descendants will scan with more or less pleased wonder.

Emotional Outbursts. Parents who rear children are translating their emotions into practical everyday realities. The emotional outbursts that occur in a community given over to an exaggerated consideration of sentimental matters, will either drift about from one novel emotion to a newer one, or people will grow tired of it all, and finally settle down to a harder and less sympathetic plane of action and demeanor. This is the natural reaction to emotional stimulus. We have therefore this danger ahead of Mothers' Day.

A Pretty Custom. A more serious menace is attached to this pretty custom, which has so much charm and appeal for every man born of woman.

All the best impulses of a man's nature center around his mother. She was his nurse, his playmate, his confidant, and his sympathizer. And if the mother has thoughtlessly or selfishly permitted the image and ideal of the father to be a misty blur on the children's inner vision—if she has not begun and ended her teachings with a tender reverence for the father's position, obedience to his counsel, love for his personality, and consideration for his limitations, she has failed in her primal duty. No after sorrow on her part can restore to her children the reverence, the delicate comradeship and the beautiful devotion which should be as binding a cord between children and father as between children and mother.

Over-Emphasis on Motherhood. Another custom that is growing in our midst, is the undue emphasis placed upon motherhood. Motherhood is exploited, extolled, and deified, until the very word strikes an inharmonious chord in the breast of a true wife and mother. Why shall a mother be remembered and a father be forgotten? Why invoke unnumbered blessings upon the head of a mother, and forget to comfort and cheer the burdened and weary father? If a mother has been a real mother—and not a makeshift—she has begun her work by teaching her babies from the dawn of their comprehension until they leave her roof, that reverence and obedience belong to father and mother alike; and she is herself but a part of that glorious parenthood which will exalt and finally deify the race of mankind.

Parents' Duty to Each Other, and to Their Children. The mothers of the Relief Society should take themselves and their motherhood very seriously. They should begin by teaching their children and their grandchildren to reverence the husband and the father in the home. His word should be law and his wishes paramount. The easiest chair, the best food, the most comfortable situation should be given to the man who gives his very life to the providing of comfort and sustenance for the inmates of his household; and this should be done, not because it is required, but because true love dictates that loving service. The intelligent father will return this teaching in kind to his children. He will see that the best is shared with mother, that the children show all reverence to her. If a young couple have begun life aright, they have discussed these matters and have agreed to train their children to respect both father and mother. This training must be mutual to be perfectly satisfactory.

A Parents' Day. Let us have done with the separation of parenthood into its component parts. If we are to have a day for remembering mothers, let the mothers refuse to be so remembered unless the fathers receive first consideration. Only in that way shall fatherhood and motherhood come into its own and be worthy of the divine pattern set us by our Father and mother in heaven.

The Annual April Conference of the Relief Society of the Church convened April 2nd in the Assembly Hall, with President Emmeline B. Wells, presiding. There was the largest attendance and the most lively interest manifested in each session of the Conference witnessed in the Society for many years. All of the topics treated were given in a crisp and illuminating fashion that must have convinced the hearts of all present that the Relief Society is up and doing.

President Wells presided with her usual gentle dignity, ably assisted by her Counselors Clarissa Williams and Julina L. Smith.

The music was exceptionally fine, and every phase of the Conference was expressive and delightful.

There is neither time nor space to give the full minutes of the Conference in this issue; but they will appear in our next number in full.

Correspondents would confer a great favor on the Secretaries at Headquarters by giving the town, state and stake address ALWAYS, at the top of letters. Date and sign your letters with full name.

RELIEF SOCIETY STAKE CONFERENCES.

The Relief Society stake conferences will be held during the months of May, June, July, and November. Those appointed for May, June, and July will be held in connection with the stake quarterly conferences, while those appointed for November will be held independently.

CONFERENCE PROGRAM.

First Session.

Public Session, Saturday, 2:00 p. m.

Conjoint meeting of Relief Society and Primary Association.

As this is a session of the stake quarterly conference, the meeting will be held under the direction of the stake authorities.

Address—"Place and Work of the Relief Society," by representative of the General Board of the Relief Society.

Address—"Pioneer Work," representative of the General Board of Primary.

Remarks:

Second Session.

Business Meeting, Saturday, 4:30 or 7:30 p. m.

(Note: Hour to be decided by the Stake Board.)

Roll call.

Report of stake by Stake President.

Report of Relief Society activities by stake officers or by chairmen of committees.

Discussion.

Third Session.

Officers' Meeting, Sunday, 9:00 to 10:30 a. m.

CONFERENCE DATES.

May 1 and 2—South Sanpete, San Luis, Summit, Taylor, Boise.

May 8 and 9—Wayne, Emery, Millard, Juab, Alberta, St. Johns.

May 15 and 16—Blackfoot, Bannock, Teton, Bingham, Pocatello, Malad, Snowflake.

May 22 and 23—Maricopa, Big Horn, Young, Shelley, Panguitch.

May 29 and 30—Kanab, St. Joseph, Rigby, Morgan, San Juan.

June 5 and 6—Oneida, Union, Moapa, Star Valley, St. George.

June 19 and 20—Uintah, Parowan, North Sanpete, Fremont, Tooele.

June 26 and 27—Duchesne, Sevier, Deseret, Bear Lake.

July 17 and 18—Benson, Beaver, Hyrum.

July 24 and 25—Wasatch, Woodruff, Yellowstone, Cassia.

November—Alpine, Box Elder, Cache, Davis, Ensign, Granite, Jordan, Bear River, Liberty, North Weber, Ogden, Pioneer, Salt Lake, Utah, Weber, Nebo, Cottonwood. (Carbon conference was held in March.)

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

LESSON II—BAPTISM FOR THE DEAD.

- (a) Baptism required of all human souls.
- (b) Spirits in Prison.
- (c) Vicarious Baptism During and After Paul's Time.
- (d) Necessary for Man's Eternal Welfare.

QUESTIONS.

1. Why should all people born on the earth be baptized?
2. Who were the spirits in prison?
3. Where do the spirits go after death to await the resurrection? (See II Nephi 9:13; Alma 40:12-14; Moroni 10:34.)
4. What does the word vicarious mean? (See dictionary.)
5. What effect will a person's neglect in looking after his dead have upon himself or herself?

BAPTISM FOR THE DEAD.—That baptism is required from all capable of exercising faith and manifesting repentance is shown by the fact that provision is made in the gospel for the baptism of those who pass away without being baptized for themselves. In the spirit world, where the gospel is preached and the powers of the priesthood are exercised, faith and repentance are possible—but baptism is not, it being an outward ordinance, having to do with a temporal element—water—and therefore to be administered in a temporal world. Since it is the soul that is baptized, not the spirit alone, baptism is impracticable in the world of spirits.

SPIRITS IN PRISON.—Peter's testimony concerning Christ's preaching to "the spirits in prison" during the interval between his death and resurrection—spirits disobedient in the days of Noah, swept off by the deluge, and immured in eternal dungeons to await a day of deliverance; the apostle's figurative use of the

ark and flood as symbols of baptism, that "doth also now save us;" and his further statement that "for this cause was the gospel also preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," are too well known to need dwelling upon (I Peter 3:18-21; 4-6).

VICARIOUS BAPTISM DURING AND AFTER PAUL'S TIME.—That baptism for the dead was practiced in the Church of Christ during Paul's time is evident from his oft-quoted words: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15:29). That the practice continued after Paul's time, among some of the Christians of Asia, we learn from Epiphanius, a writer of the fourth century. It was forbidden by the Council of Carthage, A. D. 397.

Vicarious work, when authorized of God, is acceptable to him. This should not startle the Christian mind, when it is remembered that the whole fabric of Christianity rests upon the vicarious work done by Jesus Christ for the redemption and salvation of those who were powerless to redeem and save themselves. Men cannot answer by proxy for the deeds done in the body, but there have always been ceremonies in the Church of Christ that one person might perform for another. The priest who ministers in behalf of the people is a type of the Great Mediator, "our only access unto God."

If baptism had not been essential to salvation, Christ would not have told Nicodemus what he did; the apostles would not have been sent to "baptize all nations;" Peter, Paul, and other servants of God, would not have commanded Jews and Gentiles to be baptized, nor would they have emphasized the necessity of baptism in their writings. Moreover, they would not have troubled themselves about baptism for the dead, had it not been necessary for man's eternal welfare.—From *Gospel Themes*, by Orson F. Whitney.

Genealogy.

THIRD WEEK.

LESSON III—APPROXIMATING DATES.

If the class will open their last lesson on Genealogy in the April MAGAZINE, on page 203, the form there given will furnish this month's lesson.

You will note the first name, William Young, who is said to have been born "about" 1698. You will find other dates on this form with the word "about" placed just before them. Again, you will see that this same William Young is said to be, in the "Where

Born" column, "of" Hopkinton. So are his wife and two children. While his grandchildren are all born in Hopkinton.

Now these two words, "about" and "of" are used very carefully by the true genealogist. We may be permitted to guess at dates and places of birth under certain conditions. If we have evidence that a man really lived in a certain town, we may say that he was "of" that town. We should not say that, however, unless we have good evidence to substantiate that fact. We do wrong to give haphazard facts, or to make loose guesses as to where and when persons were born or lived.

So, too, there is a pretty safe rule to be followed in estimating a man's birth, if we have the true dates of his parents or children to work on. Even then we should not do work for a man unless we know that he lived. It is true we have all had parents and grandparents back to Adam; but we cannot assume that their surnames were the same as ours; for, the habit of surnaming people is a comparatively modern one. If we have the Christian names of our dead kinspeople and some dates and facts to go on, we may approximate some dates, and some facts.

For instance: we do not know when William Young or his wife Hannah were born; but we know when William's son Joseph and his daughter Elizabeth were married. Elizabeth, the oldest child, was married 22nd June, 1743. Assuming that she was about twenty years old, when she was married—which is a good average assumption for a woman's age at marriage—then she was born in 1723. Next, if we assume that her father was about twenty-five years old when Elizabeth was born—that also being a safe average for a father's age on the birth of his oldest child—William Young would be born "about" 1698. William's wife Hannah would be in all probability about five years younger than her husband. So now, we may formulate a rule for:

APPROXIMATING DATES.

Allow five years between the ages of the parents, and twenty-five years between the father and his-eldest child.

In other words, twenty-five years between generations is a pretty safe average in approximating birth dates. If you will take the trouble to go back on your own line, for a century or two—if you have a long pedigree—you will find that your dates fall pretty well in this average. If you have any one date, you should not approximate any other date.

There is one point, however, which must be emphasized in this matter: always label your "guess" facts and dates as such. When you are guessing at a person's birth date or place of birth, use the words "about" and "of." Then everybody knows these are approximated facts and dates.

It is unnecessary to guess at birth dates, if you have death dates, dates of burial, of marriage, of deeds or other fixed dates for the person. It is only when no date at all is known that you are justified in approximating a birth date. And even then, *no death or marriage date should ever be approximated*. A man is certainly born, but he might not have been married at all, although the father of a family.

If a man is spoken of in a record as a widower, you may safely write in the death column that his wife died "prior to" the date of his second marriage; and in that case, there is no need of approximating a birth date for the wife. The same rule holds good concerning the date of a man's death when his wife is spoken of as a "widow." You can say that he died "prior to" the date of the widow's second marriage, repeating the marriage date of the widow in the death column of the first husband, preceded with the words, "prior to." For example:

NAME	When Born			Where Born	Died		
Mr. Smith				of Boston, Mass.	P r i o r	t o	
Mrs. Mary Smith, (widow)	2nd	Marr	iage		5	May	17__
John Jones	5	May	1705				

Home Ethics and Art.

ETHICS.

LESSON IV—ECONOMY.

Human beings cannot live without money or its equivalent. Therefore, the accumulation of means and its wise expenditure is one of the great problems of life, and certainly has its ethical value.

The unwise handling of property is a frequent cause of trouble between husbands and wives. It causes difficulties between parents and children, or between brothers and sisters. And friends may become enemies on account of money matters.

There is a vast difference between miserliness and wastefulness; either extreme is a serious fault, and should be studiously avoided: but to make lavish use of means on a moderate income is a great sin.

All people who have the strength and the intelligence to labor should have the strength of character and the intelligence to save a portion of the product of their labors. Small savings persistently gathered, amount to great accumulations in the passing

of the years. Such a course provides against poverty and dependence.

Nearly always, the people who can and do help others are people who understand economy and practice it—often to the extent of great self denial.

Poverty is a disgrace, when it is the result of shiftlessness, indolence or self-indulgence.

Wealth is a credit when it is the result of labor, intelligence, care and self-denial.

It is much easier to spend money than to earn, and frequently it is easier to earn money than to save it.

Uncivilized man has little care for the future and spends with lavish hand. With him it is often a case of "feast or famine."

Men of higher intelligence try to provide for the future, and to be prepared for any emergency.

Civilized man has many needs and many more wants. It is a fine thing to be able to discriminate between our actual needs which are not usually expensive and our many wants which cost so much.

Samuel Smiles says: "It is only when men become wise and thoughtful that they become frugal. Hence, the best means of making men and women provident is to make them wise."

People sometimes hesitate to be frugal for fear of being called stingy. It is far better to be called stingy than really to be unwise. And in deciding just what one will spend, there is an opportunity for discipline and self-control.

In most families the man is the wage earner, and the woman is largely responsible for the expenditure. That fact clearly implies the need and the importance of the careful training of girls for their responsibilities. It is quite as important for girls to learn to spend money wisely as it is that boys should be taught how to earn money and how to invest their savings wisely and carefully.

In family life, the husband and wife should co-operate. There should be a perfect understanding between them as to financial matters. Many a man has become discouraged and many another has gone to financial ruin, and quite needlessly so, just because his wife did not have the right understanding in regard to his business affairs. Women sometimes become indifferent, and even reckless, because of the management or mismanagement of the head of the family.

The regular monthly allowance for the home, handed over to the wife, when possible, would put an end to much difficulty and mental turmoil.

The training schools for boys and girls in business and in home-life have done very much to make interesting and popular the kind of work that once was looked upon as drudgery. They

teach us how to get the best results with the least expenditure of energy and means.

There is joy in labor well performed, and it certainly contributes to happiness and refinement in home life.

Our government, too, issues bulletins of great value to husbandmen and housewives, containing matter prepared by scientific experts.

It seems as if the time must arrive when ignorance on practical subjects will be almost inexcusable.

Our revered pioneer leaders, in early times of great need, did much to educate the untrained people of their day. President Brigham Young was a noted economist, theoretical and practical. One saying repeated of him is: "A housewife can throw out of the window with a teaspoon as fast as a man can shovel in at the door." Another, "If you have a million bushels of wheat, you have not one kernel to waste."

It is said of President George A. Smith that he never went into a town that he did not give practical and useful advice, citing instances for the betterment of conditions. His clear-sightedness caused others to see what might otherwise have gone unobserved. These are only two of the inspired, leading men. Among our beloved women leaders there were highest examples of refinement, industry, thrift, economy and noble womanhood.

ELIZABETH S. WILCOX.

QUESTIONS.

Give some results of unwise handling of property.

Name some extremes we should avoid.

When is poverty a disgrace?

When is wealth a credit?

Tell the difference between civilized and uncivilized men, on the subject of economy.

Who are the frugal people?

What should be the attitude of people towards constructive criticism?

What about the training of boys and girls?

What about mutual understanding and co-operation, in family life?

Give some of your views in regard to settling the difficulties that arise.

What effect has industrial training in the schools had upon our community?

Name some of the ways in which free information of high value may be obtained?

How was it in the early days?

Let each member be ready with a quotation suitable to the subject.—E. S. W.

ART.

If there is anything lovely * * * we seek after these things. "Articles of Faith," written by Joseph Smith.

Devotees and their Shrines pp. 36-55.

(a) In what is Alfred Lambourne most gifted? What are his favorite themes. Which of his books have you read?

(b) What has J. T. Harwood's influence been on Utah Art? Outline his attainments. What effect has his temperate life exerted upon his art? Describe his versatility as an artist. Which of his pictures do you like best? Why? Which shows most feeling? strongest imagination? most dramatic power? most love or most feeling? Where were these five pictures exhibited in Europe? To what group of pictures belongs "The Old Mill" in Liberty Park? This mill was built by Brigham Young. Have you visited it? Describe this mill. Where does James T. Harwood teach? What does Rose Hartwell say of him? p. 67. Show, or describe, one of Harwood's paintings that you have seen. What constitutes the Utah Art Institute? What work did J. B. Fairbanks do for the Art Institute? Give a resume of his life and work. Tell something of his sons. J. Leo and Avar. Describe his picture you like best. What are his favorite themes? What can you say of his copies? Have you visited the Old Social Hall to see the pictures exhibited by Salt Lake Artists?

Colds.

By Maud Baggarley.

"Just an ordinary cold" is a very common expression. But people are beginning to awaken to the fact that a cold is not ordinary, and calls for "first aid" immediately. Many persons never fully recover from the effects of a neglected, ordinary cold. It often leaves in its wake serious afflictions, the greatest of these being tuberculosis. A cold prepares the way for these foes greater than itself.

Many make the mistake of dressing too warmly and wearing too many wrappings about the throat; others have the clothing unevenly distributed about the body. The older people usually wear too much, the young too little. If it were only possible for both classes to strike the happy medium!

Other factors in the production of "ordinary colds" are the stove or furnace in winter, and closed doors and windows. The feet should be kept dry—and warm if possible—the shoes not too tight; round garters should not be worn, as they interfere with the circulation; the food should be plain and easily digested, since colds are often caused by over-eating. (I heard a physician say, recently, that the greater per cent of cases of pneumonia in children comes from injudicious diet.) The home should be well ventilated. One should keep in mind, however, the fact that cold air is not always pure air. Cold air, from an unused room, may be stale and loaded with impurities.

The treatment for a cold is simple and inexpensive. The circulation must be equalized, since there is always a disturbance. At the onset of a cold, one should drink quantities of hot water, take a dose of physic, and go to bed for a few hours, or a day, if possible.

On retiring at night, take the juice of half a lemon in a glass of water; soak the feet in hot water; and put a cloth wrung out of cold water about the neck, and cover with a dry cloth. If there is a cough, eat dry salt freely. A teaspoonful of glycerine taken at intervals is also good for the cough, but nothing is better than dry table salt.

If the cold is not better the second day, put a mustard plaster on the chest until the skin is red, but not burned, afterwards anoint with olive oil. Mentholatum and Lyman's Cough Embrocation are both excellent to rub on neck and chest to relieve the cold.

The diet must be light, nourishing, and easily digested, that the organs of elimination may be free to throw off the waste. Rest is necessary. Most drugs are useless—the simple, home remedies being best.

A stubborn cold that refuses to yield to home treatment may be the beginning of serious trouble, hence, a reliable physician should be called.

Whatever you do, never neglect a cold.

FARM WOMEN.

Women interested in Home Improvement on the farm should write to Senator Reed Smoot, Senate Office Building No. 215, Washington, D. C., or the Senator from the State in which they live, for report 104 "Domestic Needs of Farm Women," Report 105. "Educational Needs of Farm Women," and Report 106 "Economic Needs of Farm Women."

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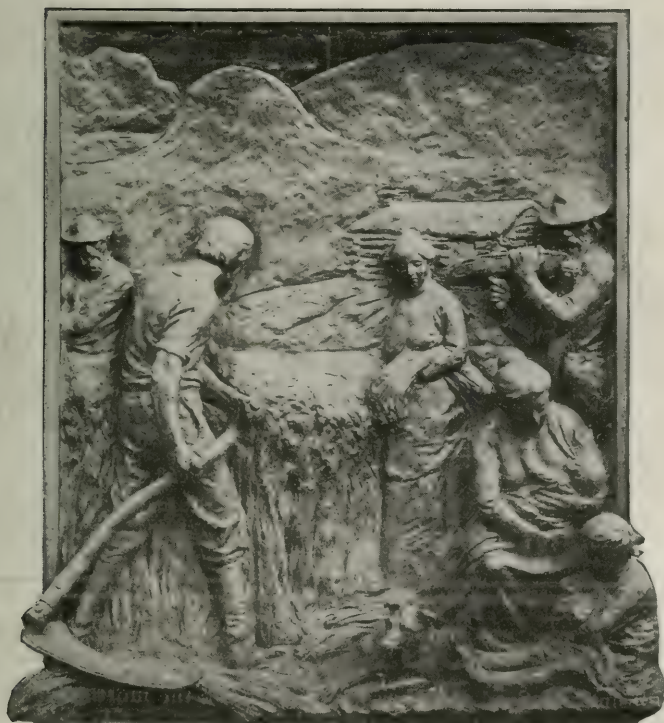
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Vol. II

JUNE, 1915

No. 6

THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY
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Mother-Love.

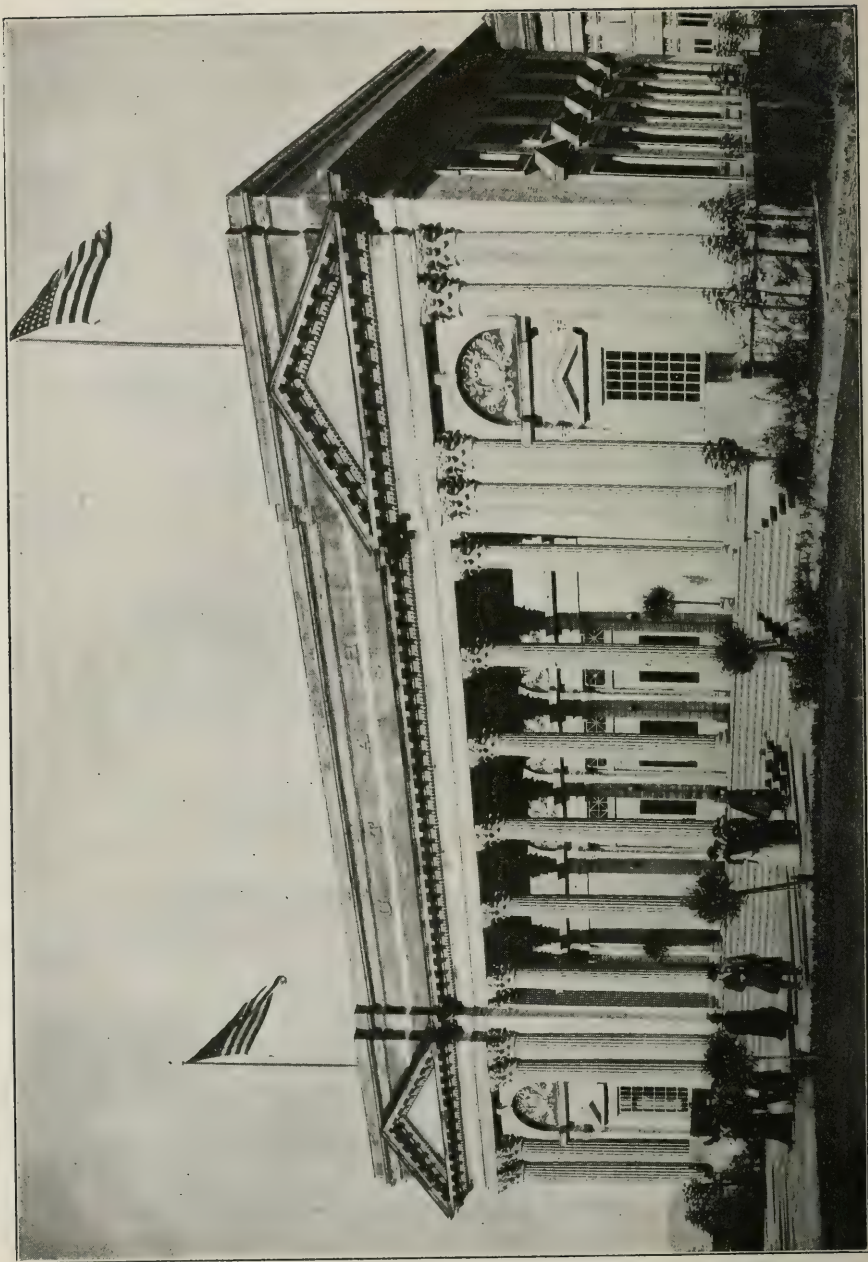
By Maud Baggarley.

Of all thy gifts, dear Lord,
I count the wondrous mother-love, the greatest, best,
The purest impulse earth doth know;
The quickening power by which we grow
In grace and favor, day by day;
The pure, white flame which thou hast sent
To guide us on the upward way.

And thou didst give it not alone
To one who journeys down to death
That she may hear a little wailing cry and fluttering breath—
And quickened with a thrill divine,
Know joy akin to thine
When thou didst look upon a new made world
And call it good;
Nay, not to her alone,
But also unto one with empty arms;
A suppliant at thy throne,
Whose loving mother-heart
No other feels beneath her own:
Yet thou didst give a wealth of tenderness
To her—all desolate and lone—
That little seeking hands might find the empty groping ones
And need and pure desire
Be warmed beside a sacred fire
Of mother-love.

And too, the bird with broken wing whose bitter cry doth lure
away
In anguished fear unwary one too near a hidden nest—
She too is moved by the great, tender, mother-heart
Within her throbbing breast.

From bird to man whom thou in thine own image made,
And told to upward look all unafraid,
Each hath within his inmost heart
A portion of that self-effacing love
By grace of which he plays a kingly part,
Performs brave deeds and high,
Which wakens all the soul of him
And fits him for the sky.
For mother-love is but a tiny spark
Of that pure fire, divine,
That burns within that holy heart of thine—
Since thou, thyself, art love, O God!



UTAH BUILDING, PANAMA-PACIFIC EXPOSITION.

THE Relief Society Magazine

VOL. II.

JUNE, 1915.

No. 6.

The Genealogical Convention at the Fair.

By Janette A. Hyde.

If I were asked to name the one most beautiful and unique feature of the Panama-Pacific Exposition, which Mrs. Rebecca C. Nibley and myself visited recently, I would say, it is the wonderful electrical displays which make the nights a blaze of glory and a dream of fairyland. Particularizing a little and answering the question as to how we spent our two days, and how others might best spend ten days at the convention, I might begin as we began, with a visit to the Utah Building. We have a beautiful state building, within and without. Everybody from the state is expected to go there and register, get programs, write letters, and rest in the luxurious rest-rooms; and if one is ill or overtired, a little light refreshment is served. Everybody meets everybody in the Utah Building, and we were exceedingly proud of our state and of the splendid manner in which we are represented in the building itself, and in the various departments where our exhibits are located.

Never having been in Europe, nor indeed out of the United States, I wanted to see all of the foreign exhibits and buildings that I could crowd into two days. My dear friend Mrs. Nibley was willing to gratify this longing of mine; and so we began with perhaps the finest building of the nations which are represented at this wonderful Fair—the Canadian Building. This we decided is the best and most complete of them all. The exhibit is arranged so compactly, that when you go in on the left, you keep to the left, constantly passing by a wonderful panoramic view of the historical development of Canada, from the earliest known days down to the present time. The miniature trains and elevators, with the apple exhibits in great heaps, dazzle one with the marvelous resources of this scarcely developed country.

Japan covers ten acres of land with its quaint buildings made of knock-down material. Holland, Argentine, and China all drew our attention, and fastened our eyes and loitering feet within their confines. Hawaii has a series of moving pictures that are remarkable; and a splendid musical program is given from 2 to 4 p. m., in their building. But we really spent more time visiting the miniature exhibit of the Panama Canal than any other feature. It is a marvelous reproduction of the Isthmus of Panama and the famous Calubra Cut which unites ocean to ocean, and which is the occasion for this exposition.



INSIDE INN, AT THE EXPOSITION.

One of the delightful features of our two days' excursion was the cute little miniature auto train which took us, for twenty cents, all through the grounds, giving us a sightseeing view of the whole Fair. Added to this was the little electrics—cunning little basket autos holding but two, and so simple of construction and manipulation, that anybody, even two untaught Utah women could run the little fixing after we got into it. The guide starts you off, and for a small sum an hour, you have the use of this little basket electric, and you can go where you please and stay as long as you please, without having to walk miles and miles between exhibits.

You can get a meal on the grounds at any hour of the day, or night, practically, and they are as cheap as any that you get

anywhere; while the cooking is excellent and they are served *a la carte*, that is, so much for each article of food.

We have given here the illustration of the Inside Inn, which is a mammoth hostelry inside the grounds, accommodating thousands of guests, with rates running from modest sums up to the most expensive cost. The Inside Inn will be used by the delegates of the Genealogical Society when they are at the Exposition, whose meeting is to be held July 26 and 27, in the Auditorium. A view of this magnificent building we also are presenting to our readers. In this Auditorium will be held many hundreds—if not



AUDITORIUM, PANAMA-PACIFIC EXPOSITION.

thousands—of congresses and conventions. It has been erected at a cost of \$1,200,000 to house the many gatherings scheduled to hold meetings in the Exposition City, there being nearly 500 of these conventions. The great audience hall will seat 11,000 people, and there are many smaller audience halls in the building to the number of 26. This Auditorium is not in the grounds, but it is in what is called the Civic Center.

The Congress on Genealogy is certainly a feature which holds the attraction for the people of Utah; and those who are fortunate enough to attend it, may be sure of finding a wonderland at the Exposition, and an education in genealogy during the week of July 26.

The April Conference.

By Amy Brown Lyman, General Secretary.

The Annual conference of the Relief Society was held Friday and Saturday, April 2 and 3, with a large attendance from practically all the stakes of the Church.

Two public sessions were held on Friday in the Salt Lake Assembly hall; and on Saturday, two officer's meetings were held in the Assembly room of the Bishop's building. The Saturday morning meeting was a business session, and the afternoon was devoted to department work.

The music, which was a special feature of the conference, was under the direction of Lizzie Thomas Edward, who had spared no pains in her effort for excellence in the program; the Relief Society choir which gave the opening and closing numbers of the general sessions, deserved special mention for its work. The following numbers were given by the choir: "Lead us, O Father," "Praise ye the Father," "Work for the Night is Coming," "Palm Branches," "Ave Maria," and "Sanctus." Special musical numbers included: organ solo, organist, Edna Coray; vocal duet, Laurinda P. Brewerton and Don Priestly; instrumental music, Prof. Willard Weihe and Prof. J. J. McClellan; tenor solo, Robert Siddoway; solo, Lizzie Thomas Edward; and a duet, "Come Unto Me," from Handel's Messiah, by Lizzie Thomas Edward and Agnes Olsen Thomas, accompanied by Edna Coray, organ; Frank Asper, flute; Vaughn Clayton, violin.

The meetings of the conference were presided over by the President, Emmeline B. Wells, who, at the opening session, extended an affectionate greeting to those in attendance. She expressed thanks and gratitude for the condition of peace which prevails in this country today, and sorrow for suffering humanity in Europe. Mrs. Wells congratulated the Relief Society members on the excellent reports received at the Office, and prayed for all to be blessed with perfect faith, which she maintains is the greatest joy and comfort obtainable.

Mrs. Annie C. Hindley, president of the Alpine stake Relief Society, responded to the president's address of welcome. Mrs. Hindley paid an eloquent tribute to President Wells, and said her life had been an inspiration to all women. She also expressed gratitude and appreciation for all the work of the General Board, and especially for their efforts in relation to the MAGAZINE, and the outlines for study contained therein.

Stake reports were made as follows: Boise stake, by Laura J. Adamson; Ogden stake, by Vincy R. Barker.

It was reported that the Relief Society in both these stakes is in a good condition. The Boise stake is a little over a year old. It covers a large area, taking in twelve counties; and from the extreme east to the extreme west, it is 400 miles. Mrs. Adamson reported that, since the beginning of the year, the stake president had traveled over 5,000 miles in visiting the stake. The speaker expressed appreciation for the *MAGAZINE*, and especially for the Guide work.

Mrs. Vincy R. Barker gave an interesting report of the genealogical work done in the Ogden stake, stating that through special and systematic work, they had succeeded in arousing such interest with their 565 genealogical workers, that 935 family charts have been begun, and 615 historical sketches written.

Mrs. Mary A. Howell, wife of Congressman Howell, addressed the audience briefly, stating that although she had been away from Utah a good many years, she had not lost interest in the Relief Society organization and its beautiful work.

Mrs. Georgina G. Marriott, President of the North Weber stake, gave an address on Art. She gave a brief outline of the history of art, tracing it through the early Italian period, down to modern painting, mentioning briefly the most noted painters. She praised the work of the Utah artists, and urged all Utahns to give them greater encouragement in the future than they have had in the past.

At the Friday afternoon session, addresses were made by Martha A. F. Keeler, president of Utah stake, and Elder B. H. Roberts, with remarks by President Wells, and Counselors Clarissa S. Williams and Julina L. Smith.

Mrs. Keeler's subject was "The Scope of Relief Society Work." She spoke of the great membership of the Society, its affiliation with the National Council of Women, its *MAGAZINE*, containing a course of study, and its broad fields of work and activity. She felt that membership in this organization is a prize that cannot be too highly valued.

The chief work of the Relief Society is ministering to those in need, and developing spirituality in its own members, but the women who compose the organization are pleased also that other fields of activity are open to them. They are progressive, and reach out for information and for cultural work of many kinds. They are experiencing much success and satisfaction in genealogical research and temple work, in literature, in the art of home-making, and other lines. This condition is attractive to the progressive, and will no doubt bring hundreds into the Society. The membership of the Relief Society should comprise every woman in the Church. It is very desirable that our membership increase and include the young women, that they may be trained to carry the work forward. It has long been the desire of all concerned, that

more of the young women identify themselves with the organization, and every effort should be made to bring this about. In order to attract a large majority of women, the work must be broad enough to afford a variety of subject matter to meet the tastes, talents and righteous ambitions of a large body of persons. It should be remembered that the present generation of young women is made up largely of girls who have had training and education. A wise president will therefore use this well prepared material as it comes to the Society. There is work for the old, and the young, and room for all in the Relief Society. Mrs. Keeler spoke of the great work of the teacher, and suggested that in addition to doing the special material work connected with the Relief Society, our teachers be trained along the same lines as the teachers in the priesthood. The speaker pleaded for progress in the individual societies, and for the adoption of any plans, devices, or methods that will secure the greatest good to the greatest number.

Elder B. H. Roberts gave an eloquent address, his subject being, "What does Christ mean to you and to me?" He dwelt forcibly on the immeasurable influence which the Savior has upon the human race. He compared his influence to the rays of the sun, which radiate their light and heat everywhere. Christ's life and character made an especial appeal to women, because of their strong spirituality, said the speaker, and he finds in them his most loyal followers. This is proved, said Elder Roberts, in the case of the women with whom Christ associated here on the earth. Mary and Martha were among the first to the cross, and, after the burial, the first to visit the tomb, and when the faith of the apostles wavered, these women never faltered in their confidence that Christ would return.

The speaker paid an eloquent tribute to motherhood and the mother's mission in life. He drew a parallel between them and the creative and sustaining power of Christ. The two things we worship in Christ, said Elder Roberts, are his power as a creator, and his power as a sustainer, a guide. The speaker said he often reflected on which of these powers is the greater. To them he compared motherhood and mothering—in motherhood the power of creating, and in mothering the function of taking care of the little souls placed in the keeping of mothers. Of these two functions he placed mothering as the highest, for motherhood is a power shared by practically all womankind, but the strength and the wisdom to "mother" properly, to control righteously, the destiny of little children, is a much rarer gift. Other Christian sects, said the speaker, say that Christ is an impersonal being, in order to explain his omnipresence. They have an erroneous idea, declared the speaker. Christ is a personal being, omnipresent in the sense that his power and influence extend throughout the universe. He is the source of our intelligence, inspiration, and understanding. Christ is the per-

fect expression of God's love. How great that love is is explained by the fact that God so loved the world that he gave his only Begotten Son to redeem it. Yet Christ's love for the human race is quite equal to that of God's, as was shown in the supreme sacrifice which the atonement involved.

The speaker concluded by pointing out the necessity of accepting Christ by faith and obeying his commandments. It would be easy for us to obey him, he said, if he were our constant companion, but it requires strength to emulate him separated from him as we are.

Counselor Julina L. Smith dwelt clearly and forcibly on the duties of the Latter-day Saint woman. She enumerated as the first and most important duty of all, that which each woman owes to her home, her children and her husband. After fulfilling these, she should search for other spheres of activity. The most important duty outside the home is that of the Relief Society. It will bring the greatest development and the most happiness.

Mrs. Smith urged with great force the careful training of children religiously and morally. To this problem every mother should bend her best efforts because of the sacredness of the duty laid upon her as a parent.

Counselor Clarissa S. Williams' address was one of felicitation to the various societies. She extolled the remarks of Mrs. Keeler and the excellent work being done in Utah stake. Not only here but elsewhere the members of the Relief Society are doing a great work, she said. She expressed an especial appreciation for the support given the General Board and the *MAGAZINE*. She recalled the words of Mrs. Marriott, in the morning session, to the effect that we should be appreciative of the good our friends do while they are alive instead of letting them pass away apparently unappreciated.

President Wells gave a few closing instructions in which she urged the members to remember their spiritual duties, and also to remember that love and charity should be the foundation of all our Relief Society work.

OFFICERS' MEETINGS.

The two officers' meetings held on Saturday were largely attended. The roll call showed the following representation: Board members, 16; stakes represented, 56—35 being represented by presidents, 16 by stake officers, 3 by local officers, and 2 by members. One mission was represented, that of the Northwestern States, by Martha Ballard. The Josepa colony was represented by the Relief Society president of the colony.

The annual financial and statistical report of the General Society was read by the General Secretary. This report showed that

the Society is growing and expanding in every direction. During the last year, the number of branches has increased from 748 to 838, and the membership, including the missions, from 36,697 to 37,979, an increase of 1,282 during the last year. Our present membership is made up of officers, 4,758; teachers, 11,354, members 21,867—making a total of 37,979.

Reports were given from the various committees as follows: Relief Society Home—Rebecca N. Nibley; Temple and Burial Clothes, Counselor Julina L. Smith; Peace, Emily S. Richards; Nurse School, Phoebe Y. Beatie; Special Missionary Work, Sarah M. McLelland; MAGAZINE, Clarissa S. Williams; Public Health, Alice M. Horne; Correlation Committee, Clarissa S. Williams. These reports showed that progress is being maintained in all lines of work and activity.

The remaining time of the session was devoted to a lively discussion of various subjects relating to Relief Society work in general.

At the department meeting, the work of the various departments of the Society was considered.

Mrs. Amy B. Lyman, General Secretary, gave instructions on the compiling of reports, explaining in detail the new report blank. Mrs. Emma A. Empey, General Treasurer, gave instructions as to the handling of funds and the appointment in the different departments.

Counselor Clarissa S. Williams explained the lesson work contained in the Guide and announced that suggestions for making out the course of study for next year—especially in the matter of literary work—were desired from the stake officers.

The Genealogical Department was represented by Susa Young Gates who gave a complete report of the genealogical work in the various societies. She gave many valuable suggestions as to the preparation of living records. To awaken an interest in the preparation of genealogical records, and to teach the sisters how to prepare their information, are the two important points to be emphasized.

Mrs. Alice Merrill Horne discussed the art work of the Relief Society. She called upon officers from various parts of the Church to describe beautiful scenes in their locality to furnish an example of what should be encouraged among Relief Society members. She urged her listeners to observe the beautiful in nature, and to encourage all efforts made by artists to express beauty either by chisel, brush or pen.

The last report was by Mrs. Janette A. Hyde on insurance. She pointed out the benefits of the insurance department, and explained the different policies which the society is offering.

It was suggested by Georgina G. Marriott that all stake presi-

dents go home with the determination to exert themselves to sell as much insurance as possible.

The suggestion was endorsed by Annie W. Clark.

Annie W. Clark, in behalf of the visiting members, expressed appreciation to the Board for the generous entertainment given them during the Conference.

SPECIAL MEETINGS.

Special meetings were held at odd hours during the conference to discuss more in detail the following subjects: Art and Architecture, Genealogy and Insurance, Mrs. Alice Merrill Horne gave a very able lecture on art. The meeting on Architecture was addressed by Don Carlos Young, Jr., who gave a brief outline of the fundamental principles of architecture, and gave some valuable advice on building a home.

At the special meeting on Genealogy, the Genealogical Excursion to California in July was dwelt upon, and the stake presidents were informed that delegates would be invited from each ward and stake to attend. It was also decided to hold a genealogical convention in October, when the usual genealogical classes will be taught.

The meeting on Insurance was remarkably well attended, the interest in the insurance movement in the Relief Society was found to be constantly increasing. John D. Giles gave an address, and answered many questions on the subject of insurance. He emphasized the fact that the Relief Society insurance plan is independent of the Beneficial Life Insurance Company. The latter institution simply assuming the responsibility of its risks.

Friday evening the General Board gave a Musical in honor of visiting officers at headquarters. There was a fine attendance and the program, which was under the direct charge of Mrs. Lizzie Thomas Edward, was artistic and enjoyable. Light refreshments were served, and a general good time was enjoyed. The following artists assisted on the program:

Becky Almond, Evangeline Thomas, Hugh Dougall, John T. Hand, Lizzie Thomas Edward, Amy Farnsworth, Relief Society Ladies' Chorus, Mattie Cozier, Blanche Cozier, Vaughan Clayton, Frank Asper, Skelton's Ladies' String Orchestra.

Altogether the conference was voted by all present as the most interesting and profitable one held in many years.

Early Development of the Textile Art.

COTTON.

By Rose H. Widtsoe.

One of the many important duties of the woman in the home is the responsibility of purchasing and getting value received for each dollar expended. Many women spend foolishly, and this is due principally to ignorance. Woman should have a knowledge of textiles so that the materials used in the home for clothing and furnishings may be purchased intelligently. This knowledge means a study of the processes of modern manufacture of materials, their physical and chemical properties; and the laws governing the adulterations and fraudulent labeling of the materials. In the present day of high prices and clever adulterations, it is essential that our girls who, sooner or later, must assume the responsibilities of the home, should make a study of these important things.

Cotton is the most common and the cheapest of the important fibers, as well as the largest textile industry. It is a vegetable fiber. The cotton is the white, downy covering of the seeds that are borne in the capsule after the bloom has disappeared.

Cotton is a native of many countries. Columbus found it growing in the West Indies, and Cortez found it in Peru. Biblical references mention cotton as early as 519 B. C.

The United States leads the world in the production of cotton, producing three-fourths of the world's supply. In our own country about 30,000,000 are devoted to cultivation of cotton and about 15,000,000 bales are produced annually, each bale weighing five hundred pounds. The quality of the fiber depends upon the soil and climatic conditions. The best grows in sandy, loamy soil which will retain the proper amount of moisture as well as heat.

The value of the cotton fiber depends upon its quality. Strength, length and evenness are affected by the soil and climatic conditions. Over one hundred varieties are known to the agriculturist. A microscopical examination of the cotton fiber shows that a fully developed, ripe fiber has the appearance of a piece of twisted rubber tubing. The twist is of great economic importance, and aids in spinning as well as producing a more elastic fabric. Its length averages one and one-half inches. Unripe fibers do not swell or twist as much, and consequently do not accept the dye as readily. They can be easily distinguished, if used in colored cotton fabrics, and should be noticed, as such unripe fibers are a serious defect in the material. The two best grades of cotton are

those known as the Nankeen cottons and the Sea Island cotton. In these, the fibers are longer, more elastic and silky.

The production, preparation for the market, and the manufacture of cotton fiber into fabrics, is a long and intensely interesting story, but space forbids its publication at this time. The cotton crop is one of the most important crops in the world. This is largely due to the wonderful inventions in cotton machinery during the last three hundred years. Cotton planters prepare their fields in January or February, and plant in April or May, and the picking begins about the middle of August and lasts until December. This is a most anxious period for the farmer. Frosts are most destructive. There are many enemies which the farmer has to fight: the boll weevil, the cotton caterpillar, the bollworm, lice and fungus growth. A large quantity of cotton is destroyed annually in this way. One acre will produce a crop of from three to six hundred pounds of cotton. The cost per pound of growing cotton varies from five to nine cents. The cotton is gathered by young and old, and this is a tedious task. It is picked with the sun upon it, and when exposed to this heat, becomes hard and dry. It is then put in marketable shape in the form of bales and taken to the gin house, where it is cleansed and the seeds removed. Each cotton boll contains thirty to forty seeds and each tiny fiber is attached at one end to a seed. The process of separating seed from fiber is called ginning. Most of the cotton today is ginned by machinery. The primitive hand types are similar to our modern clothes wringer. A woman using this hand machine or "churka gin" could separate three pounds per day at a wage of five cents. With the modern cotton gin, one person can separate five hundred pounds in one hour. All honor to Eli Whitney, the American inventor of the cotton gin, as without this the manufacture of cotton cloth could never have become a great industry. After the cotton is separated from the seed, it is baled, ready for shipping. At the mill, the bale is opened, cleansed from dirt, seeds and stones. The cotton is then carded, which process cleanses still further and lays the fibers parallel. During the carding process also, the short, broken and unripe fibers are removed. Then the cotton goes through the combing machines; then comes the drawing and doubling process, which strengthens the fiber. These long, soft ropes of cotton are next twisted so as they will not break when drawn out into a long fine yarn. This yarn is now ready for spinning, and finally for weaving into the many cotton materials which every girl should know.

There are many variations of weave besides the plain weaving, which is the simple alternative of warp and woof, and the Jacquard device for the elaborate pattern or figure-weaving by means of color, as in stripes, checks, or plaids when the color of warp or woof thread is changed.

Plain and fancy twill weaving are produced by harnessing the warp so that the woof threads pass over and under the warp in such a way as to make diagonal ridges across the cloth. The sateen weave is produced by the filling, or wool, passing over more threads than under, this making a smooth surface of the woof. It is very easy in this weave to use a cotton warp and a silk filling, and so produce a satin in which the cotton does not show and which is sometimes represented as all silk, cotton and wool are sometimes so combined as all wool.

After the cloth is woven, it must pass through the finishing process before it is ready for commercial use. Before finishing, the cloth is inspected for defects and is then bleached, if it is to be pure white. Starching is often used in finishing. This process weights the cloth and gives firmness for a time, but soon wears away in washing. The cloth is then pressed between rollers to produce a smooth, glazed surface. It is possible to vary this pressing, so as to make various watered and moire effects like silk, which soon wear away. Cotton is also finished to look like silk by a process called mercerization, which is produced by chemical action. The yarn is dipped in a bath of strong caustic soda under tension, and finally washed in water and chlute acid. This gives a lustrous appearance and the yarn feels silky. Mercerized cotton is sometimes used in the adulteration of silk.

Cotton can be finished to resemble linen. The yarn is treated to sizing, is twisted more, and in finishing is beaten and pressed so the yarn stands out as linen. Lisle thread, of which gloves and hosiery are made, is often supposed to be linen. This thread is cotton, twisted a great deal, so that the yarn is hard and strong. Cotton can also be made to have the appearance of wool. The Peruvian cotton, of which some hosiery is made, closely resembles wool chenille and velveteen. It is cotton woven in a pile, and cut so as to show the numerous fuzzy ends of the yarn. Printed fabrics like calico and "silkaline" are printed by passing the plain cloth between cylinders on which the design of the pattern desired has been cut out. The printed cloth is then finished so as to fix the dye, and is pressed and ready for market.

The uses of cotton yarns are innumerable. The thread industry is one great specialty in itself. The knitting industry converts large quantities of cotton yarn into hosiery and underwear. Tape, belting, braids, binding, shoe and corset laces and other narrow fabrics consume great quantities of the cotton yarn. Lace making, both by hand and by machinery, requires both yarn and thread.

Thus we see that the material we consider as common, ordinary cotton has a long and interesting journey from the time it leaves the cotton fields until it is ready to be used in the home.

Clothing.

June Ideas for Our Daughters and Grand-daughters.

By The Two Sarahs.

Our minds and purposes are so often exercised with the necessary preparation of clothing for our young graduates and brides in this lovely spring season that we give place to an economical and wise discussion of these two points in this MAGAZINE.

THE GRADUATE'S DRESS.

The sweet girl graduate—how we rejoice with her in her success at this season of the year. Mothers are beginning to plan for the clothing at this important event. It is natural for a parent to want her child to look as well dressed as her neighbors' on this momentous occasion. Where the income is not large, how may she accomplish this without going beyond her means? Let mothers and grandmothers ask themselves these questions: Have I laid away a small amount at the end of each month so as to lighten this expense? Have I had the happy thought to make one piece of dainty underwear during the winter season? And to be prepared for this occasion, have I encouraged my daughter to crochet dainty lace or embroidery to trim a garment, in her spare moments, or have I asked her to deny herself a matinee or moving picture-show, so it will be possible for her to have these necessities? To avoid making fathers feel they will have to mortgage the home to meet all the demands made upon them, mothers should teach their daughters to be saving and thrifty, by their own example. To be poor is no disgrace, but the heavy weight of debt discourages the best of fathers, and is the real cause of many unhappy homes.

There is, as a rule, two occasions in a girl's life, when she feels she is of some consequence. The first, when she graduates. The second, when she becomes a bride. The simplicity of the costume on the first occasion should be pronounced; the extreme dress of some of our young girls is quite unnecessary, and shows lack of judgment and taste.

The white wool and cotton voil will laundry well, and sells for 30 cents to \$1.00 per yard. It is serviceable and stylish, and may be trimmed with lace insertion. When the insertion is stitched on and the material cut from underneath, it makes an effective and inexpensive trimming. Soft mulls are also effectively used. The

soft white taffeta girdle, the silk gloves with shoes and hose to match, with the immaculate underwear, the hair dressed simply and girlishly (not bobbed up like that of a woman of fifty), the bright face beaming with intelligence and health—Nature's best gifts, which we are apt to prize the least, all these make an ensemble of youth and beauty that will delight the heart of any mother or grandmother.

COST OF GRADUATING DRESS.

5 yards Cotton Voile (30 cents per yard).....	\$1.50
1 bolt insertion	.50
1½ yards lace edging.....	.15
2 yards ribbon 6 inches wide (\$.25 per yard).....	.50
1 pair hose.....	.50
1 pair shoes, or slippers.....	2.00
1 pair white gloves.....	.50
	\$5.65

THE BRIDE'S TROUSSEAU.

The preparing of her trousseau should be the most pleasant experience of a girl's life. Much of her individuality, her real self, should be expressed in the creation, execution, and finishing off of these dainty pieces of wearing apparel. How exquisite each one is, especially if the workmanship is of the girl's own hands. Simplicity of style and design will mark the linen clothes, made by a sweet, pure, refined girl. And her conception of all that is lovely and delicate will be evident in the planning, making, and folding away in the chest, of these wonderful creations. A girl will always remember her first article made for the bride-chest.

The wise one will follow out the good old English plan, and first prepare her house linen. What a heritage of thrift comes to the girl, whose mother had a goodly supply of beautiful, pure, white, snowy linen to begin her housekeeping with! And with what pride she will treasure a piece of table or bed linen that belonged to her mother's trousseau.

The wise mother has a twofold object in view when she says to her young daughter, "Here's some pillow-slips; you may make them, scallop them, and then keep them for your own." Again on her birthday, "Here is a nice piece of linen, it will make a pretty sideboard scarf when worked, and some towels you may embroider." The girl becomes interested, and starts unconsciously to prepare for that great event in her life—marriage. She soon learns to love this beautiful preparatory labor, and makes all kinds of little

sacrifices to purchase and make articles of linen and to obtain material for quilts.

The thrifty German frau-lein and English maid, have this thought drilled into them early in life; in fact, it is almost a part of their religion, to have a nice lot of linen all prepared by their own hands, when the time comes for them to wed.

A bride feels exalted in her home, when she brings to it the actual result of years of labor and thought. Whoever heard of a girl going into this new life, so well equipped, wanting a divorce; such an idea would be absurd! This dwelling upon the hope and ideal of marriage and domestic independence is a sure anchor to a girl's soul.

After the linen, comes the underclothes and lingerie. Again, the thoughtful mother aids her girl by suggesting good material, purchased by the bolt, such as longcloth, nainsook, and cambric. Then let the girl buy or design her own patterns. Don't have them too elaborate; it is not good taste. Corsets, hose, shoes and gloves all should be in perfect taste, and like the rest of the trousseau, within the girl's expected *income*.

When actually purchasing the trousseau note these points: For the house dress, use percale—only 25 cents per yard, and 36 inches wide. The linen rick-rack, finishing braid, and narrow colored embroidery are charming for the trimmings of these modest house gowns.



MRS. LUCY MACK SMITH CARTER,
a Spring Bride of 1915.

In the Kitchen Laboratory.

PAYING MORE THAN NECESSARY.

Article II—(*Vegetables.*)

From about the first of April until the new vegetables are coming in from our own gardens, in June and July, is the most difficult time to keep the grocery bill where it should be, and yet have the family properly nourished. Vegetables shipped here from California, during these months, are altogether too high to be used by people with limited means. For instance, ripe tomatoes at thirty cents per pound, is throwing money away. As they appear in the market, I grant they are tempting; but I am sure you will agree with me, after one has paid the price and carried them home and even dressed them in one's finest mayonnaise, they are as a rule disappointing. At best, tomatoes have very little food value, indeed. They are composed principally of water, and unless they can be produced cheaply, we, who count the pennies, better look some other place for water.

Do not misunderstand, nor let me give the impression that tomatoes are of no use; indeed no. But in buying early tomatoes, let us stop and think, am I paying more than necessary? Asparagus at twenty-five and thirty cents per pound is not worth the money. Be patient just a week or so longer, and Utah and Idaho will give you plenty from their soil. And then, as this vegetable gets cheaper, use it frequently. There is not a vegetable so good for cleansing the system as asparagus. If you pay more than necessary, and buy when it is high, the chances are the family will be tired of it long before it is gone. New potatoes is another example of a raise in the grocery bill.

While you are waiting for your own garden to ripen, let rice, good dried corn, macaroni, or even bread, take the place of potatoes on the diet. The use of canned vegetables—I refer to those bought at the store—is an expensive habit, although a time-saving one.

Economic receipt that give all *that is required* by the body:

RECIPES.

Cream of Wheat requires four times its bulk of boiling water. Boil hard five or ten minutes; add salt and then cook in a double boiler six to eight hours.

Beef Roulette. Buy a full round steak cut one-half inch

thick. Remove the bone, and then prepare a dressing as you would for fowls: bread crumbs, onion, salt, pepper; a little sage if desired. Now spread this over the steak; roll and tie. Put into a hot kettle with some fat and sear all over. Add enough water to keep from burning, and cover closely and cook slowly until tender—usually about three and one-half hours.

Cream Roll.

3 eggs.	$\frac{1}{2}$ c. sugar.
$\frac{1}{4}$ c. thin cream or milk.	1 t. lemon.
4 t. baking powder.	3 c. of sifted flour.

Beat eggs thoroughly, add sugar, milk, flour, baking powder, flavoring. Bake in a large dripper in quick oven. Have ready a towel wrung from cold water as dry as possible. Invert pan on the towel, and roll the cake immediately. It may be unrolled when cold and filled with any desired filling: Whipped cream is especially nice.

SPAGHETTI A LA BICHETTE.

One-half lb. of spaghetti

One-half can of tomatoes, drain off liquid, or two large, ripe, peeled tomatoes.

One-fourth lb. of butter

One-half lb. of cheese

One-half teaspoon of salt, same of paprika.

Cook spaghetti half an hour, then drain in colander ten minutes. Put butter in saucepan and toss the drained spaghetti for five minutes in the butter, stirring constantly. Add tomatoes, paprika and cheese. Stir another five minutes; put all in a granite pan, and set on the upper lid of a hot oven for ten minutes. This makes one of the finest spring dishes ever eaten.

OATMEAL AND DATES.

Cook oatmeal over night and one-half hour before ready to serve, add stoned dates.

RICE WITH TOMATOES AND CHEESE.

1 cup rice.	2 teaspoons salt.
$\frac{1}{2}$ cup tomatoes.	$\frac{1}{4}$ t. pepper.
$\frac{1}{4}$ lb. cheese.	

Wash rice, add it slowly to 5 cups boiling water, salted. Boil 20 to 30 minutes. Evaporate water by leaving it partly covered on a low fire. Add tomatoes strained or unstrained, and pepper. Pour into vegetable dish and grate cheese on top, or put it in alternate layers.

Health Department.

NERVOUS BREAKDOWN.

By Maud Baggarley.

The phrase "nervous breakdown" appears with distressing frequency in the annals of sanitariums, health resorts, and hospitals.

"Once upon a time"—and not such a long time ago either—"nerves" were supposed to exist only in the imagination of the one afflicted, and the expression, "Oh she only has a nervous trouble," was a very common one indeed. Usually the remark was accompanied by a smile and an uplift of the eyebrows.

Eventually, however, physicians were enabled to point out to the laity, the causes underlying certain effects, and after "the fever called living" had produced a larger number of victims of this malady, more than one of the "doubting Thomases" had first-hand information on the subject.

Overwork, worry, shock, grief, financial or domestic difficulties, a loss of sleep, a monotonous existence; in short, everything disturbing the functions of brain and nervous systems, results in nerve strain.

One must be content to do a reasonable share of the work of earth, and not endeavor to shoulder the weight of the universe. It is well to recall the words of Omar:

"When you and I behind the veil are past,
Oh, but the long, long, while the world shall last,
Which of our coming and departure heeds
As the Sev'n Seas should heed a pebble cast."

Learn, then, to heed the warning of taut nerves—lest they snap—since no mortal is exempt from nervous breakdown. It is far from being a luxury of the rich. These warning symptoms are: extreme irritability and consequent loss of color and flesh, lack of interest in the vital things of life, melancholy, and often an inability to sleep.

A peculiar phase of this condition is an obstinate constipation.

Later the warning symptoms become exaggerated and finally end in total collapse.

The mental condition ranges from slight melancholia, accompanied by frequent or persistent hallucinations, to a grave form of insanity. A person exceeding the limit of his strength, using coffee, tea, strychnine or other stimulant, to give them false vigor,

should engrave upon the tablets of his mind the motto, "Hasten slowly."

If given to visualizing trouble and disaster, he should join a "Don't Worry Club."

Women are the principal victims of monotony—women of limited mental resources, having too much work—and no recreation—living on isolated ranches. They usually become patients in an insane asylum, and remind one in their listless and hopeless despondency of some wounded, dumb creature, which though denied articulation, proclaims the heartlessness of the world's thoughtless neglect, in its eyes.

On the first appearance of the danger signals, the sufferer threatened with "nervous breakdown" should have, if possible, a change of scene, food, and associates, for a time, at least. If unable to leave his home or work, he should go to bed early—should be resting, if not sleeping, in a dark room by eight or nine o'clock at night, since rest in the recumbent position, simple, nourishing food, plenty of water, fresh air, sleep, baths—in fact a strict observance of the "Word of Wisdom," are imperative.

Study and even reading, except light, entertaining literature, must be suspended.

Correspondents must be absolutely forgotten. None save cheerful, hopeful visitors should be tolerated.

Massage is an aid to recovery, and electrical treatments are often dangerous.

A person having sensible relatives can be given sanitarium treatment in his own home, and thus be spared trouble and expense.

There can be no better warning given to one threatened with "nervous breakdown" than the well-known sign displayed at railroad crossings, "Stop! Look! Listen!"

DEVICE REMAKES WORN-OUT RUBBER FOOTGEAR.

A machine which vulcanizes patches, soles, and heels on worn rubber boots and shoes, making them as waterproof as if they were new, is the invention of an Ohio cobbler. The apparatus is fitted with adjustable arms and forms which may be made to fit into any part of the footwear and hold it firmly in place during the repairing operation. Several pairs may be mended in this way at one time, the addition of a new piece of work to the machine not interrupting that already in progress. With this device, a boot which has suffered the loss of a sole or toe may be made serviceable again by a simple operation.

Notes from the Field.

Alice Fredericka Smith.

We present here the picture and a brief sketch of Miss Alice F. Smith, granddaughter of the Prophet Joseph Smith. These were sent to the MAGAZINE by Sister Mary S. Ellsworth of the Northern States Mission. No doubt the Prophet is rejoicing over this happy conversion, for his great heart was full of loving concern for his family. We, here in Zion, congratulate Sister Alice and bid her welcome to the fold of Christ:

Miss Alice Fredericka Smith, of 200 Laflin Street, Chicago, was baptized in the Logan Square Chapel, January 6, 1915. Her father, Frederick Granger Williams Smith, was the second son of the Prophet Joseph Smith and Emma Hale, who were married January 18, 1827, at South Bainbridge, New York. Frederick Smith was born in Kirtland, Ohio, June 20, 1836, and he was married to Anne Mariah Jones sometime in the year 1856, and died April 13, 1862, at Nauvoo, Ill. Her mother Anne Mariah Jones was born April 7, 1841, at Steubenville, Ohio. Sister Alice was born the 27th day of November, 1858, in Nauvoo, Ill. You will see by this that she was only four years old at the death of her father.

Her father had charge of the farm owned by the Prophet Joseph, situated about one and a half miles east of Nauvoo, and was well known throughout Hancock county for his fine, blooded horses and stock. After the death of her father, her mother became a nurse in the Civil War and was stationed at Jefferson Barracks, nine miles east of St. Louis, and she served in this capacity until the close of the war, after which she took her child and moved to her old home in Keokuk.

Prior to the death of her father, the family lived near Emma Smith, in Nauvoo, and since moving away she has visited her grandmother many times. She remembers her very distinctly for the many acts of kindness to her and to others about her.

In April, 1866, her mother married J. W. Creen, in Keokuk. He was in the employ of the United States Express Company, which position he held for fifty-one years, living in Quincy, St. Louis and Chicago. Her mother died October 11, 1901, in Chicago, and is buried in the Forest Home cemetery.

Miss Smith has never married, but followed the profession of a nurse, as her mother did, but since the death of her mother, she has remained at home to care for her foster-father. Like her grandfather, the Prophet, she has never joined any church until she



MISS ALICE FREDERICKA SMITH.

became a member of the Church of Jesus Christ of Latter-day Saints. Some three years ago, she met Apostle John Henry Smith, at the Church on Paulina and Monroe streets, and was so deeply impressed with his whole-souled earnestness and interest in her that she has never forgotten him. She has also met and conversed with President Joseph F. Smith, especially at the dedication of the Logan Square Chapel, in November, 1913. His kindness and deep interest in her has left a lasting impression. She says she will never forget his words to her on that occasion. After speaking to her of the kindly interest he felt for her, he said this: "Remember, Cousin Alice, we in Utah are true blue."

Since meeting Apostle John Henry Smith, she has investigated "Mormonism," and today she regrets very much that this great blessing did not come into her life earlier.

KEEPING FLIES OUT WITH AN AIR BLAST.

The effectiveness of an outwardly directed blast of air in driving flies away from the opening when a door is opened has been pretty well demonstrated, and two interesting devices, one electrical and the other mechanical, have recently been invented for accomplishing this. The electrical device consists of a cylinder containing a series of blower fans operating on the same vertical shaft, and having a vent opposite each fan. At the top is a small electric motor for operating the fans. This cylinder is fixed vertically to the inside door jamb, adjacent to the swinging side of the door, with the vents directed across the door opening. The motor is controlled by a switch at the top of the door frame. As long as the door is closed it bears against the switch and the current is shut off, but the instant this pressure is taken away the current is turned on, the fans are started, and a blast of air is thrown outward and across the opening. The other device is simply an open fan supported at the top of the door on the outside and geared to a small drum. Wound around the drum is a cord which is attached at one end to the door jamb. As the door is opened the drum, and with it the fan, is rotated by the cord and a current of air is thrown outward and away from the opening. This process winds a spring in the drum, and the door is pulled shut, as soon as released, by the action of the spring in the cord.

A Prince of Ur.

By Homespun.

As Abram crossed a side street, some merchants sitting cross-legged in front of their shops in the western bazaars, salaamed to the young man with profound obeisance.

"Who may that young sun-god be?" quoth a companion who had only salaamed because his older comrades did the same. The speaker was the new arrival from Damascus, and his rich stores of embroideries were not so curiously wrought as were the quick fancies of his well-trained mind.

"That—why that is Prince Abram—that you saw yester morn—the richest and most powerful young satrap in this Assyrian plain. As I told thee, he hath spent all his young life with his father's father Shem, in the quiet streets of distant Salem; he is just now returned to Ur. His father is the owner of ships and gold of great ransoms, of nose and ankle ornaments, shawls such as you have never dreamed about for embroidered beauty; jewels so bright and glorious that the vaults beneath the palace walls shine just as bright at midnight stroke as when the sun would light their murky depths."

"And is his father's wealth the cause of all your low devotion to this comely youth?"

"Nay, Eleazer, we have known his life through good repute and honor his character. All Ur doth this day sing his praise. For if we are so sunk in sense of honor that we know no difference twixt desire and delight, we yet know manliness whene'er we hap upon it. That's rare enough—Elkanah knows—these days of grasping kings and sordid courtiers. We must keep up with them—good Eleazer. So we never scruple to squeeze their money-pouches when we get the chance."

"And is that all the reason why you honor Prince Abram?"

At that shrewd comment even on his present companions, the elder merchant laughed, and all the wrinkles in his bronze brown skin shaded into deep-cut rivers of glee as he cried—

"May the Lord Elkanah Merodach with Libnah and Korash-Ishta reward thee for a brilliant youth to guess at what we would fain conceal from such bright questioning as yours. As the god Korash loves thy soul, we all do him reverence—not for his beauty nor for his wealth alone—for these be men of Assyria who cannot change her customs, nor would they deny nature. I am Javan, from far-off Tarshish. This Abram is a learned man; forsooth, he knows far more about the stars and suns of god-like power

than even—come close—for I speak this carefully in the open market-place—this Abram hath so much learning in his head that even the Pharaoh hath made him his close friend. And once a year he goeth down to Egypt and sitteth on the throne of Pharaoh to please that crafty monarch, while discoursing loftily of all the hidden truths of Isis and Orisis. This past two years, the king's son Mardan, distant kinsman of Abram hath been dwelling in Tereh's palace, stirring up envy, strife, vanity and idolatry. Oh, but Mardan is a smooth blade, tempered and keen, cruel as death. This kingdom of the Assyrians is only half itself, and half the chattel mortgage of the Pharaoh. So you may see that very few of those who dwell in Ur of Chaldea can afford to offend this learned youth, long known as the Nameless Prince, the friend of Pharaoh and Prince of Ur in his own right."

The merchant from Damascus was silent. He had marked the high purpose, the clear and beautiful brown eye, the firm chin and the exalted beauty of that kingly form and countenance, and his heart was stirred within him with profound emotion. He was quite persuaded that no one who ever came into the Prince Abram's presence could escape the same thrill of reverent admiration. Envy might seek to slay, but even envy looked into the face of Abram with that veneration that Abram looked upward into the eyes of the stars.

As the ponderous gate of his father's palace wall shut on its hinges, Abram turned to find a charming dark-haired girl crouched low under its archway, her finger on her lip and her glossy hair shrouding her lithe young shoulders like a midnight cloud. He was startled.

"Irit," he cried with chiding in his voice; but she flung herself into his arms with a merry shout of elfin glee, and clung to his arms, her own too slight to permit her to clasp them around the neck of her handsome kinsman.

"What mischief are you up to now, Irit? It is not seemly for a daughter of the House of Terah to romp and play like rude damsels of the plains. What now—what now?"

The girl flung herself from his arms in sudden pouting, but he caught her—as she knew he'd do—and with the kindest touch of brotherly forbearance, he said,—

"Little kinswoman, you must learn to know the habits of a princess. It is not seemly thus to scamper. You might find another than a friend when thus you hide in this grim, darkened gate-place to spring upon the unthinking."

"I knew 'twas you, dear Abram. My heart is better than any dial to foretell your time of coming and going. Thou hast been home but a day, but a day is a thousand years, sometimes, my kinsman. Why do you chide? If this were Sarai, you'd be more

gentle, more pleased. She always gets free welcome from everyone—she does—from both eyes and voice, and from glowing cheek of both men and maids. I am not such a child; my heart is big with love. And why you treat me so; I may not even guess."

This open acknowledgment was set down to her extreme youth by the grave young man who smoothed her glossy hair and pushed it back with slow caresses from the low and lovely forehead. She was very charming. Like the wayward wind in spring time dawn, or like the opal tints on that famed lake in Babylon's hanging gardens—this child was molded half of fire and half of charm. But she was very vain and wilful also.

"I do not please my lord. He does not scruple thus to chide. Yet, if I were only fair and very tall, like Sarai, you'd still forget my wilfulness and blush whenever I might look your way."

He put the teasing child away from him. His soul hated the small and carping threads of jealousy which cover up some lovely natures with the film network of diseased selfishness. There was a noble self respect—a half-jealous watchfulness of dignity and justice that he himself could understand and do ample reverence to; but the petty mean self-centered thrust of small souls who see no wish but theirs, who fathom no depths but their own shallow desires—this temperament in men or women antagonized Abram. But he would not say so. Least of all, would he wound this trifling, sweet, and charming kinswoman who was thus hurriedly seeking to wind herself into his very life through every witchery known to woman. He strongly suspected that if he would as quickly return her love that she might not be half so complaisant to his wishes. That love denied, she would pursue him with relentless determination to secure it for her prize. Irit knew well that Abram was very rich, and very handsome.

They walked onward, the servants preceding Abram with marks of reverent devotion. The couple crossed the gardens, with their hanging vines of purple grapes, the great groves of golden date palms and beautiful acacia trees, the creeping glory of the passion-flowers and the gleaming beauty or hideous malignity of a thousand statues of large and small gods that stood at every turn of the walks. Perfumes from a thousand tropical flowers stole into the nostrils, while overhead a thousand singing birds were flitting in the shade of dark green apricot trees, or twittering low on nests in this the heated even-tide hour. The frown on Abram's brows deepened with every step.

"You never bow to Elkanah's image, nor will you even give a glance at Korash in all her naked beauty. What makes you thus, O cousin Abram? Do not these gods deserve our homage? Just in passing, may we not conciliate them a little. I know, for Sarai hath told me often enough, how far above them all the great

God Jehweh is, yet it will surely do no harm to pay a little reverence to the gods who govern all Chaldee."

The petty nature of the lovely child, who could not or would not see the depths of the great truth which Sarai had so long tried to teach her—that she nor any descendant of Shem and Eber should give homage to any but the God of heaven—this again roused his soul, and gave him a feeling of profound sadness. He would not even glance her way as she passed each shrine, doing obeisance to each one of those ill-favored gods which looked down from their marbled or stone pedestals with grim ugliness as if they understood the passing contest of wills.

"It is no use, my cousin. If our princess Sarai hath tried to show you that the human heart cannot be divided in its reverence, what further success would I meet? If we would worship the God who brought our father Adam here on earth, the God who saved our great father Noah in the ark, we must not worship—nay not one bow at the shrines of other gods. The God of heaven is a jealous God; and He will not brook our half-allegiance. This is quite as much to bless and help us in the fight we wage here on the earth, as it is because He will not tolerate the idol-worship which leads to such licentiousness. You have seen enough of the sinful practices; you have guessed; indeed, have you not visited those courts of idol-worshippers, dear cousin, to view for thine own self the awful orgies of wickedness and sin which mark their yearly festivals?" The question was a shrewd guess. It hit too near the mark, and Irit would not answer.

"Well, Abram"—the glancing eyes were very tender in their sophistry, as she looked up innocently at him—"if this is all so evil, why does our father Terah set up these very gods in this our palace gardens?"

The blow struck—just where she meant it should, straight to the heart of the man who stood beside her in those shaded gardens on the Assyrian plains. Standing as they did on the high parapet of the garden walls, he could see out over the rich fields and date groves, waving fields and mighty river, and as he noted the pilgrims who were journeying to and fro below the city walls and as well as in the streets of his own beautiful city, he saw them all pause each time they reached the idols in the city, he saw them all pause each time they reached the idols in the highway, and bow in reverence to the horrid images of wood and stone. His heart grew sick as he realized that the royal dedication of the new temple of Ur was at hand, and he recalled the awful scenes of carnage and sin that would be witnessed in the temple of the highest god, Elkanah. This child, she who seemed so innocent, so guileless, so void of guile; she had thus opened for him a corner of her soul that had best remained hidden. With quick intuition he instantly divined that she had not thus ques-

tioned him from out of her innocence, but purposely to catch him with her guile. Ah, that his great and good father Terah could thus temporize with sin, and give to such babes and sucklings as this lovely child a knife with which to stab himself and Abram!

Without a word, Abram gently unloosed the clinging arms of the girl, and with a courtly bow, he turned away and sought the privacy of his own secluded apartments.

"Fool that I was," murmured the girl. "I might have known that he would not allow one word of irreverence about our father Terah. Fool I was! My temper and my tongue will yet betray me into deadly sin." Then with a deep sigh she buried her face in her hands, and leaning on the wall of the parapet she cried with bitter sobs.

She was suddenly interrupted. A low yet manly voice whispered,—

"What is it, lovely cousin? Who has thus wounded thee? Is it Sarai? How cruel to taunt thee with her lips. But she loves you Irit, she does, for I have heard her say so."

The girl turned at the interruption, and she gazed for a moment into the dark thin face beside her with a half mocking smile upon her lips. Yet she said, seriously enough, with a little catch in her breath, begotten of her sobbing,—

"My dear cousin Lot, you frighten me. Why do you speak so suddenly in mine ear? I am not crying for Sarai's sake. Nor for any one's. 'Tis only that my favorite maid Orbah hath just now left me for service in the Temple courts. 'Tis true that Mardan hath beguiled her; but that is quite enough. My heart is torn with sadness to part with such a maid. She was very swift and could dress and perfume my dark tresses with a skill that never could be equaled. I miss her so, I miss her so."

The proud girl thus covered up her secret-shamed grief, and permitted her cousin Lot to smooth the tresses about which she seemed to grieve so much. His thin face quivered with emotion as he sought to ease her pain. He was not fair-favored and his tall ungainly form often caused this naughty child much mirth as she saw him ambling about the palace walks, or sitting at ease in the council chamber of his fathers. But he was grace and fleetness itself when he strode a horse; and Irit forgave him much for the splendid daring of his charge in battle, and his devotion, nay worship, of her own pretty self. Lot might lack the frank manliness of nature which so well became his elder kinsman, Abram, just returned; but he was true to that which Abram believed, and this would hold Abram and Lot more closely in bonds of friendship than any other bond, throughout the future years.

"Come, Irit, be comforted. I will go down into the market-place myself, and buy you such a maid as will make you soon forget the other trustless wench. Come, dry thy tears. Let us go

to the palm groves; I have something I would say to thee in that perfume-laden spot. My heart is very full of something that I fain would breathe to thee."

Irit could well afford to listen to any unguarded word of love from her dear cousin Abram; but when another spoke she was quite able to retreat into the wounded dignity of the oriental maiden who must be sought through proper channels of courtship and long subtleties of marriage customs in the eastern lands where men first spoke to maidens after Noah's sons had once more peopled all the earth.

"Be guarded, O my cousin!" she cried primly. "Remember that thy tongue hath now forgot what is due a princess of the house of Terah. Talk not of light and sinful love to me, who am thy nearest kinswoman."

The dark-skinned man beside her flushed with the tartness of her quick rebuke. But he said no more. He was not lacking in a slow and manly dignity of bearing that would not brook too much from any, be he slave, or prince. Just as he turned away, the girl caught his arm and said gaily,—

"Don't be wounded, dear, my cousin. I shall listen, mayhap, when the time is ripe. Meanwhile, you must not disturb the dreams of such a child as I am. For there are years and years to come, when you and I may learn to know each other in a new relation." The brown eyes looked shyly from under the penciled brows, and the ripe lips parted in a mischievous smile as she loosed her hold upon his arm. Abram might not be won—but Lot must not be lost. If one should fail—well, who could blame a girl for seeking constantly to find herself a proper mate for life.

"Will you coax our father Terah to let me go with the next train to visit at the courts of Ninevah or Babylon? Or better still—why shall we not all go when next the Pharaoh sends for Abram to pay his yearly visit at the city on the Nile? Say, cousin, will you promise me to coax our father thus to honor us? Why should it always be our kinsman Abram, who lives in other lands and he alone to share in these great honors? If Abram were generous, or even just, he would not thus be ever remaining away and leaving us to pine in loneliness."

"In loneliness? Why, what makes you speak of loneliness? It does not seem to matter that our father Terah, the princesses Sarai and Ischah, and my humble self, beside the many friends and servants of the palace are left behind? What ails thee, pretty kinswoman?"

The girl saw she had gone too far, and so with that quick guile which was so much a part of her, she cried,—

"O don't mind me—I am teasing you, to make you say that you will take me, and our kinswoman Sarai to the lovely city of Ninevah for the yearly worship of Merodach."

(TO BE CONTINUED.)

Current Topics.

By James H. Anderson.

During the first four months of 1915, 60,000 tons of Canadian-made steel rails were brought into the United States duty-free. Canada places a duty of \$7.84 per ton on steel rails from this country.

Herr Steffens, a German inventor, noting that present European conditions had limited the supply of lubricating oil in Germany, says he has discovered a method of making lubricating oil from molasses. "Sweet are the uses of adversity."

Another terrific wind and rain storm took a large toll of deaths and destruction of property in Texas and Oklahoma on April 22. The "valleys of the mountains" are a desirable place of abode when compared with regions which are subject to such disastrous natural disturbances.

The exhibition of the moving picture drama "Hypocrites" has been stopped in several States, and properly so. The film was presented in Salt Lake City for a week, without protest. Those who approve as permissible the "nude-in-art" in a moving picture film of an undraped woman show a lamentable lack of knowledge of youthful human nature.

French and German antagonists in the European conflict each complain that the others are using nauseating asphyxiating bombs. These may be new to war, but they cannot be said to be more objectionable than the main game. To the neutral spectator it is a pity that the noxious gases do not reach the leaders who are responsible for the war rather than merely to the men in the trenches.

Two Arizona officers have been jailed for murder, because one of the men to whom they administered the "third degree" in an effort to compel him to confess to a crime died under the treatment. The "third degree" process frequently applied by sheriffs and police officers to obtain confessions is quickly coming under the ban of an enlightened public sentiment.

In an address at Phoenix, Arizona, Vice President Marshall made the statement that the Mormon Church was an efficient organization and that therein "the individual is subservient to the organization." Of course, in the United States and in all governments the individual is necessarily subservient to the organization to an extent that constitutes the public welfare; but a man of such

prominence as the Vice President of the United States should be possessed of the information that in the Mormon Church the organized supremacy goes no further than the generally recognized line of public welfare.

Women of Japan are coming to a recognition of their rights, which means that they are entitled to fair treatment from the stronger sex. Miss Hede Nomaza, after losing her case in two courts, took it to the highest Japanese tribunal, which awarded her \$10,000—a small fortune in Japan—in a suit for breach of promise against a prominent Jap who refused to fulfil his agreement to make her his wife. Evidently the day of women being classed as mere goods and chattels is passing away in the Orient.

Nearly nineteen centuries ago the Man of Nazareth predicted that Jerusalem should "be trodden under the foot of the Gentiles until the times of the Gentiles are fulfilled." Now that the notably pure Gentile race known in eastern Europe and western Asia as the Moslems is about to have its power over all Palestine swept away by a race with which the blood of Israel is largely intermingled, this evident fulfilment of the "times of the Gentiles" is full of portent in prophetic history to the present generation of professing Christians. It is to be noted that along an overland air line cutting off Syria and the Holy Land from that part of Turkey immediately south and east of the Turkish capital, the main British forces advancing westward from the Persian Gulf through Mesopotamia and those recently landed in Turkish territory on the shore of the Aegean Sea are scarcely a hundred miles apart.

The European war has had a very marked effect in turning the thoughts of the people to the subject of religion. This is noticeably true in France, "in the land of frivolity and gaiety, cynicism and skepticism." It is commonly noted that along the great battle lines men in the trenches are becoming religious where they never thought before of religion. Throughout America, as well as in Europe, there is shown a marked renewal of interest in religion. The situation thus presented affords an opportunity to promulgate the fundamental principles of Christianity as enumerated in the Epistle to the Hebrews, viz.: Faith, Repentance, Baptism, Laying on of Hands, the Resurrection of the Dead, and Eternal Judgment. Not a discussion of alleged "higher criticisms" and theories developed and largely originated by men, nor the beaming platitudes and pedagogical rules of conduct which men formulate to regulate individual conduct, will satisfy. What is needed are gospel truths taught in plainness and simplicity, that men may comprehend these readily and thus come to a knowledge of the divine plan of salvation, as this applies to them directly.

Genealogy.

Ogden, Utah, March 31, 1915.

General Genealogical Committee Relief Society: In reply to your letter of recent date will say:

First. We have genealogical committees in all of our ten wards, but they are not permanent. They were organized to meet the requirements of the specific purpose we desired to accomplish. This purpose was the accumulation of material in such shape that it can be used at a future time in compiling a permanent genealogical record of our stake. The Stake Presidency are considering the organization of a permanent Stake Committee.

Second. Temple excursions are arranged by the Priesthood and not by the Relief Society.

Third. The campaign of record books is in our future plans.

Fourth. The Temple funds collected are used for the poor in the wards under the advice of the bishops.

Fifth. Note our failures and successes in the enclosed report and the one rendered to you in December.

Sixth. Our future plans are being developed. Cannot report on them at present.

Respectfully,

VINCY R. BARKER, Chairman, Gen. Committee.

CIRCULAR OF SPECIAL GENEALOGICAL WORK.

Ogden Relief Society, Winter 1915.

During January, February, and March, the Special Genealogical work must take precedence over every other work except the care of the poor and sick. The purpose is to collect material that can be used later in compiling a permanent Genealogical Record of our stake. To do this, it must be standardized, and this is accomplished by the use of charts and forms prepared for this purpose. Keep close to your bishops and abide by their counsel.

It is important that a duplicate copy of work be kept in the home to insure reproduction in case of the loss of one by fire or otherwise. Tell the people that we offer our time and best efforts for three months to accomplish this purpose.

We especially urge that you emphasize the procuring of the story of ancestors—who, what and where they were—notable positions held in army, navy, government or church. Also follow outline for Historical Sketch on chart. Give accurate names, dates and places for every event, if possible.

This is highly important, as this is a new community, peopled under very peculiar circumstances by emigrants from all parts of the globe. We think no other community in the world is made up of people from so many nations and such varied walks in life.

Surely we ought to perpetuate in the history of this commonwealth and of the world the identity of our family lines.

Remember, we are making history for all future time, and every scrap of genealogical data we can secure will be of untold value to the future generations. Know this, that no time will be more favorable than the present for procuring from our living relatives the information they possess.

And now, oh, sisters, do not lose sight of the most important phase of this work, the culmination of all our efforts in the saving of souls. This work will open the door of salvation to thousands of souls, beyond the veil, who are anxiously waiting for Temple ordinances which cannot be performed without records.

Many of our own living loved ones are careless and indifferent to the glories of the gospel. Some day they will be reclaimed, but not without the proper records. Shall we, then, neglect the little we can do now to save them hereafter? Shall we fail to record one clue or connecting link that may help another?

We are acting under the direction of the presiding authorities of our stake, so let us bend every effort to accomplish the present purpose—the accumulation of material—so that when the time is ripe for compiling a permanent Genealogical Record of our stake, not one person now residing in it shall be left out.

We commend all who have faithfully performed their duties in the past and we earnestly pray that during this year each one may labor with even greater zeal that our work may ever tend onward and upward until we reach the goal.

May the peace of God be with you.

Your sisters,

ISABEL B. FOULGER,
NELLIE BECRAFT,
VINCY R. BARKER,
Presidency.

REPORT OF SPECIAL GENEALOGICAL WORK OF OGDEN STAKE RELIEF
SOCIETY.

For Winter 1915, ending March 31.

December—Stake Committee organized and developed.

January—Ward Committees organized and instructed. Ward divisions made and workers assigned.

February and March—Active work in homes.

WARD	No. of workers	Organization, instruction and inspection meetings held	Families visited	Families rejecting the work	Total Families Visited	Charts collected	Charts begun	Sketches collected	Sketches begun	Total ancestors	Children and those they married	Other names recorded in sketches
Fourth	80	20	399	26	1596	235	88	117	20	3606	1220	15
Sixth	30	6	250	16	925	187	68	97	...	3304	923	...
Seventh	57	10	267	14	1024	203	35	68	10	4063	1148	315
Eighth	30	4	162	...	648	45	100	30	50	600	180	...
North Ogden ..	40	5	187	3	561	26	10	10	10	806	197	...
Middleton	45	15	39	...	150	40	...	54	...	851	234	50
Eden	18	2	67	...	140	74	...	67	...	1572	455	...
Huntsville	26	18	136	...	334	125	...	103	...	2146	769	...
Liberty*.....	23		52	...	156	...	...	...	...	...	...	...
Pleasant View*	20	4	63	1	...	...	40	7	...	306	114	...
Totals.....	369	84	1622	60	5534	935	341	613	80	17256	5240	380
Total names recorded										22876		

*Pleasant View and Liberty not reported in full.

REPORT OF UTAH STAKE GENEALOGICAL COMMITTEE.

We have 19 wards that have genealogical committees; 19 wards that have genealogical classes; 19 wards that have joined in three excursions; 19 have joined in sending \$60 to temple for proxy charity work to be done; 19 wards have each some records, in all 460 records have been sold and distributed.

Thirty-three Relief Society members belong to the Genealogical Society. We have raised some funds by wholesale purchase and retail sale of records, and blanks; profits being divided between the retail purchaser and genealogical committee. These funds help us to purchase other sheet blanks, etc., for the benefit of our class work, and we keep a surplus in treasury for incidental needs. (Donations to temple are also taken from this amount.)

We have been successful in the things we have made practical, and for which we *work, work, work*.

Last summer, we spent one day each week helping individuals start their living records. For this purpose, we ruled paper designating the family tree, and showed each one how to go to work, or rather we helped individuals to fill the actual data in these blanks. This was interesting and helpful. You ask what were our failures? We now no such thing as "fail." We have been discouraged some times at having to repeat so much, but persistence usually wins at last.

The plan as you have it in the MAGAZINE should succeed, because it is practice with theory.

At present, we have no genealogical chairman in the Stake Committee.

Kindest regards,
(Signed) INEZ KNIGHT ALLEN.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Faileth.

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VOL. II.

JUNE, 1915.

No. 6.

THE BATTLE OF WILLS.

War's Preliminaries.

The awful and destructive war now waging in Europe does not lessen with the passing of time. How inscrutable are the problems which politics, religion and the love of conquest, force upon the human mind! How bitter are the contests which arise over these vital forces in the universe about us! Men are tossed upon a raging sea of controversy, their minds having been anchored to some personal or interested rock of division, and woe to all who venture near the perilous storm center.

Actual War.

Battles can and do rage as the result of such contentions, the ties of friendship are broken, confidence is shattered, homes are destroyed, and the ravages of war and pestilence sweep over the contending nations. War—with ancient or modern implements—death, bleeding wounds, the scream of pain and the howl of revenge—all these are awful to contemplate and still more terrible to endure. Yet actual war is not so agonizing to bear, so cruel to contemplate, nor so destructive to all organized life, as is the battle of wills which precede sanguinary

conflicts, and which often take the place of more brutal engagements.

Conflict of Wills. It is the conflict of opposing wills which sometimes exhausts mothers—especially when the child is a strong male spirit—and which renders some homes scenes of constant confusion and contention. The determination to prevail, at any cost, is both the strength and the weakness, the possible salvation, or the possible damnation of each human soul.

The War in Heaven. There can be little doubt that the titanic conflict in heaven in which Lucifer led the warring third of heaven's sons, was fought, not with sticks and staves, nor with swords or guns, but with the superhuman will marshaled against divine will. Every trick and artifice, every subtle advantage or subtle device was used by the rebellious general who led the third part of heaven's hosts. And what was arrayed against this mighty army?

Truth, calm, vigorous truth; reason and pure independence, which lost none of its virility because it was willingly obedient to God's will and plan. Yet both sides strove, suffered, and separated. Rule or ruin, was the watchword of Lucifer—the final triumph of justice and right was the bulwark of the divine soldiers and followers of Christ.

How Long, O Lord, How Long? We who watch this European warfare, wonder how long it will wage, and just how it will terminate. If the issue be continued, the settlement deferred, those who love truth, order and justice, can well afford to wait till the right shall prevail. The spirit of war is surely poured out upon all nations—our own country has partaken of the spirit of war and the battle of wills has been waging in national politics—but who can foresee the outcome, nationally, and internationally? Only He who presides over the destinies of nations, and whose hosts are armed with justice and the preparation for peace.

HISTORY NOTE.

The stakes are to prepare a *Stake History*, which is, naturally, to be made up of ward histories—the activities of each particular stake and the wards within that stake. The points noted in the circular letter sent out by the General Historian was only suggestive to stakes regarding points to be noted in their own work. Ward histories should be sent to stake historians; and a good—not too lengthy—resume of the stake history should be forwarded to the General Historian. Do not crowd this matter too much, friends and sisters, but be prompt about getting to work.

NEW BOOKS.

Few men have done a greater service to this Church, than has the Church Assistant Historian, Andrew Jenson. Golden facts, silver threads of incidents, pearls of testimony and truth have been gathered from the dusty corners of forgotten things, and have been engraven on the tablets of imperishable history by this indefatigable worker. Two books have lately reached this office by this author; the new edition of the Church Chronology, and the second volume of Latter-day Saints Biographical Encyclopedia.

The latter books contain the portraits and sketches of President Emmeline B. Wells, and most of the members of the General Board, together with hundreds of other sketches and pictures of good, faithful men and women, heroes and heroines of this Church. These books should be purchased by all Ward Relief Societies as a necessary part of their ward libraries.

There seems to be some misapprehension in regard to the editorial in the May MAGAZINE. It is not the purpose of the General Board to interfere in any way with the observance of Mother's Day.

ALABASTER BOXES OF HUMAN SYMPATHY.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—Published in London by Partridge & Co.

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

LESSON II—THE LAYING ON OF HANDS.

- (a) The fourth principle of the gospel.
- (b) The Holy Ghost.
- (c) Baptism of the Spirit.
- (d) Baptism, a symbol of creation.
- (e) Fire and the Holy Ghost.

QUESTIONS.

1. Who are eligible to the laying on of hands for the gift of the Holy Ghost? Doc. and Cov. 35:5, 6; Doc. and Cov. 14:8.
2. What is the nature of the Holy Ghost? Doc. and Cov. 130:22.
3. What does Jesus say of the Holy Ghost? John 14:16, 26; John 16:7; John 15:26; John 7:39; Luke 12:12.

THE LAYING ON OF HANDS.—The laying on of hands is the divinely-authorized method of administering spirit baptism, in other words, imparting the Holy Ghost. It is plainly taught in the scriptures. For instance:

“Then laid they their hands on them, and they received the Holy Ghost.”

“And when Simon saw that through the laying on of the apostles’ hands the Holy Ghost was given, he offered them money.

“Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.”—(Acts 8:17-19.)

The laying on of hands for the gift of the Holy Ghost was an ordinance in the Christian church for centuries. The ordinance remained with the church much longer than did the Holy Ghost. Cyprian mentions it in the third century; Augustine in the fourth. Gradually, however, it began to be neglected, until finally some of the sects repudiated it, while others, retaining the “form of godliness,” denied “the power thereof.”

So much stress having been laid upon immersion, as the proper mode of baptism, one might be led to inquire, why are we not immersed in the Spirit, as well as in the water? I answer: How know you that we are not? To which the reply may be: We see the water, and are put under it by the priest; but when we are confirmed or baptized with the Spirit, the elders lay their hands upon our heads and say, "Receive ye the Holy Ghost." There is no immersion about that; we are not dipped or plunged: The Spirit is poured upon us.

Be not too sure that there is no immersion about it. The fact that you do not see it is no conclusive argument against the proposition. We see the water because it is a temporal element; but spiritual things are discerned by the Spirit. As to the pouring process—may not enough of an element be poured upon a person to bury him therein? Or must that in which a person is buried necessarily come from beneath? It was not so in the days of Noah, when it rained forty days and forty nights that the earth might be buried in water. As much water came from above as from beneath at that time.

John the Baptist, when proclaiming the Christ, said: "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost" (Mark 1:7, 8). More than one baptism is here mentioned, but it is baptism in each case; and baptism signifies immersion. The candidate for baptism cannot well be dipped or plunged in the Spirit, since the Spirit is above, while the water is beneath; but he may be covered by or "clothed upon" with the Holy Ghost, nevertheless. The essential point in baptism is not the dipping or plunging, but the burying and bringing forth.

BAPTISM, A SYMBOL OF CREATION.—Baptism symbolizes creation. Earth, created for Adam and his seed, was baptized—"born again"—for Noah and his posterity. Baptized with water in that day, it will yet be baptized with the Holy Ghost and with fire. The laying on of hands and the descent of the Spirit from above, may possibly typify the glorious baptism that earth will yet undergo, when the Spirit is poured out upon her from on high, and she is covered therewith as completely as with water in the days of Noah. "I will pour out my Spirit upon all flesh," said the Lord by the Prophet Joel (2:28). When that prophecy is fulfilled, earth will receive her spirit baptism, and in due time be ready for her baptism of fire.

FIRE AND THE HOLY GHOST.—God "dwells in eternal fire" ("Joseph Smith's Teachings," p. 82), where no mortal could approach him unconsumed. But mortals may receive the Holy Ghost with safety. Again: the inhabitants of the celestial world receive the Holy Spirit through the ministrations of the terrestrial;

"but where God and Christ dwell they cannot come, worlds without end." By her fiery baptism, earth will be consumed; her mortal elements will melt with fervent heat, and the purified remains, immortal and in a state of resurrection, will be converted into a celestial sphere, a glorified abode for the righteous.—From *Gospel Themes*.

Genealogy.

THIRD WEEK.

LESSON III—NUMBERING.

Numbering names, in preparing genealogical records, is useful as a guide to relationships, and helps to locate the name when taken out on baptismal sheets.

Names are numbered consecutively. That is, the first ancestor known would be numbered 1, his wife would be 2, his children, 3, 4, 5, 6, etc. His grandchildren would carry the numbers down, just as far as might be needed.

There arises, however, a difficulty, if a child, who was numbered 3, say, marries, his name must be repeated on the record. For he must appear as the child of his father, then as the father of his children. Thus:

1. John Young
2. Mary Smith

CHILDREN

- x 3. William
4. Mary
5. James
6. Susan
3. William
7. Jane Brown.

When William is first numbered as 3, a cross is written by the number to indicate that William appears again as the head of a family. The second time William appears he is given his original number, with a bar above and below, in the pencil note book, and in red ink when the number is repeated in the permanent record. William's wife Jane is numbered 7, as that is the consecutive number, following on down.

The Lesson Book contains full instructions on this point. Let the class prepare three generations of their own family names and number them.

We suggest that the genealogical committees devote the summer recess months to going about from house to house, instructing the Saints how to prepare records, beginning with the living persons and gradually working back to the ancestors. We have three

sets of blanks which can be purchased, ten cents a dozen, for this purpose, and to aid the students in the genealogical classes. These blanks are issued by the Genealogical Society of Utah, and are the standard forms which we recommend, One is for the living records, the other for general purposes.

Home Ethics and Art.

ETHICS.

LESSON IV—THE GOLDEN RULE.

Much needless sorrow and heartache in this world are bred through unkind words or thoughtless speech.

At the very best, life is none too easy for most of us mortals. The infant enters this world with a cry; and sorrow and anguish to a certain extent seem to be the portion of mankind. Without doubt, it is part of the great plan for our discipline and development. Bodies, in acquiring their full stature, suffer from growing pains.

For the mind to become properly developed, the student must spend many weary hours, and practice great self-denial. To attain spiritual perfection, we must struggle with and overcome the evil tendencies of human nature, restrain the appetites, discipline the body and the mind, and above all things, by first controlling thoughts, learn to control the tongue. "As a man thinketh, so is he," and we cannot speak the thing we do not think or have not thought.

Thought is the main spring of action, and thoughts that are good or kind, beget words and deeds that are good and kind. Evil thoughts are the forerunners of evil actions, and so if we would rise above sin, we must think noble thoughts.

To think the best of others and to put into hourly practice the wonderful Golden Rule is to come into possession of the very foundation and the structure of ethics. Social form or etiquette may supply superficial ornamentation and grace, perhaps, but the great thing, needful to make life desirable and beautiful, is that great command, "Do unto others as ye would that others should do unto you." That and the command which the Savior designated as the greatest commandment, "Thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself;" those precepts are the very foundation of all beautiful behavior.

It was the Savior, too, who made the keen remark, "The tongue is an unruly member."

Envy, spite and petty jealousy are the emotions which give rise to so many of the "hateful" little things that are said. And

the damage done in that light way to reputation and to happiness are sometimes irreparable.

When the faults or even the failings of an individual are pointed out, they then seem to stand out more prominently than the virtues.

We all cherish ideals of some sort and many people like to idealize their friends. It comes therefore as a shock when the "muck-raker" gets to work and shows how very faulty the idealized one really is. We sigh and think how very faulty is human nature. When this experience has been repeated a few times in life, one begins to look upon all people with more or less suspicion.

An artist, not long ago, in talking on art to a roomful of ladies, exhibited some pictures for their consideration. The talk was for general instruction, as to how a person may best view a picture to obtain an appreciation of its good qualities and its defects. One picture was very much admired. The speaker then asked her audience to point out its defects. On second thought, she remarked, "Perhaps I'd better not ask you that, or you might think more about the defects than about the good points, and so your enjoyment would be marred."

Involuntarily, the question arose, "Is it not just so in regard to human affairs?"

Who, among your acquaintances, are the most charitable towards the shortcomings of other people? Is it not those whose lives are most nearly perfect?

They who are striving with all their might to fill their lives with good thoughts and noble deeds have little time or desire to criticise others or hold up their faults for your inspection.

Some people are very complimentary to acquaintances, when with them, and quite free in criticism when absent. The knowledge of such behavior comes like a shock to gentle, trustful, and confiding persons.

Those who are sensitive to criticism which is given in a carping way, become self-conscious, and are far from being at their best when they feel they are in the presence of critics. Unkind, cutting remarks have positively a deteriorating effect upon certain temperaments; and cloud and gloom may take the place of sunshine and hope. Criticism falls on some sweet natures like blight upon a beautiful plant. Kind words, and a little appreciation, are as helpful and needful to most people as is sunshine to most plants.

Happily there are now cults and societies which consider it "bad form" to dwell needlessly upon the faults of people, or upon the gloomy side of life.

Relief Society members, as a rule, are among the best women of the earth in observing the principles herein set forth; probably the very best. But we desire to consider any or all of the ques-

tions of life in a way to be most helpful to ourselves and to others.

NOTE. Let the members be prepared with different quotations on this subject, giving the authorship when possible.

QUESTIONS.

How may much of the needless sorrow of this world be averted?

What is your view as to the meaning of this life?

Name some ways of mental growth.

Name some ways of spiritual growth.

What is it that must precede action?

What are the effects of different kinds of thought?

What are the fundamental principles of ethics?

Give the Bible references to the quotations.

What are the emotions which give rise to so many unkind speeches?

What effect on the mind has the emphasizing of faults?

Give some of the effects of shattered ideals upon the mind.

What effect has unkind criticism upon some gentle natures?

What kind of people are apt to be most free from giving criticism?

Please memorize hymn in the L. D. S. Hymn Book, "Should You Feel Inclined to Censure," etc.

ART.

Devotees and Their Shrines, 56-63.

(a) Tell of Mary Teasdel's life. What sacrifices did she make for the sake of art? Describe Paris Studios. What is said of her teacher Jas. A. McNiell Whistler? Which picture do you like best? What do you think of the marines? The "Blossoms" and "Street in Normandy?"

(b) Tell Rose Hartwell Whitley's ideas of how to begin art study. What are Rose Hartwell's best qualities? To whom belongs her picture shown in our reference books?

(c) Describe A. B. Wright's mural decorations in Barratt Hall. Where could you use a mural decoration for a wall in your stake? Where does Wright teach art?

(d) What has Myra Sawyer done as an artist? What is a mineature? What other artists paint mineatures?

(e) Tell the life of story of Lorus Pratt.

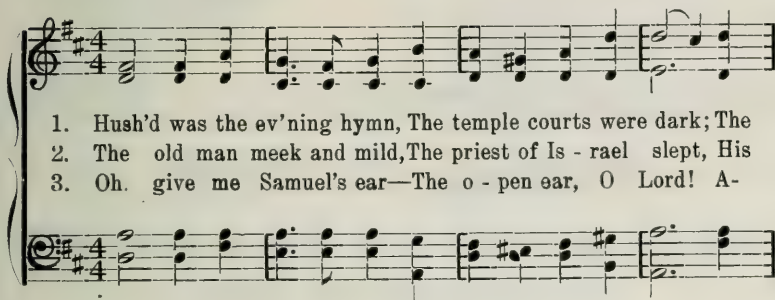
(f) Read the sketch of Donald Beauregard. Why is his loss so great to Utah?

Other Utah Artists will be studied from *Devotees and Their Shrines*, in the spring of 1916.

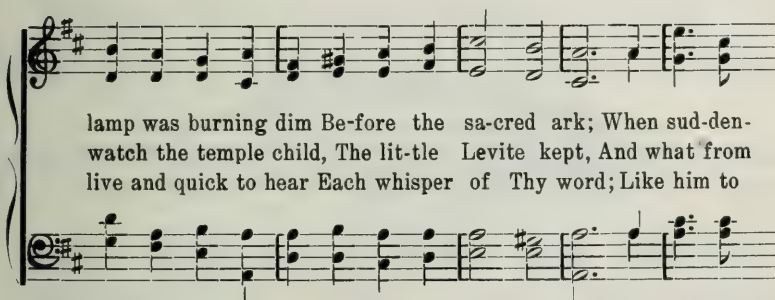
Hushed was the Evening Hymn.

Words by J. D. Burns.

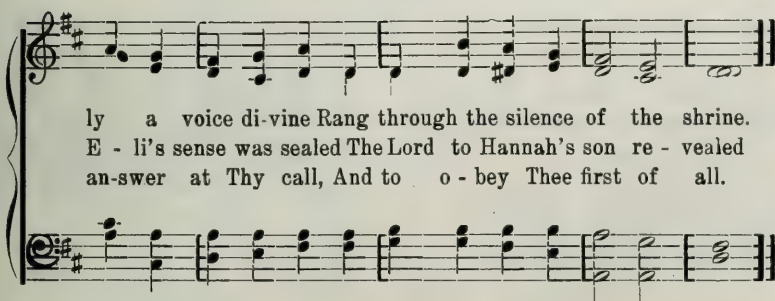
Music by Sir Arthur Sullivan.



1. Hush'd was the ev'ning hymn, The temple courts were dark; The
2. The old man meek and mild, The priest of Is - rael slept, His
3. Oh. give me Samuel's ear—The o - pen ear, O Lord! A-



lamp was burning dim Be-fore the sa-cred ark; When sud-den-
watch the temple child, The lit-tle Levite kept, And what from
live and quick to hear Each whisper of Thy word; Like him to



ly a voice di-vine Rang through the silence of the shrine.
E - li's sense was sealed The Lord to Hannah's son re - vealed
an-swer at Thy call, And to o - bey Thee first of all.

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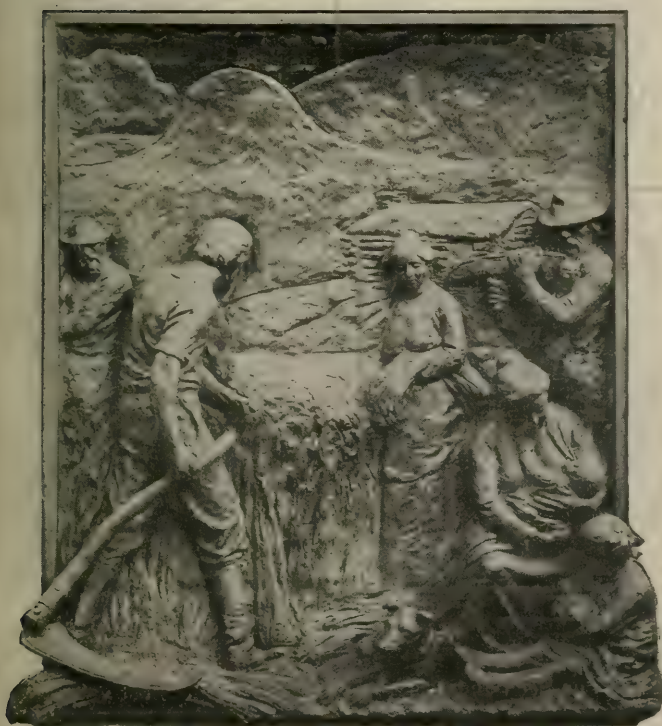
Vol. II

JULY, 1915

No. 7

THE RELIEF SOCIETY MAGAZINE

Summer Health Number



ORGAN OF THE RELIEF SOCIETY
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The Relief Society Magazine

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PORE OLD DAD.

Unknown.

Ye kin scarce pick up a paper,
And its poets' corners greet,
'Cept ye'll see er pirty poem
'Bout the Mother, saintly sweet.

But you'll have a time a searchin',
Eyes will be achin' bad
Ere you'll ever find a poem
At this time, for pore old Dad.

No, it isn't willful in 'em,
Them that write of Mother dear;
That there's never notice taken
Of her old man sittin' near.

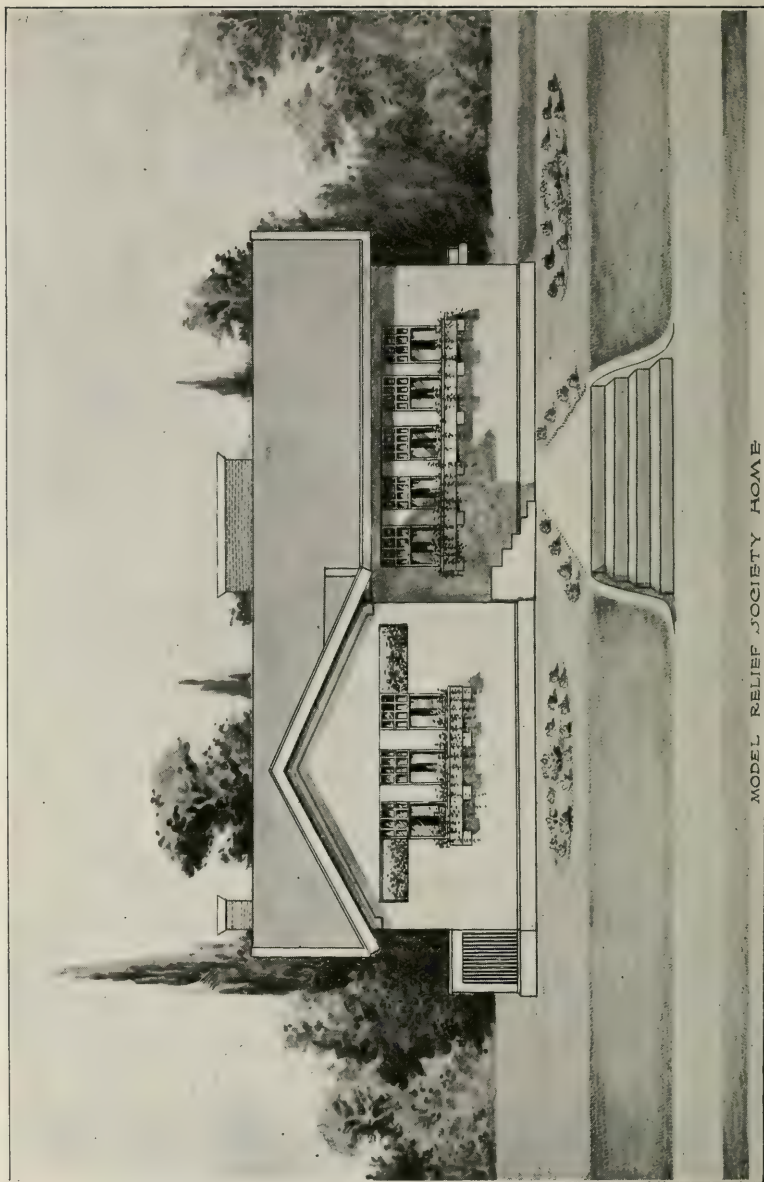
No, it's never meant to slight him,
But it looks a little sad,
All the bouquets made for Mother,
Not a bloom for pore old Dad.

True, our Mother watched above us
'Till her dear old eyes would ache;
But old Dad he humped to feed us
'Till his back would nearly break.

Mother crooned above the cradle,
Gave devotion, all she had;
Still there wasn't any circus,
At this time for pore old Dad.

Now don't take one line from Mother,
When you write the Soul's Sweet Song;
But if there's a word for Father,
Now and then, it won't be wrong.

Poor old soul, he's bent and wrinkled,
And I know 'twould make him glad—
If, while your praisin' Mother,
Something's said of pore old Dad.



MODEL RELIEF SOCIETY HOME

MODEL RELIEF SOCIETY HALL.

THE Relief Society Magazine

VOL. II.

JULY, 1915.

No. 7.

Augusta Joyce Crocheron.

• (A Tribute.)

By Emmeline B. Wells.

With many sighs and fond memories, I turn back the pages, one by one, of my beloved volumes of the *Exponent*, and over and over again I read therein the name of the dear departed friend—Augusta Joyce Crocheron. Poems, essays, sketches, minutes, reports, all telling of her versatility as a writer, and at the same time telling something too, of her striking yet tender personality.

Like all really interesting women, Mrs. Crocheron had a history. While her life's narrative might seem one long series of sorrows, disappointments and adventure, still she was not always in the shadows, and when the sunshine penetrated the clouds around her, then her soul pealed forth in song and praise. Mrs. Crocheron's great grandmother, on the maternal side, was an Indian princess, the daughter of a Penobscot chief, and her grandfather in the same line was a sea captain. Such progenitors would naturally bequeath as a heritage something of their genius as well as characteristics, and those who best knew Mrs. Crocheron might thus easily account for her love of nature, romance and color, her rather restless disposition, her great desire for attainment and her deep melancholy when dreams could not be realized. She was deeply blessed with an abiding faith which helped her over many stony places in life's path, while her unfailing friendship was a gift to be forever cherished.

Mrs. Crocheron was born in Boston in 1844. A year so memorable to the Latter-day Saints, because it marks the martyrdom of their Prophet and Patriarch. When she was scarcely six months old her parents with sixteen other families started on that long but remarkable journey from Boston to California, around Cape Horn, on the good ship *Brooklyn*. Many times it seemed as though the ship could not withstand the elements, and would

surely founder, but the Saints aboard never despaired and their great faith gave confidence and assurance to the captain and the crew. The journey was completed at the end of six months, and the weary pilgrims again set foot on land.

These New England Saints were repeating history, having left the shores of Plymouth, where their ancestors had sought and found a refuge for religious liberty, and these landed on the other side of the continent for the same purpose—to worship God as their conscience dictated. California was then Mexican territory and the war with Mexico was at its height. It naturally follows that the settlers saw and encountered some of the dangers and adventures war brings. Besides, there were the hardships and struggles of pioneer life, all testing to the utmost the fortitude, endurance, courage and faith of men and women, and these adventurous souls like other Latter-day Saints were not found wanting.

In those days California was not the beautiful garden state that she is today, but rugged, barren and dreary, where the endless vista of the sea and the splashing of its waves but enhanced the loneliness.

For twenty years the Joyce family remained in California, detained because of family affairs, but during that time the mother and daughters performed splendid service for the Church, and their beautiful home in San Bernardino was the symbol of hospitality, to "Mormon" missionaries and their friends. Later when the family moved to Utah they were warmly greeted by many friends who remembered their generosity and kindness in the early California days.

Mrs. Crocheron's mother possessed a very strong personality and was a woman of some gifts of accomplishment and education. It naturally follows that as far as possible she would bestow the same talents upon her daughters. Considering the circumstances of pioneer life, the advantages she gave her family were quite remarkable. Mrs. Crocheron's three books which she published under some difficulties will always be valuable and useful to the Latter-day Saint women. This is especially true of the volume entitled, "Representative Women of Deseret," a book of short biographies of some of our most distinguished "Mormon" women, written almost entirely under the direction of the women themselves. This fact renders the book a useful work of reference. "Wild Flowers of Deseret" is a collection of her poems, but having been published long ago does not contain nearly all that she has written nor by any means her best. The third book, "The Children's Book," shows the love of her mother heart and her desire to please the little ones of whom she was especially fond.

Mrs. Crocheron had nearly completed a work for which, as a literary attainment, she had great hopes. It was the story of the "Book of Mormon" told in verse, and she had a great desire to

live to complete this work. That her death prevented this attainment, is only one of the many disappointments she met with marvelous courage. It was said by one of Sister Crocheron's friends, "Augusta Crocheron seemed to me to always have the wrong setting, so refined, so gentle, so desirous of everything beautiful, and yet denied them all." It might appear this way to many who knew and loved her, and yet she was a woman who had such a depth of feeling that she found happiness and wealth, where others could not comprehend. Her love for flowers was almost a passion, and wherever she lived her dooryard was resplendent in color. She found perhaps her greatest pleasure in reading, and books were not denied her. In the perusal of their pages she forgot her woes, and spent many happy hours. She loved nature and enjoyed solitude, for there she found the inspiration which called forth the songs of her heart in poetic verse.

It seems to me that I have always known and always held dear, Augusta Joyce Crocheron. Perhaps our spirits knew each other before this dispensation. Hers was a spirit finely tempered and tuned for the artistic and poetic things of life. It is some comfort to believe that the severe refining she received in life's furnace, better prepared her for a glorious setting in our Father's Kingdom.

RESEARCH.

"What constitutes 'Society'?" inquired the Man from Mars;
 "Is it a gathering of wealth and intellectual stars?"
 "Ho, ho!" replied the rustic youth who wore a grin serene,
 "Society's our Mayday dance upon the village green."
 "Not so," the housemaid gayly said. "That isn't it at all.
 To find society you should attend the coachmen's ball."
 The serious woman said, "If for society you search
 You'll find the very best there is coming to my church."
 The studious one remarked, "The very highest social force
 You may discover if you will attend our lecture course."
 And some said that society was made for games of chance,
 And others mentioned art and brains and beauty and the dance.
 The Man from Mars looked puzzled and remarked, "It seems to me
 Society is all mankind, including even me;
 And each of us looks just beyond his own familiar sphere;
 The impulse is what made me leave my home and come down here.
 Society's a picture which we fill with fays and elves
 And, when we meet them, find that they are persons like ourselves."

Her Vocation.

By Sophy Valentine.

Helen Andrews had unexpectedly fallen heir to a small fortune. She was no longer young, having passed her forty-fifth birthday, and the buoyancy of youth had gone. It was with rather a wistful expression she sat that first evening, after the news of her good fortune had reached her, contemplating her altered prospects.

Having been cashier for years in a modest establishment, with a small salary, and accustomed to nipping her every desire in the early budding, she could hardly now adjust herself to this new position of affluence.

"What shall I do with all the money?" she wondered, after the first astonishment was over.

"Oh, if it had only come twenty years ago, when I might have enjoyed it to the fullest extent; when my whole being hungered for something worth while; for love, for light, for beautiful things; when I was ambitious; when it might have helped me to fulfil my life's greatest desires. Now it's too late to do much, if any, good. All I need now, I guess, is a shroud and a decent burial place, but as I have already insured for three hundred dollars, I could get that without this money."

She heaved a deep sigh. "Ah, if it had only come twenty years ago. It might have helped me get the education I hungered for, the place in society I craved, with all my heart—it might even have helped me get a husband; who knows? There are men like that, pretty good men, too, as men go. I might now have been a happy wife and mother, instead of a sour old maid. But pshaw, come to think of it, I might have had a husband without the money. There was one, two—yes, there were three that I could have married, had I wanted to. There was Clarence, for instance, very handsome, but such a miserable good-for-nothing, as very handsome men are so often apt to be. Then there was Paul: good, honest Paul, but so woefully uneducated; almost ignorant. No, I never could have endured that. Then, of course, there was the widower with four children, he was both good-looking, and somewhat educated; but there were the children, I was afraid of them. Afraid I couldn't do justice to them. Was that really the reason? That's what I told him, but—yes, I think it was really selfishness, it was too much trouble. Dear me, I might have done worse. I might have earned the blessing of these children's gratitude." She sighed again.

"No, it's useless to mourn over lost opportunities; the ques-

tion is, what shall I do with this money? Perhaps I would better give it to poor, struggling cousin Ralph, but no, he said, only the other day, that money would make him miserable, and I guess it would, it has made me. I might give it to some charitable institution; build a modest home for old friendless maids? No, I won't do that; if the silly things, like myself, have neglected to make for themselves friends, they deserve to be friendless. And as for being lonely, I think most of us have had one chance, only we neglected to seize it. So I think, after all, that we deserve our fate; and, after all, it is still bearable. And I really know of a number of old maids who are a blessing in the community. Am I one of them?"

With a guilty shake of the head, she sat musing again a while. Then she suddenly arose.

"No, I will not give it away. I'll enjoy it, enjoy it to the fullest extent, myself. That's why it was sent to me. Perhaps God sends me this in answer to all my prayers in my younger days, when I wanted to find a vocation, when I longed to become something in the world. He has seen my patient toiling, weary plodding, and this is my reward. All the things I wanted in my youth I can have now. I can travel, and I will. I can have beautiful clothes, and I will."

She walked over to the mirror and surveyed herself. "I can still be beautiful if I have the price, and I have, and so I will be beautiful."

She shook out her long, dark hair, already streaked with grey; looked at the tell-tale crows-feet about the eyes, the still worse lines about the neck, and the downward tendencies of the corners of the mouth. "Ah, I can darken this hair easily; diligent massage will help the wrinkles and the mouth—well I can smile now, plenty of smiling will bring those drooping corners up again, and I can afford to smile now, to be sure, and smile I will and be handsome, for you can't enjoy life unless you're handsome; young and handsome, of course. And I can still fool people as to my age, if I can't fool Father Time. Oh, I'm glad it isn't too late yet, glad, glad! Look, I'm already five years younger, what will I be when I've smiled constantly a year or so and adorned myself becomingly?"

Helen went to bed feeling very differently to what she had felt for many years, fully determined to be happy ever after, never suspecting that selfish people are never happy. She went to sleep with a vision of the wonderful things she would have. She could have flowers now, they had always been her delight; plenty of flowers, ah, every conceivable kind. In fact, she would go to a land of flowers and just live with flowers and beautiful things and congenial people.

Accordingly she went. And when she had feasted her eyes

and her hungry heart till she was satisfied, on the gorgeous flowers, wonderful shrubbery and stately palms of California for six months, she came back to her native city, weary and sadder than she had ever been in the days of her poverty.

There was no one to meet her when she returned, for no one had known that she was absent, save an old maiden aunt, who was cross and hard to please. They two were the only near relatives left of their family.

Helen stood by her mirror once more, the evening of her home-coming and smiled bitterly at the image which met her gaze. "Poor, foolish girl, you thought you could beguile yourself and others into thinking you young once more; but you counted without your wrinkled old face and your wrinkled old soul. And so you have come back a wiser, if not a very much better, woman than you went away. No, the fortune came too late.

"And now, the best and only thing is to find my vocation, if that isn't too late, also, and try to find, at least contentment, for there is no real happiness in this world, after all.

"If Aunt Maria wasn't so miserable and disagreeable, I might take her to my heart and nurse her in her old age, but the only pleasant thing about her is her love of flowers. No, I couldn't endure it, that's out of the question, though she hinted pretty broadly about her loneliness, when she heard I had the money. But, of course, I can make her some small monthly allowance, and that I will.

"I wonder what one's vocation might really be? In my youth, I used to love to tell stories to children, and I even dreamed once that I might become a story writer, but that's out of the question now. I think I shall go into the flower business, and see what I can do at that. Flowers at least are grateful for a little care; they are like children. And since I have no children, I shall bestow all the pent-up mother love in my withered old breast on flowers—that sounds well, something like old times, when I used to delight in turning pretty phrases." Shows that there is still a spark of the old fire left; it might be kindled into a nice little flame yet. Well, we shall see what tomorrow brings."

She was in the habit of saying her prayers, but tonight she went to bed without doing so. She felt a certain vague resentment towards Providence for having sent her this fortune so late in life. She felt that she was not grateful, so would not make a pretense at it, so she told herself. What good was money anyway, or life, for that matter? Hers had been so lonely, so empty. The still, little voice that whispered ever so faintly the reason why her life was lonely was unheeded. As for the money, she had been happier without it; more content in her work.

"How foolish they are who long for money," she thought

with a tinge of contempt, "they don't know how little it amounts to after they get it. No, it had come too late, at least for her."

The next afternoon found her down town at a florist's, looking about and asking different questions as to retail prices of certain plants of which she had already found out the wholesale prices in California, and as she could not well go without buying something, she filled her hands with a generous bouquet of spring flowers, fragrant and beautiful.

She decided to take them to her aunt and gladden her old heart.

But the old lady had taken an afternoon off and Helen stood on her aunt's doorstep, disappointed and tired, for she had walked all the way in order to enjoy the fresh, green lawns and the budding flowers.

She felt cross and irritated. Why on earth couldn't the old lady have stayed at home today of all days? She was always complaining that no one ever came to see her and that she never went to see anybody. Helen slammed the gate, as she went out and stood gazing about her with anything but a pleasant expression, which made her look five years older, had she but known it.

She decided to take the car on the next corner, and on the way she passed the magnificent new L. D. S. hospital. She looked at its grey massive walls and thought of the many sufferers it contained, some perhaps anxiously waiting for death and others fervently praying for life.

Yes, that was certainly one thing she had forgotten last night—her splendid health. That was worth being grateful for. Now, if she had known someone inside those walls she might have gone in and perhaps made someone glad with these flowers. Suppose she should go anyway? Slowly she retraced her steps back to the entrance.

She ascended the broad stone steps and stood hesitatingly in the vestibule. Others were going in all the time, so it must be visiting time. A man in uniform came forward and asked whom she had come to see. Why, she wanted to see an old lady, but had forgotten her name. Did she know on what division she was, or what her trouble was? No, she did not. How long had she been there? Helen could not say exactly how long. The man shook his head and Helen felt rather foolish, and wished she had not come. Just then, one of the nurses, who had been seeing a visitor to the door, turned and came forward. She had evidently heard the conversation, for she asked in a kindly manner if she could be of any assistance. "I wonder if it isn't old Mrs. Brown, she is a T. B. patient," to the man. Then to Helen: "She is on the fifth floor, but if you'll follow me, I will take you to her. Has she been there a long time?" Helen was sure she had been there quite

a long time, though she did not know how they counted time in the hospital. "She will be glad to see you," continued the nurse; "she has so few friends seemingly. I think her relatives live in the country at quite a distance." Helen thought so, too. She was now certain, she said, that that was the lady she wanted.

She followed the nurse up the broad stairways, through the seeming airy corridors, where patients in the convalescent stage reclined in easy chairs in more or less elaborate kimonos and coquettish caps. They were chatting cheerfully, happily. No doubt life looked brighter, more beautiful to them than ever before, now that they might take up its burdens again with the prospects of better health.

The nurse had a smile and a kindly word for each, and Helen was wondering whether she had not missed her vocation by not becoming a nurse, as she saw the responsive smiles on all sides.

Still they kept on climbing. Now they were on the fifth floor and she followed her white-dressed guide past the different rooms, where scores of patients were lying on their snowy beds, some with hopeful faces, talking to visiting friends, others in utter abandon of suffering with contorted features.

Something swelled in Helen's throat, and her eyes grew dim. She took out her handkerchief and just then she brushed by a woman with a tear-stained face, who had just taken leave of someone in an invalid chair. Helen wiped away a tear and, looking up, she saw a little boy,—perhaps ten or twelve years old—with head bandaged and minus his right arm and leg. He had such a pathetic little smile on his thin, pale face, as he watched the retreating figure, evidently his mother. The brave little smile told how hard he tried to show mother that he wanted to bear his misfortune like a man, and the twitching corners of the mouth told how hard it was.

Helen took out a handful of flowers and laid them in his lap, as she hurried past him. Then the nurse opened a door and ushered her into a cozy little room, where an old lady was bending herself double, trying to read a book she had great difficulty in keeping on her knees, and it fell to the floor with a crash, as the visitor entered and the wondering old eyes looked up, as she slowly tried to straighten up from her bent position. Helen held out her hand and told the patient she had come to see her and had brought her some flowers. Then Helen thanked the nurse and told her that this was the lady she wanted. The patient was very much surprised and pleased, but said she couldn't remember her and wanted to know if she had just come from the fields, there was such a lovely smell of flowers about her. Helen showed her the flowers again, and told her how she had come there. Then she picked up the book, which proved to be the Bible, and offered to read to her. The old lady was overjoyed, and Helen read and

afterwards talked to her: told her of the beautiful country she had just visited, where there are always flowers in bloom and never any winter. The old lady listened with a child-like expression of wonder and urged her to tell on.

"God must have sent you, dear sister," she said, "for I told him today how poor and lonely I was, and that everybody seemed to have forgotten me. Oh, it's so lonely, sister," and the poor old face dropped down to the handkerchief in her hands which she had not lifted from her knees. Helen took the trembling hands and promised that she would not feel so lonely again, for she would come often, and visit her. Arranging the flowers in two glasses and placing them where the patient could see them all the time, Helen took leave, followed by the old lady's tearful gratitude and blessings.

As she peeped the room outside in which the little boy had sat, Helen peeped in, yes, there he was; the back of his chair had been lowered and he was reclining at full length, her flowers still in his hand. She entered and advanced to the boy and asked with all the sympathy her heart felt for him, how he was.

"Better," he said wearily, as if he was tired of being asked. She stood a moment helplessly and looked at him.

"You like story-books?" seeing several about him.

"Sure, I do!" Then with a sudden thought, 'can't you tell me a story?"

"Indeed, I can, and will. It is too late, today, but I will come tomorrow at three o'clock sharp and bring you a picture-book and then I'll tell you stories." The boy's face shone.

"Sure, now?"

"Sure!"

The other patients had become interested. Helen must say a word or two to them, and in her heart she resolved that they should all have flowers on the morrow. Then she patted the boy's hand; his face resumed its weary look. Poor little fellow. To have to go through life with only half a body. Oh, the pity, the sadness of it, when he should come to realize what that would mean.

Helen left the hospital treading on air, she smiled on everybody, and they were genuine, heartfelt smiles. As she turned to catch the car, it seemed to her as if she, too, had left some disagreeable complaint in the hospital; and that life hereafter would look better and brighter to her.

"I have found my vocation, I have found my vocation," was the song within her, as the car rumbled on. She had to hum a tune, quite low, something she had not done for years. When she reached home, she threw off her wraps, and just sat down and cried, cried for very joy. Could anyone have imagined that there was so much joy in doing a little good.

Afterwards she brought out her account book and went over

it item my item. She frowned at the sums she had spent in her foolish pleasure-hunt. She would give up the idea of a store, now, but she would have a flower garden and Aunt Maria should help her raise flowers. Yes, she would take her old aunt to live with her and they two would go about distributing flowers: her aunt should share in the pleasure as well as the toil.

It was a different Helen Andrews who went to bed that night to the one who had gotten up that morning. She lay till long after the midnight hour had struck, planning how best to arrange her life so as to make the most of what might be left to her.

And that boy—ah, she must tell him what a splendid man he could still make of himself in spite of his misfortune, and she must never lose sight of him.

Oh, what a blessing that little fortune would be after all! For with it she could bless and serve others—and that, after all, is the only true and lasting happiness.

"Thanks, dear Lord, it came just in time. Just in time!" she whispered sleepily. And the Angel of Peace spread his wings over the sleeper.

EMPLOYMENT BUREAU AT PRESIDING BISHOP'S OFFICE.

Mothers, daughters, or granddaughters should know of the Bureau of Employment which has been established in this city, in the office of the Presiding Bishopric. Elder Frank Penrose meets every train of emigrants, and locates all of them in temporary quarters on their arrival in Utah. He also finds work for men, women, and girls, who apply to him, as well as supplying help to those who require his services.

We suggest to all of our Relief Society members that they do not allow their young daughters to come to the city for employment without bringing a letter to the Presiding Bishop's Office, signed by the mother or guardian of the girl who wishes to obtain work, giving the home address of the person wanting work.

Instruct your girls to go at once to the Presiding Bishop's Office, and register, Elder Penrose will then look after further details. No charge is made for this help.

"The Bridegroom Cometh."

By L. Lula Greene Richards.

Zion, Thou Bride Elect :
Hasten thy purification ;
Make ready for thy Bridegroom's entrance.
Turn not thine eyes on empty vanities,
Let them not feast on treasures perishable ;
But with a steadfast earnestness be fixed
Upon the riches of eternity ;
Let them be cleansed and strengthened to behold
The majesty and glory of the Lord.
Make clean thy lips from idle, evil speech,
Thy tongue from uttering words of foolishness.
Incline thine ear to listen and receive
Each message heralding the near approach.
Freed from all selfishness and vain desires,
Thy heart with richness then shall overflow ;
So shall thy soul be filled with living light,
Leaving no room for chilling unbelief.
Wear not the worldly, ill-becoming dress,
But clothe in beauty, suited to thy state,
The garment chaste and plain to cover thee,
And peerless, spotless robe of righteousness.
From royal jewel-case, gift of thy Prince,
Adorn thy neck with gems of faith and hope ;
Bracelets of honor clasp upon thine arms ;
Thy girdle be of virtue, strength and love ;
Sandals of speed, and courage on thy feet ;
Thy hand the sceptre hold of power and peace ;
Stand thou erect while over all is draped
Thy lovely mantle of pure charity.
In reverence bow thy fair and queenly head,
While on thy modest, smiling brow is set,
By Him who cometh, thy bright crown of truth.
When thou art ready, Zion, He will come
Who unmistakably declareth—"Lo,
I come quickly. I am the Lord! Amen."

Home Department.

By Janette A. Hyde.

In presenting the articles which will appear in the Home Department of our magazine, we have more especially in mind the many women of our Society who have not the opportunity of consulting professional architects and builders.

We hope to cover, eventually, every practical phase of home building, and home-making. Not only shall we present plans for new buildings, but we will also take up new and inexpensive contrivances and improvements, which will be found suitable and feasible to introduce into any of our Relief Society halls or dwelling houses, already builded. In all of these, we will consider the very best methods and materials to be used in their preparation. We have secured the assistance of Architect Don C. Young, Jr., feeling that our sisters and patrons are entitled to the very best professional advice we can secure.

"Gardening," which was one of our home departments, has been so successful, that we are more determined than ever to continue along the lines of this work. We have received most flattering reports from almost every stake in Zion, with regard to the success of our Home Garden Lessons. So much were they enthused and so hard have they worked, that thousands of flowers were raised, both for selling and free distribution among the people. Some of our sisters of Canada have gone quite extensively into the raising of flowers. They feel deeply the inspiration of the new Temple, and what that brings to them all, and they realize the importance of associating their beautifying gardening work with the grounds surrounding that sacred edifice. To this end they have established hot-beds, and will make a bower of loveliness, in time, about the Temple.

Several calls have come recently to the General Board for plans for new Relief Society halls. In the two plans we present here, the architect has endeavored to combine simplicity of purpose, economy in expenditure, and suitability to all requirements.

SCHEME NO. 1.

Scheme No. 1 is worked out with the homelike feeling that is found only in the modern bungalow. The style of the building is strictly modern and up-to-date, and is well suited for a broad lot, or a narrow piece of ground, and would fit well on a corner lot. The artistic groupings of the windows, together with the attached flower-boxes, renders the design very attractive and inviting.

Materials. The main walls may be constructed of wood covered with selected shingles, or the shingles may be replaced with

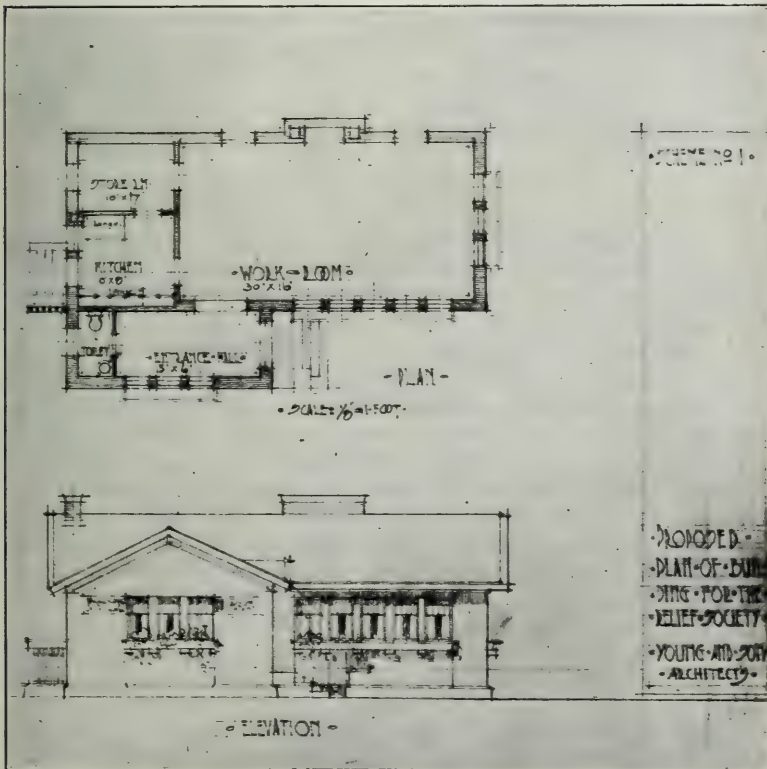
metal lath and cement plaster having a pebble-dash finish. However, it is recommended that the walls be of brick laid up with a large open joint, giving a rustic appearance to the building.

The base is of cement concrete, having a rough and uniform finish which should be done in the forms. The front steps are also to be constructed in cement.

The roof is of simple construction suitable to any locality, the weathering to be of wooden shingles, which may be painted a moss-green to add to the color scheme.

Interior. The general arrangement of the inside is well studied out, having two entrances, one in front and another at the rear which opens into the kitchen or serving room. The main entrance leads into a reception hall where coats, hats, overshoes, etc., may be removed before entering the main building. At the rear of the entrance hall, may be found ample toilet accommodations.

The main work room is 30x16 feet, and is entered directly



PLAN OF RELIEF SOCIETY HALL. NO. 1.

from the entrance hall through a large double door. This room is well lighted on three sides, having a large old-fashioned fireplace on the further side from the entrance, all of which tends to make the room a very cheerful one.

The finish of doors and windows is of plain design, done with natural wood finish.

The plaster of walls to be done in a rough sand finish, while the ceiling may have a white hard finish.

The floors may be of Oregon fir, flooded with oil and well varnished.

At the rear of the main work room there is provided a well equipped buffet kitchen and a good-sized store room provided with ample shelving. The store room can be entered either from the work room or from the kitchen, and will be found very convenient for storing sewing machines and other working paraphernalia.

In the kitchen is located a cooler which would take the place of a refrigerator in winter.

The building can be provided with a cellar under the rear in which a heating plant could be installed, if so desired.

Cost. This scheme, No. 1, is designed to meet the requirements of the smaller towns and villages. Its cubical contents is about 17,000, which would make the cost, for its erection under the most favorable circumstances, from fifteen to seventeen hundred dollars.

SCHEME NO. 2.

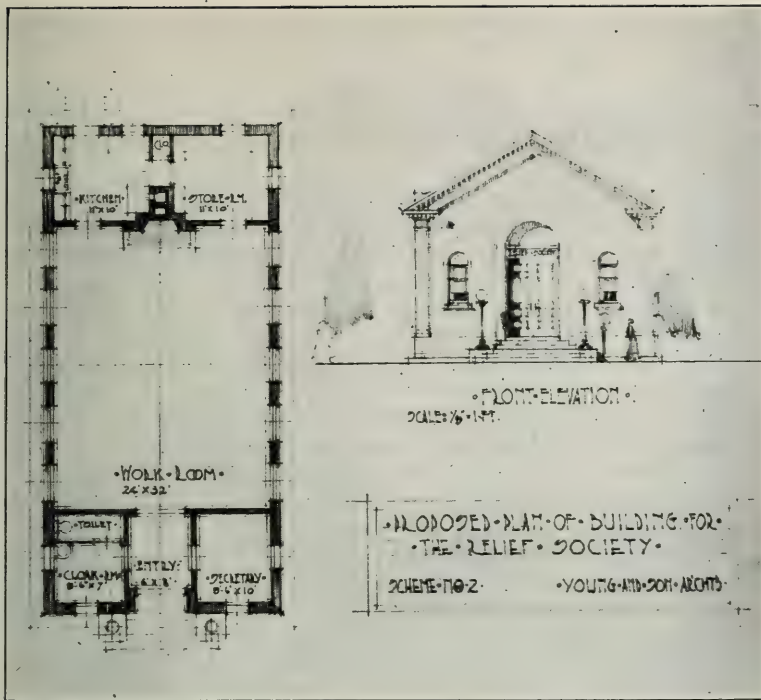
This scheme does not have the homelike appearance that is found in scheme No. 1. It is somewhat larger than scheme No. 1, and has more of an ecclesiastical feeling. The style employed in this scheme is after the colonial order of architecture.

Material. The main walls may be constructed either of red brick laid up in a large open joint, or it may be done in stucco on brick or wood with metal lath. The foundation is to be of cement concrete, with a rough, even finish for that part above the ground.

The roof in this scheme is also of simple construction with the weathering of wooden shingles, as in the other scheme.

The front steps are also of cement. The main entrance is very large and inviting, being placed in the center of the front facade and leads directly through the main hall into the work room. At the right is to be found the secretary's office, while a cloak room occupies the same part of the front of the building at the left. Here also is found ample toilet accommodation. The toilet room is well ventilated with a separate flue, running to the roof.

The main work room has a special treatment in the ceiling which is slightly vaulted and springs from stucco moulded cornices on each side of the room.



PLAN OF RELIEF SOCIETY HALL. NO. II.

The room is well lighted with properly proportioned windows, trimmed with a plain red gum architrave, finished in Circassian walnut which gives to the room a feeling of welcome and good cheer.

As in the other scheme, there is provided a buffet kitchen and store room at the rear of the building. The arrangement of these two rooms is similar to the ones already described.

The heating plant, if desired, would be located in the basement, which is under the kitchen and store room.

The cubical contents of this scheme is 34,500 feet; and, under the most favorable circumstances, would therefore cost from thirty-five hundred to four thousand dollars.

The General Board have decided to organize a Home Committee to carry on the work here suggested, and to take up classes in Home Science, Home Art and Rural Improvement. The Committee will have the endorsement and assistance of Dr. John A. Widtsoe, head of the A. C. U., and his corps of trained experts in the Extension work of that school.

Any inquiries or questions concerning home-making and homebuilding can be addressed to Home Department, and we will be pleased to answer.

Nursing in the Relief Society.

The systematic and properly regulated methods now used in our Relief Society Nurse School is but the outgrowth of the heavenly ministrations inaugurated by the Prophet Joseph Smith, and carried forward in Nauvoo under the charge of his kindly and big-hearted wife, Emma Hale Smith, who was the first president of this Society. She was assisted in this work by such noble and lofty women as Mary Fielding Smith, and Mercy R. Thompson, Eliza R. Snow Smith, Mother Whitney, Marinda and Mary Ann Hyde, Elvira Cowles and Sarah M. Kimball. The Prophet Joseph Smith laid his hands on these womens' heads and set them apart to go about among the sick and minister to their wants.

Directly after the saints reached these valleys, the need of trained women nurses was felt. And the quick sympathy of Doctor and President Willard Richards moved him to establish a "Council of Health," in 1849, in his own home, near where the *Deseret News* Building now stands. Think of it, you moderns, a "Council of Health!" He taught a class of young women in his own small home, such famous women as Zina D. Young, Prescinda H. Kimball, Emmeline B. Wells, and Susannah Liptrot Richards, wife of the doctor, belonging to this pioneer nurse class. Mrs. Richards was a graduate nurse from England, and taught the class when the doctor could not be present.

Our own beloved President, Mrs. Emmeline B. Wells, carried her baby Isabel in her arms to attend this class, and "Aunt Em" is perhaps the only surviving member of the original Nurse School in this Church. The work going forward now, therefore, is but a modern development of those early efforts. "There were giants in those days."

Sister Zina D. Young gave nurse class lectures in the old *Exponent* office, during the year, 1875, and following years. Our skeleton now used in our Relief Society Nurse Class was purchased by the Relief Society in that early day, and "Aunt Em" laughingly recalls how people stared and wondered how she could stay nights with the gruesome thing in the office.

Most of our readers are familiar with the fact that semi-professional training of nurses for Relief Society purposes was undertaken about fifteen years ago. Dr. Romania B. Penrose was the first graduated "Mormon" physician, she having studied in the Woman's College of Physicians and Surgeons, in Philadelphia. She graduated in 1877, and immediately on her return to Utah, she opened a class in obstetrics and nursing, and taught one each year thereafter. The Deseret Hospital, which was the pioneer Utah

hospital, was opened on 5th East, in 1882. In 1887, Dr. Penrose was made resident physician of the hospital, where she continued until 1893.

Dr. Ellis R. Shipp and Dr. Mararget C. Roberts, who graduated later than Dr. Penrose, both came home, and established private classes for obstetrics and nursing, on their return to Utah.

In 1900, the Relief Society Nurse School was organized and since that date, women have been given a season's class work in the fundamentals of nursing.

The Deseret Hospital has graduated professional nurses since their opening, in 1905, and such nurses take a three years' course in that magnificent institution on the hillside. This, of course, prepares them to meet all of the complications and emergencies of their professional careers; while our Relief Society nurses are trained rather for the simpler cases of home nursing, and district visiting, which, after all, are the more important because they are the more frequent. The nurses thus technically prepared are perhaps more skillful, and the work is now more systematically engaged in than in our Pioneer days, yet with no more loving care nor generous solicitude. Perhaps not as much faith is manifested today, as was manifested by the devoted women who gave their services in our pioneer communities, because they were needed and worked with little training, no money, and no thought of reward.

In the last fifteen years, the Relief Society Nurse School has had three teachers—Dr. Margaret C. Roberts, who opened the class work; Dr. Romania B. Penrose, and Dr. Ellis R. Shipp who taught one year in the school, in 1907, graduating thirty-three well equipped nurses, all of whom passed the State Board of Examination and most, if not all, of whom are in the field today doing good work.

The following article by Mrs. Priscilla P. Jennings, and the note which follows, were furnished at the request of the editor of the *Magazine*:

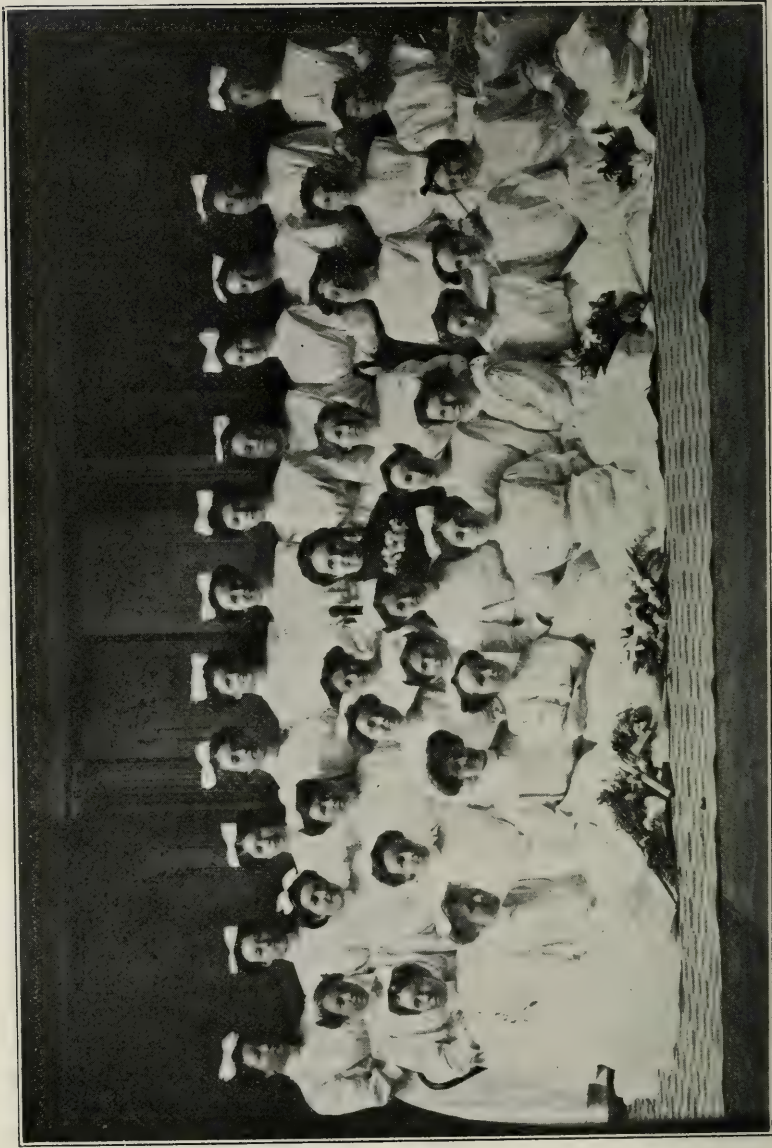
The Relief Society School of 1915.

By Priscilla P. Jennings.

The Relief Society Nurses have just completed their course for 1915.

It has been a very successful class. Dr. M. C. Roberts—their instructor—has spared no pains in training them in the essentials for a nurse, and has given them many advantages by having efficient doctors lecture to them. She has put them in a way to make good use of their knowledge, and to make fine, noble women of themselves.

What we expect of our Relief Society nurses is that they will be honorable in keeping their appointments, always responding



NURSE SCHOOL OF 1911.

to the call of suffering humanity. They have been set apart by the brethren holding the Priesthood, and they now go forth to do their part with the Spirit of the Lord resting over them. We shall hope for them to go to the sick in all humility, and with a prayer in their hearts, that the Lord will bless them with his Spirit, that they may be a great success in taking care of the sick.

We expect them to be a comfort to the family of the afflicted. They are many times called to the houses of the poor, and it is more blessed to minister to those that have not the means to help themselves, than to wait upon the rich, and the well favored. In doing good to others, we receive a greater blessing for ourselves. Therefore, the dear nurses must be always ready to help those who need them.

There will be many things to endure, but when we are walking in the path that Jesus walked, we will always have his Spirit with us.

We expect our nurses to attain the highest standard through their love and charity for others. We are very proud of our nurses; and as they are in such demand, we would advise many more of our young girls to take up the work. If a woman does not need the profession for support, it will always be a great benefit to her in her own family.

Let the Relief Society nurse be the very best woman and saint in our whole community.

REASONS FOR A RELIEF SOCIETY NURSE SCHOOL.

As given By Dr. M. C. Roberts.

1st: That the most distant, rural, community as well as those living in cities, may receive skillful nursing.

The students sent by the Relief Society are charged a nominal fee, in consideration of which, they sign a contract to do a certain amount of charity nursing; and for a specified length of time, they nurse for wages, as designated by the president of the ward Relief Society.

2nd: Women who have to support themselves—and others—and can not take a three years' course at a hospital, may obtain a lucrative profession in this way.

3rd: We consider this course in nursing a most essential part of every woman's education, that she may understand herself physically, and the laws of hygiene and sanitation—preparing herself for the great work of wifehood and motherhood.

Students have come from Arizona, Colorado, Canada, Idaho, Mexico, Nevada, Utah and Wyoming.

There have been three hundred and twenty Relief Society nurse graduates in the eight classes taught by Dr. Roberts, besides the private pupils that she has taught in obstetrics and nursing.

Clothing for Women.

PROPER DRESS FOR NURSES.

It may be that some unthoughtful persons who see a nurse in her starched dress, apron, and cap, walking about a sick room, or, perchance, taking a little stroll in the neighborhood for a breath of fresh air, obtain the impression that this regulation costume is simply an affectation. Now, this is not so.

There is a very good reason why the nurses should, and usually do, wear the uniform prescribed for them in all modern hospitals, and used by professional nurses in homes as well as in institutions. The reason for this costume is simple—it is purely a matter of hygienic protection to both patient and nurse, as well as to the other inmates of the hospital. The clean-looking blue or white dress is starched, not alone for looks, but also because bacteria find no lodgment in such wearing apparel.

In the first place, it is uniform, that is, the pattern of the dress, apron, and cap are pretty much alike in every institution or hospital, with such modifications as individual taste may indicate. This uniformity is dictated by good sense and economy. It is working along the line of least resistance in dress.

Second, the colors are white or blue, because both these shades are restful and attractive to the eye of sick people, and because they easily show the least accretion of soil or uncleanness; and uncleanness, you know, is both unsanitary and unhealthful.

The material for the nurse's dress is cotton or linen, because it washes easily, launders nicely, is cool in the warm temperature of most sick rooms, and it has the added recommendation of being cheap and easily obtained in quantities.

Nurses usually change their uniforms three times a week. The form of the dress, apron, and cap, follow graceful lines—the simplest of fashions, the skirt being short, the apron made with a bib, while the sleeve finishes with a cuff that can easily be rolled back, and the apron has a comfortable pocket.

The cap is worn, not so much for ornament,—although it is an exceedingly chic addition to the trim little costume,—but its presence is required to prevent the nurses from filling their hair with diseased microbes from patients' breaths and bodies—such, at least, was the original idea in nurses' caps.

We suggest an adaptation of this costume for the mother or sister who is nursing her beloved sick in her own home, and thus secure as near an approach to the ideal regulation nurses' custom as she may.

Genealogy.

The great International Congress on Genealogy, to be held the last week in July in San Francisco, is arousing deep interest in this intermountain region. Especially is this true of the Utah Genealogical program, which is to be held on July 27, during that week. We are pleased to say that the Genealogical Society of Utah has named twenty-five delegates from that Society, headed by President Joseph F. Smith, President Anthon H. Lund, President Chas. W. Penrose, President Francis Marion Lyman, Bishop C. W. Nibley, and twenty other well-known delegates.

The Relief Society Extension Work which has excited interest, not only in this country, but in Europe, and which was the subject of a paragraph in a German antiquarian magazine of recent date, will be represented on the program of the Utah Society.

We are happy to say that President Emmeline B. Wells, who was one of those who were baptized in the Mississippi River by the Prophet Joseph Smith, when the principle of salvation for the dead was introduced, will be at the head of the Relief Society delegation. So deep is the interest felt by the presiding authorities of the Church and of this Society that each member of the General Board of the Relief Society has been appointed a delegate to this great convention; and most of them will accompany President E. B. Wells and the other delegates from the Relief Society in the special train, which will be provided for this great party.

The names of the Stake and Ward Relief Society delegates should be sent in to this office from the various stakes not later than the last week in June, as the Genealogical Society of Utah intend publishing the program, which will be used in the convention, and the delegates' names will be printed in this program.

We wish to say to all of our friends, that visitors may enter this party at any time, even within the last three days; but if they wish to become delegates, which means they will have a seat in the convention, and have a vote, their names should be sent as soon as possible, so that they can be published in the program which is to be prepared by the Genealogical Society of Utah.

We congratulate all who may take this trip, as it will be historic in every sense of the word.

Sample pages of the L. D. S. Family and Individual record can be furnished at 45c a hundred, or \$3.35 a thousand, not including postage. Other blanks, 10c a dozen.

Current Topics.

James H. Anderson.

"Clean-up day" in Utah has had a really remarkable effect in most of the cities, by giving them a tidier appearance.

Whatever may be the next great development of the European war, the dismemberment of Turkey now seems to be a settled fact.

Eleven thousand women have been enrolled on the police force in the larger cities of Italy, to keep peace at home while the men make war abroad.

Tranquility in the Far East has been assured through China yielding to the demands of Japan. The latter has the most and the biggest guns and the best trained soldiery.

The University of Utah dispute seems to have settled down to the point where the law which requires the board of regents to control the institution is being given real effect.

The Mexican people continue to starve or butcher each other. After two years, the difficulties in our sister republic seem to be no nearer an amicable settlement.

California has been known as "the beet sugar State," but Utah is running her a close second. Two new sugar factories will be built in Utah this year, one in Salt Lake and another in Davis county, while California loses at least one such factory.

One class of leading citizens declares that the United States navy is equal to all prospective emergencies, while another class insists that the contrary is the fact; but neither has such confidence in our naval strength as to seek an actual demonstration of which is right.

Dr. Bernhard Dernberg, former German colonial secretary, and erstwhile unofficial spokesman for Germany in the United States, has found it advisable to depart from America, because of his objectionable utterances on international affairs. Even a parrot can get into trouble by talking too much.

Now Portugal has had a touch of war, albeit this was of an internal character. A few of the smaller nations of Europe only

are not involved in war, yet even these are "holding the clothes" of the combatants by caring for the rights of belligerents in the warring nations, and suffering themselves actual injury by the conflict.

At the Mohonk conference on international arbitration, President Hibben of Princeton University startled the ultra-peace advocates by demanding an armed preparation "against war," if not "for war." At this point the conference failed to apply its own theory of arbitration to get its differing elements to an amicable agreement.

Ex-President Taft sounds a word of warning to the American people in calling attention to the extreme attitude assumed by some leaders of the American Federation of Labor. The ex-president says those leaders seek to make of themselves a privileged class, and often exercise a power that has become oppressive and detrimental to the public weal and good of society.

Three great volcanoes were in active eruption in the United States during the month of May—Lassen Peak in California and Iliamna and an unidentified mountain in Alaska. In the case of Lassen Peak, ashes were carried a distance of over 200 miles. It is a comfort to know that neither of these disturbers of earth and air are within easy reach of thickly populated districts.

While the work is going on quietly, a notably beneficial advancement in the care of the sick and suffering among people in this part of the world is being made by the training of so many intelligent women as Relief Society nurses, ever ready to hear the call of the distressed and to give needed relief both by deed and faith.

America's Liberty Bell is to be in Salt Lake City on July 11, en route to the exposition at San Francisco. Of the many thousands who will flock to view the historic relic, not a few will be impressed with the virtue in a thought expressed by the poet, that while the "old bell now is silent, and hushed its iron tongue, the music it awakened still lives, forever young."

A commission in Salt Lake county, Utah, has discovered that fully eighty per cent of the school children there have defective teeth. Here is a good opportunity for dental science to relieve a world of suffering, not only in toothache among the tots, but in stomach troubles which result from the defective condition complained of. Meanwhile, "candy intoxication" will give continuous trouble.

When Col. James R. Mann, Republican leader in the Congressional House of Representatives, and in a position necessarily opposed to any party measure of the present national administration, was invited to offer a criticism of President Wilson's neutrality policy in the present European crisis, he silenced the would-be agitators by the laconic reply that there were "too many nations at war already." This is the view of the most capable American statesmen, regardless of party affiliations.

In the libel suit between two of New York's great men, Theodore Roosevelt and William H. Barnes, the former says trial by jury is a success, because the verdict was in his favor; while his opponent is not so certain about it. Be that as it may, even the verdict of "twelve men good and true" in New York does not settle the question in the minds of the friends of the contestants; these differ as widely as before.

Lord Kitchener is severely criticized by some of the newspapers in England, for his conduct of the British campaign in the present war. There is nothing new in editors assuming to know more about militant matters—with their tongues, or pencils—than do trained soldiers. Neither Lincoln nor Grant were strangers to this fact; and in Kitchener's own experience he has been most severely criticized when on the verge of his greatest success.

William Marconi, the inventor, says he has discovered a method by which persons can look through a solid wall and observe what is going on on the other side, but he will not give it out for fear of the evil purposes to which the method may be put. The use of such a discovery might be discomfiting to a great many people, but the Good Book says there "is nothing secret that shall not be made known," and if Marconi does not tell, then someone else will, since human curiosity and energy do not permit such a discovery to remain unexploited.

A notable event of the past month in the European war was the sinking of the great ocean liner *Lusitania* by a German submarine, off the coast of Ireland, the lives of over eleven hundred non-combatants—men, women and children—being lost. Nearly one hundred Americans met death by the sinking of the ship, and the United States government made a vigorous protest to Germany against such methods in warfare. Little Holland, too, almost under the German heel, made emphatic objection to this act by the Teutons, there being a number of citizens of that nation among those who were lost. The world waits breathlessly for the political outcome of this tragic incident.

In the Kitchen Laboratory.

Mrs. Hazel L. Dunford.

I.

FOOD FOR THE SICK.

The feeding of well persons is a question of great moment, but when it comes to preparing food for those who are ill, the subject is of relatively supreme importance.

The appetite of a well individual is usually a safe guide, but in case of disease, it is usually so perverted as to be of no practical use. And if these longings are followed, the result is generally a disappointment; for, as a rule, when one is ill "all things have the same taste," as we have often heard patients say.

Never consult a sick person as to what he shall have to eat, or even discuss his diet within hearing distance.

The physician in attendance, usually prescribes for the patient, and he should know the required need of the one in his charge.

In many diseases, food plays a very important part toward recovery. The quantity and kind vary, according to the nature of the disease. In some cases, it is absolutely necessary to withhold food for days—the object being to starve the germs that cause the disease.

In chronic cases, the food supply should be studied carefully, and the strength of the patient kept up. As a rule, in such a case, one has the advice of a physician to follow.

Always avoid giving food that will overtax the individual. Food must be assimilated to be of any use. A common mistake made is to overfeed—especially during convalescence—and the result is too often a relapse.

In preparing food for the sick, there are a few essential things that should be kept in mind:

Cleanliness of every article is absolutely necessary. Appeal to the sense of sight as much as possible; appeal to the sense of taste; consider the digestibility of the food given, and remember economy. Many times a sick person in the house calls for all sorts of extravagances. This is not necessary. As was pointed out in a previous article, foods purchased out of season are of inferior quality, due to the shipping, packing, etc. The high price paid in no way renders these foods more easily digested. If food is well cooked and artistically served—no matter how cheap—it will be acceptable by those who are sick.

RECIPES.

Eggnog.

Break one egg into a bowl, add $\frac{1}{8}$ teaspoon salt and 2 teaspoons of sugar; beat until very light. Add 1 cup good milk, and a little nutmeg; serve immediately.

Foamy Omelet.

Separate the yolks from the whites of two eggs. To the yolks add $\frac{1}{8}$ teaspoon salt, a dash of pepper. Beat with Dover egg-beater until light; add 2 tablespoons of milk. Beat the whites until fairly stiff, and fold them into the yolks. Pour the mixture into a hot buttered omelet pan; cook for about five minutes, then put into the oven for one minute to cook the upper surface. Cut nearly through, and lay one-half over the other. Serve immediately.

Egg Cream.

Separate yolks of two eggs from the whites. Add two tablespoons sugar to yolks. Heat until well mixed; add juice and grated rind of half lemon. Place in a dish over hot water, and cook until the mixture begins to thicken. Add beaten whites of eggs and stir two minutes. Serve cold.

Beef Tea.

Cut in one-half inch pieces one-half of a round steak; cover it with cold water and add one-half teaspoon salt. Let stand for three hours. Strain, and then put in a fruit jar—or glass preferably—and heat slowly in warm water until it just loses its red color. Serve in a hot bowl or glass.

Prune Whip.

$\frac{1}{3}$ lb. dried prunes, soaked over night. Boil until tender in water in which they have been soaked. Strain through cullender. Add to this 2 tb. lemon juice, $\frac{1}{2}$ cup sugar, and boil five minutes, making a puree. Let cool, and fold in the whites of 3 to 5 eggs. Bake in a slow oven. Serve with a boiled custard, made of yolks of the eggs used, 4 tb. sugar, $1\frac{1}{2}$ pints of milk, or more if desired. A little pinch of salt and a few drops of vanilla.

ODE TO THE TABERNACLE ORGAN

By Minerva P. Shaw.

Thy echo moves our hearts to tears;
 Our bosoms swell; and yet,
 'Tis not from vanished hopes or fears,
 Remorse, nor vain regrets;
 But tears refreshing seem to come,
 Like dewdrops to the flowers;
 To purify the human soul,
 And calm this world of ours.

Good Health.

By Maud Baggarley.

WATER.

No thirsty mortal will dispute the fact that water—pure and cold—is the nectar of the gods. It is, and ever will be, Nature's sovereign remedy for sundry ills that flesh is heir to.

Like every other great and good thing the Lord has given to man, it can be had without money and without price.

As Lowell says:

"There is no price set on the lavish summer
And spring may be had by the poorest comer—"

Thus it is with water, and with air! And yet we daily jostle—in Life's crowded thoroughfare—those who are in dire need of either an internal or external bath; persons whose systems are clogged and whose senses are sluggish, all for the lack of that which may be had even easier than Aladdin obtained what he desired. They do not even need to rub a lamp!

One in health requires water, not only to quench thirst, but to flush every part of the body. He needs it in the form of warm baths to cleanse the covering of the sub-tissues, the skin, and to keep the pores open.

If young people who are troubled with pimples, would only take a cold bath every morning—shower, sponge or plunge—those unsightly blemishes would quickly disappear. They are nature's cry for a cup of cold water. Yet many boys and girls in despair, will diet strictly (which makes matters worse), or will even pay for x-ray treatments, (which are expensive, dangerous and useless), when all they need is a liberal diet,—consisting mainly of graham, cornmeal, whole-wheat or rye bread, milk, butter, fruit, and an abundance of green vegetables, and anything else they desire, in moderation, and well chewed—a warm bath, with plenty of soap, once a week, and the application of cold water internally and externally.

If, in addition, they sleep in the open air and use brain and muscles freely, the result will certainly be beneficial not only to them but to the race.

A tepid sponge bath will soothe a feverish child; and a free use of cold water, in the hands of one who understands, will allay a raging fever that strikes at the very citadel of life itself!

Nothing in the world will relieve a baby, screaming with

colic, as quickly as an intelligent use of water. When an attack threatens, give the very young baby a hot foot bath; the older infant, a hot sitz bath, until it is thoroughly warmed. Test the water with your elbow to prevent burning, and keep adding warm water. Then dry quickly, and put on its clothing which has been warmed by the fire; give a couple of teaspoonfuls of hot water, containing a pinch of salt (common table salt), apply a thick cloth wet with alcohol over the abdomen; and, finally, give a small injection of warm water, and you will save yourself work and worry, for the babe will sleep for hours without stirring.

For croup, wring a cloth out of cold water and wrap it around the patient's throat, and cover it with a dry one; give frequent doses of warm, consecrated oil or glycerine, and the child will soon cease to cough.

A warm bath is good for nervousness or sleeplessness; a cold one is a bracing tonic that beats tea, coffee, and drugs a mile.

Dr. Woods Hutchinson suggests that most people are underfed. He might have added that nine out of ten were perishing for water!

Water treatment has become a science, and is dignified by the cognomen of hydropathy. A full statement of its curative value would fill a volume.

To show appreciation of a gift we must use it. Then let us prove our gratitude to the Eternal Father, for water, by using it to

"Make the house where Gods may dwell,
Beautiful, entire, and clean."

The General Board are delighted to welcome home Mrs. Sarah Jenne Cannon who has been spending the winter in the far-off Islands of the Pacific—Hawaii.

Sister Cannon has not been idle while she was away from Headquarters, but has met with the Relief Society in Honolulu, and has done a great deal of good, both amongst the sisters there, and with the elders. The Presidency of that mission felt very grateful for the splendid assistance rendered by Sister Cannon; and we also rejoice in the good work she has done. Welcome home.

A Prince of Ur.

By Homespun.

Two hours before sunset a filthy burial cart was just issuing from the great gateway of Ur on the southeast side of the city. It was the crude and rough cart which was used to carry out the pauper dead of the city to the sepulchers lying in the sides of the low, hilly hummocks back of the river. The great mounds which had opened their cave-like mouths for many generations to swallow the dead of Ur were grim and loathsome in the lower portions of these hills. Along the upper edges there were many carved and beautiful sarcophagi, while here and there along the face of the cliffs hung palms, or acacias with trailing verdure. At the upper portions of the tombs and burial caves, there were many paths or alleys with rude benches and carved images of every variety of god known to Assyria, rising on pedestals under the palms or squatting on low bases, and flower-bedecked. But to the far end of all this grandeur there slept in simplicity the less favored ones of the city's dead, while at its extreme south edge there was a huge yawning cave into which the promiscuous corpses were flung without much ceremony and over them was thrown quick dissolvents to prevent possible infection.

Out of the city's gateway, therefore, the death-cart lumbered with creaking wheels and dust-rising slowness. The peasant driver crept along beside the cart clucking to his jaded ass, and himself springing forward occasionally to avoid the lash of his master who chatted idly with the passersby or rode up from time to time to accelerate the cart-driver's speed.

As the dreary death-march proceeded thus rudely, three female forms, clad in dark abayas, but with the unveiled faces of the Accadians, ran hastily out of the city gate and peered anxiously down the crowded roadway for something not seen, in the press of other vehicles and travelers. They ran this way and that, on and on, always making for the road which led to the sepulchers of the dead. Finally, with a cry the taller one, a grave and handsome girl of twenty, with close-crinkled hair of ebony hue, and wide but scarlet lips, set in a face of simple black homely charm, cried loudly,

"See, sisters, there it is. Hasten, we will be too late."

The two ran after her with fleet steps, and catching up with the death-cart, the elder maiden spoke hurriedly to the loutish driver,

"Wait! Wait, I beg of you. Is not this the body of the poor slave Zarah who was done to death today in the slave-market?"

"Huh?" asked the lout stupidly.

The girl repeated her question. But the slave would not deign to attempt to fathom in what matter so singular a question about an unknown dead slave could be asked. How was he to know she had come by her death? Life was cheap beside the river Euphrates. He chuckled loudly to his sleepy beast and started to rumble on, the corpse bounding to and fro as he rode roughly away.

"O, stop," cried the girl. "See, here is money."

That was a form of salutation easily understood by every manial since the world began. Out shot the filthy hand, and into it dropped a small Assyrian coin. The cart was halted, the bit of cloth thrown over the dead was pulled away, and at once, as the sisters crowded around the bier, each whispered solemnly to the other:

"It is Zarah!"

While they stood thus weeping beside the cart, the officer came up swearing in guttural Assyrian. But as he saw the three black maidens bowed over the cart, he too stopped and stared.

"O, sir," said the elder girl, "this was the sister of my mother. She was once a free woman, but was sold by a Prince's son to a merchant of Ninevah. We had just learned of her return to this city when the news of her violent death also reached us. Our father is Azzi-jaami—the idol-maker in the house of the prince of Ur, Patriarch Terah. Release this poor corpse, and let us give you money for a decent burial."

The officer, himself none too intelligent, sat upon his horse stupidly annoyed, thus to be interrupted in his official duties. A bit of human carrion, more or less, mattered little to him, but the interruption of his regular official duties was so unusual that he was quite at a loss how to proceed. Without replying, he rode back towards the city a few paces and, as his eye caught the figure of two well-known foreign merchants, he called out,

"Javanu! here, this way. See, here are three wenches who say they are from the Palace of Terah, and they are asking for decent burial for this dirty slave, just dead in the market-place. What say you?"

The man appealed to came trotting up, wide-eyed with curiosity, and the moment his eyes were clapped upon the three maidens, he shouted,

"Daughters of Azzi-jaami, what luck to meet you here in the very outskirts of Ur—"

"What ho, merchant," cried the officer angrily, "I have no time to listen to your wide-mouthed greetings to these daughters

of the house of Terah. Answer me my question, if you can. Are they what they claim to be?"

"Who but a stupid clown of a guard would fail to recognize the pillars of polished ebony which grace the courts of my great friend Terah's dwelling? These are surely free-born daughters of the tribe of Terah."

"But for the money," cried the officer rudely, "what money have you? Quick, for the people press about, and the carrion must be thrown under ground speedily or it will cause disease."

The girls each emptied her small store of ready coins into the hands of the rapacious officer, but he still grumbled and cursed, under his breath, for the two merchant travelers had passed on down the road. The officer was about to order the cart to move onward when a tall form pushed through the crowd now gathered around the funeral procession, and Abram, with a little black child trotting at his heels, walked quickly up to the group beside the cart. The populace fell away in silent respect as the prince approached the cart, and even the officer touched his helmet and sprang from his horse to stand as the prince passed him.

"What is it, daughters of Azzi-jaami? Why do you linger here?"

"See, my lord," and they drew the covering from the bloated face of the murdered slave girl.

"Ah," and Abram groaned as he saw the face. "Who is this?"

They told him. Without more words, he told the driver of the cart to turn towards the upper end of the hills. He put money into the hands of the officer and sent him forward to purchase needed funeral supplies. He turned to the girls, and asked them sternly,

"How has this thing come about? Can it be possible that this is the poor slave Mardan slew this day?"

"It is the lord Mardan who hath wrought this wickedness," said Argob, the second daughter. "He was soon weary of the sister of our mother, and sold her into slavery to a merchant of Ninevah. It is only today that she returns, and behold!"

"Thou hast much to do, Prince Abram," said the officer who had lingered near, "to answer for the crimes committed under thy father's roof-tree. Mardan hath more arms than the Goddess Mylitta and hath wasted more women than the God Merodach."

"Doth thy father know that you are thus abroad in the streets of the city?" asked Abram, who knew the close guardianship put upon these comely maidens by their jealous father.

"Nay, we have been led by the sorrow of our hearts rather than the wisdom of our heads."

Abram said no more. But he walked slowly onward to the far northern slopes of this long sepulchral hill, and before fol-

lowing him, the three maidens stooped to the road and throwing sand upon their heads, they cowered in the folds of their abays, and followed Abram with the black baby at his heels, all three of them walking along with swaying bodies and uttering the shrill minor wailing cries for the dead. The baby put up his arms for Abram to carry him, for the quivering notes of that minor wail now shrilled along a high nasal key or muttered in half-vocalized words, then dropping to a low tone, still in weird minor sounds,—chilled the baby's very soul, while it echoed down the crowded roadways and all the passersby made way silently and respectfully for the queerly assorted mourning party.

The officer dropped away from them as they walked onward, but Abram led the strange procession with unchanged brows.

It was fully an hour later when they reached one of the many little embalming shops close beside the better class of sepulchers, and here Abram ordered the body cleansed and prepared for speedy burial; while outside, the three sisters sat upon the hot pavements and wailed in true oriental fashion for their deceased relative. The baby was their own half-brother, but he would not venture near them while they were pouring forth their minor chants and wild wailing cries, for he was frightened; so he kept close beside his master's heels, secure in that great protection which all helpless, hopeless things felt when Prince Abram was near.

At length the body was ready. A dozen hired wailers had joined the girls upon the sands, and the procession made its slow, and now respectable way up to a fairly decent case or sepulcher—the wailers howling dismally—wherein were chambers divided into receptacles for the respectable moneyed class of the city's dead. And here the poor dead slave was placed, on a long ledge or shelf, laid upon her right side, and Adah, the eldest daughter was careful to place a large copper bowl of dates beside the body, and over its rim she drew the hand of the dead woman as if about to eat of the fruit in the bowl. With a last look of reverential farewell, the party left the sepulchre, and the mouth of the cave was sealed for a season.

The three black maidens were very sad and silent as they emerged from the place of the dead. Abram asked them if they would let him send them in to the city on the backs of hired asses; but all three refused. Each was very glad thus to be released from their recent sad occupation—and all three were filled with a secret relief thus to be outside of their cramped and guarded quarters. Brought but recently to the palace of Terah from the vine-clad hills of the Accadian mountains, the girls were somewhat weary of the semi-concealment insisted upon by their strict father, and all were glad to wander slowly homeward in the cooling dusk of the evening. Therefore, Abram left them to stroll

quietly along as they would to the palace walls; for he was well aware that the Assyrian customs were widely lenient in matter of freedom for women in civil and domestic life, although his own father and the master-workman, Azzi-jaami, were still fain to cling to the older customs of the patriarchal forefathers, which gave the women of the household far less freedom.

Abram's mind was racked with the distressing scenes he had just witnessed, the murder, the burial, and the utter lack of human sympathy which he saw everywhere about him, for both life and for death. To Abram's keenly philosophical mind this frivolity of purpose, this cheap and illusory measure of life's deepest problems, was one of the most painful forecasts for the future of his beloved and beautiful native land.

He walked rapidly away from the fretted environs of the city, and on along down the groves of acacia and palms, with the full-bearing date-trees on every side, until he reached the river banks. It was in the latter part of the month of May, and the scene upon which his eyes rested would have delighted a far less poetic and artistic soul than was that of the prince of Ur. The great river Euphrates was at its flood. But instead of allowing its heavy waters to cover the surrounding lands with unchecked wasting destruction, huge channels, canals and river dykes flowed through their sluices in regular and appointed fashion. Many of the canals had been made possible by the skillful advice of Abram's forefathers and the latest and greatest canal of them all was that which parted his father's mammoth plantation into a thousand fertile sections. Thus were the quickening channels of moisture led to the roots of every tree and plant, for not many weeks hence, the seeds thus moistened would spring forth into fully matured wheat-heads, and the fields of grain would smile across the face of the landscape for miles inland from the shores of this life-giving river. Nothing could exceed the beauty and luxury of this riverside and its now verdant borders. Bee-eaters, kingfishers, herons, pigeons, hawks, and other birds, in all their bright and varied plumage, flew about the tree tops, uttering their several cries; and none seemed to notice the presence of this lonely wanderer along the river-banks. The great city and its noise and glamor were far away. Here was the quiet peace of the tropical evening. The groves of date-palms among which he wandered would soon show their clusters of gold and amber under the glowing green of dusky leaves. Abram raised his eye as he thought of the luxury with which he was surrounded. Here was his country's rarest product—the luxurious date-palm—and he himself stood in the midst of his father's magnificent groves which were famed from Ninevah to Babylon. These amber fruit-clusters were his father's gold mines. For beside the food which they furnished to his father's households, they served as noble merchandise to the neigh-

boring nations; from tree trunk to leaf; the very kernels, when broken up were fed to his father's goats. An incision in the stems yielded a drink which took the place of wine to very many of the Chaldeans. The crowns which grew from the tops of the trees were boiled for food, as well as the inner fiber and piths. Mats and baskets were made from the leaves, while the stems furnished the pillars, roofing and furniture of many palaces; exquisite pieces of furniture were sent, when so fashioned, as far as Babylon, because of their artistic workmanship.

The whole landscape about him was amazingly fertile and all was highly cultivated. Shady with palms and acacias, it was also rich in pomegranates, and golden with the finest wheat-fields. Millet and sesame grew to a fabulous height, and all kinds of grain plants produced two and even three hundred fold. Such was the enchanted land from which Abram feared in his inmost soul he must shortly flee, and set out as a wanderer and a pilgrim.

Wearied by his long walk, Abram drew near one of the numerous boat-houses on the plantation. The servants in charge sprang intently forward as soon as Abram's form emerged from the forest path.

"What is thy pleasure, O my lord?" asked one as he bowed low before the prince. Abram had been carrying the sleeping babe in his powerful, young, arms, but now, he placed his charge in the arms of the servant and bade him prepare a boat for a short row down the river. The breeze coming up from the gulf would fan his brows and the ride would quiet his thoughts.

The servants filled the boat with richly embroidered cushions, and into these Abram laid the baby with great care. He leaned back in the bow of the slight vessel and just as they were about to start, another boat shot into view around the bend of the river. An elegant boat richly garnished was that with pale purple cushions, and red silken sails gleamed in the dusk of the evening's glow. On the low couch-like seat within, fanned by two nude female slaves and leaning in patrician ennui upon the opalescent colorings of his downy nest, lay the bloated and yet elegantly formed head and face of the Prince Mardan.

"What ho, Abram," cried he, his voice dulcet sweet with indolent pleasure, "it is mine own evening airing time that I am taking. Step, I pray thee, into mine own boat, and let my slaves row thee and me together, I would fain have converse with thee."

Abram, always quick to accord forgiveness when it was asked or implied, looked gravely, yet with not unkind eyes, into the smooth face and the bold eyes of his distant kinsman. But he answered firmly.

"Nay, Mardan. Thy luxurious appointments do not accord with my more simple tastes. Let our boats slip along side by side.

Or come beside me here. Then, if thou hast aught to say to me, it can well be communicated.

Mardan, courtier that he was, instantly sprang from his own boat, and with graceful gestures, he alighted deftly on his cousin's boat, while he offered also his own slave to fan the sleeping brows of the black baby resting on Abram's more meager cushions.

As the boat shot swiftly but quietly into the midwaters of the river, propelled by the skillful oarmen on the sides, Mardan looked up casually into the face of his companion sitting upright among the cushions. Abram never lolled.

"Abram," he said, "I have been wanting to see you all this day. You know that thy father Terah has given much of the conduct of his affairs into my hands, while he is out with my father Nimrod's armies. I have sought to branch out in every direction to improve his properties. You know how I have traveled from Ninevah to Babylon to secure the richest merchandise, the rarest stuffs, and constantly to negotiate sale for our profit."

Abram was quite aware also of the imminent danger involved to his father's property by reason of some of the wild speculations of this same princelet, but he was not given to much speech. So he merely sat a little straighter on the cushioned seat as if to listen with all seriousness to what Mardan might have to say.

"You will recall that my own father Nimrod and I were on the very point of negotiating a sale of this very plantation with thy father, which would bring thy grandfather Terah many chests of golden treasures."

"I have often wondered what possible use there would be in such a sale, Mardan," replied Abram gravely. "Where could we go to better ourselves? And what is the use of gold and silver, when there are no homes, no plantations, no fields or farms? I have also wondered why both my kinsman Harran and grandfather Terah could contemplate such a sacrifice."

Mardan's brows flushed in the fading sunlight.

"Why, Abram, how foolishly you talk. What can you, a philosopher, an astronomer, an irrigationist, a poet, a student know of money transactions? Leave such things to other and more worldly-wise heads." Mardan turned away as if looking over the vast spires and towers of the city behind them in soft contemplation. "No," he resumed, "I have found that thy father Terah will refuse to complete that sale. But when it was in contemplation, there were bills of sale made out in my favor, and on these bills usury was chargeable to the amount of several measures of gold. I have still those usury tables in my possession. And in thinking the matter over, it has seemed nothing but right that I should divide up my father's, my own and your portion into thirds, you receiving one-third, my father one-third, and myself one-third."

(TO BE CONTINUED.)

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Motto—Charity Never Faileth.

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DESTRUCTION UPON THE WATERS

The Prophecy. In a revelation, given to the Prophet Joseph Smith, August 12, 1831, and found in Section 61 in the Doctrine and Covenants, the Lord pronounces this solemn prophecy:

“Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant, John, I cursed the waters;

“Wherefore, the days will come that no flesh shall be safe upon the waters.

“And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

“And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

“And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares;

"I, the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decrees."

How incomprehensible that forecast was to the handful of Saints who listened to the Prophet's inspired voice at that little meeting on the banks of the Missouri. How impossible of fulfilment it appeared to the scoffer and the atheist. How far-off and visionary it seemed, then, and for years after, to many—nay, to most, who read this remarkable revelation. And yet, we live today under conditions that make its absolute fulfilment seem natural and simple.

Only the Upright may reach the Land of Zion. The dread picture cast before the mind in these passages is relieved by the promise that the upright in heart shall be able to reach the land of Zion. All this land of ours, this beautiful America, is Zion. And the safety of ships which carry "Mormon" missionaries has passed into a familiar proverb, in sea-faring circles. That there have been one or two losses and deaths of our saints upon the waters can be traced in every instance to the failure of those who were lost to follow counsel. These exceptions only make the rule the stronger.

The Prophet Vindicated. Once more the scoffing world is met by the challenge of events, which prove beyond the possibility of a doubt that the Prophet Joseph Smith spoke by the gift and power of God. The Lord—after warning and forewarning the world—is now permitting the angels of fulfilment to sweep over the waters with the besom of destruction the engines thereof conceived and shaped by men, and used under the inspiration of hate and war.

Be ye not moved. Those who stand in holy places shall not be moved. For the end is not yet. There is work for us to do, sisters, friends. Work—for the living, to feed the hungry, clothe the naked, to minister to the broken-hearted. Work for the dead—to redeem our kindred who have been waiting in their prison houses; to study the scriptures, to enlarge our understandings, to prepare ourselves for the end here, and for the glorious hereafter. Let us be up and doing.

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

LESSON III—SUMMER HYGIENE LESSON.

CARE OF CHILDREN.

I.

Never in the history of the world has so much attention been given to the care and training of children as at the present time, and never were human efforts better bestowed. Marked increase in the length of life and better health are among the results: That, of course, should imply that greater happiness will come to the human family and increased efficiency for carrying on the good work of the world.

But though much has been accomplished in the real work of enlightening and training people in general, there is yet much to be done.

Many beautiful children have had their lives marred in the beginning, even though it might be sometimes by circumstances over which parents or guardians had no control. Much illness and many accidents, however, may be averted by fore-knowledge and wise care: And so the little one may have his life well begun and happily influenced by escaping many of the unhappy experiences so apt to occur in childhood.

The wise physician, as well as the thoughtful mother or careful nurse, does everything possible to prevent sickness, and in case of epidemics of disease, to limit the contagion as much as possible. Recent years have shown wonderful advancement in medical knowledge and in surgical skill; but in no direction has greater gain been manifest than in the prevention of disease.

Moreover, the knowledge is being spread earnestly and industriously to the remotest corners of civilization. Not only do professional people—the men and women who are physicians and

nurses—interest themselves in this matter, but also philanthropic people who are not trained professionally, but who perhaps by study, association, or experience have gained useful knowledge which they are glad to impart.

Institutes or schools for research work have been founded by some of those men of wealth who at heart are humanitarians. The Rockefeller Institute for Medical Research, in New York City, was established for the complete investigation of the nature and causes of human disease and methods of its prevention and treatment. Also to establish a department of animal pathology to improve the health of poultry, cattle, and other farm animals.

These institutions cost money, Mr. John D. Rockefeller having given \$12,500,000, exclusion of the building and the grounds.

"Some of the practical achievements of this institute are the discovery of the serum treatment of epidemic meningitis; the discovery of the cause and mode of infection of infantile paralysis; the surgery of blood vessels, through which transfusion of blood has become a daily life-saving expedient; the safer methods of administering anaesthetics, and the cultivation of the parasite of rabies."

With the increased knowledge of childhood's needs, and the solicitous care accorded the infant, it is no wonder that the death rate among children has so greatly decreased.

A few statistics will readily show the great difference between the present death rate and that of past times. Reliable statistics may be obtained from recent books, pamphlets, or magazine articles, of which so many are now published.

Public talks on the care of children, given by reliable physicians and nurses, are very helpful and much to be recommended.

However, there are general facts, easily learned, with which every mother should be familiar, and which may safely be put into practice.

First, every one should realize that the tenderest age in the life of the child, and in some respects, the most important time, is the first two years.

An authority on diseases of children, makes the statement, that "functional derangements and organic disease are more common, and the mortality greater between the ages of six months and two years, than at any other period of childhood."

Heredity may have much to do with the ill health of a child, but strong hereditary tendencies may be overcome by intelligent feeding, healthful surroundings, and careful training.

With this in view, stations have been established in most large cities, where pure milk is supplied to babies who are in need and instructions as to feeding. Sanitary conditions are looked after by boards of health. The results are that many precious baby lives are saved.

Greatest care should be taken to maintain or establish good health, that the so-called diseases of childhood may not have fatal results or harmful effects.

It often happens that children of high-grade, mental, and **nervous temperament** seem peculiarly susceptible to disease, and require tenderest care.

The diseases common to childhood, to be dreaded, are measles, whooping-cough, and scarlet fever. The last is most to be feared, because it is so highly and subtly contagious, and the occasional effects so direful. Many splendid children have lost their sight and their hearing, and thus have become deaf mutes, as a result of scarlet fever. Any of the diseases mentioned, when they do not prove fatal, may leave bad results that hamper the victim through life.

The wisdom of quarantine regulations is manifest, and any member of the community should be heart and soul in aiding the enforcement of the quarantine rules. Where children have been exposed to contagion, their general health should be guarded more carefully than ever, and when symptoms of serious illness appear, there is wisdom in calling a physician early.

QUESTIONS.

What would be some of the results of the human family of increased health and lengthened life?

Name some of the advantages of passing through childhood in health.

How may accidents or illness be averted?

What is one of the main objects of the wise physician, mother, or nurse?

Name some of the ways in which medical science has advanced?

How is knowledge of health principles extended?

Tell what you can about the Rockefeller Institute?

What would you say about public health talks?

What is the tenderest age in child life?

What about heredity in children?

Of what benefit are milk stations?

Have you any in your district?

Do you need any?

Name some childhood diseases likely to leave bad results.

Can anything be done to prevent?

What do you think about quarantine regulations?

What about giving early treatment in sickness?

LESSON IV—A FEW FACTS EVERY MOTHER SHOULD KNOW.

How to keep the baby well nourished, but not permit over-feeding should be understood by every mother.

Over-feeding or improper food bring on intestinal troubles more readily than any other causes.

When intestinal sickness occurs, the food supply should be immediately stopped until the trouble is better. Sterile water may be freely given—cold, unless there is nausea (vomiting), and in that case, the water should be given hot.

A flannel bandage wrapped around the abdomen is beneficial in bowel trouble, because it helps to keep the skin at an even temperature.

Babies should be kept clean and sweet—it seems wrong to the infant to have it otherwise.

It is a blessing to the mother of today that clothing—simple and plain, and planned for comfort—is the correct thing.

The temperature of the child should be equable, avoiding extremes of heat or cold—both are injurious.

It is a good rule to keep the feet warm and the head cool.

When babies are nursed regularly, there is little danger of colic or bowel trouble. After six months babies rarely need night nursing.

Do not let the babies be exposed to draughts. It is very careless and even reprehensible to take baby from his warm bed and carry him rapidly through cooler air, without protection from air currents. The sudden change has been known to bring on serious lung trouble. Nothing is better for baby than plenty of fresh air, summer and winter, but the child should be properly dressed for the prevailing temperature.

Children's eyes should be protected from glaring lights, either artificial or natural. We all have seen babies with nothing but tiny bonnets or caps on their heads, facing strong sunlight, with no protection whatever for the eyes.

In very first baths, a baby should be handled by a skilled nurse, and the water should be of the right temperature. Infants have been known to receive a shock in some manner that gives them an unconquerable aversion to bathing.

While it is the duty of the mother to keep her baby clean, even so good a thing as bathing may be overdone. There are times when a sleep would be better than a bath, and the mother needs wisdom to decide.

Above all things, children should be protected from nervous shock. Sudden or loud noises, rough handling or tossing, being kept awake, when they should be sleeping, all these things tend to lower the vitality and harm the nervous system and the injury might be permanent.

When children have fever, it is soothing, comforting, and cooling to sponge them with soft cloths, wrung out of cool or tepid water. Bathing the wrists or wrapping them in a wet, cool, cloth, quickly reduces the temperature, because on the wrists there are arteries so near the surface.

In case of accident where there are severe bruises or broken bones, wring cloths out of water as hot as the hands can bear, and lay over the injury, while awaiting the arrival of the physician. That treatment allays pain and reduces swelling.

If, in the same way, a child should get cut, and the blood comes out in spurts instead of a steady flow, it shows that an artery has been cut. Pressure should immediately be placed between the injury and the heart, and a very tight bandage applied until skilled attention can be given. It may save a life by keeping one from bleeding to death.

A mother who has become overheated through overwork or fast walking should take a good drink of water before nursing her babe.

QUESTIONS.

What can you say about the feeding and overfeeding of babies?

What about food and also about water in cases of intestinal trouble?

What about changing temperatures for baby?

What about fresh air for baby?

What about caring for babies' eyes?

What about babies' baths?

Do children sometimes needlessly receive permanent injuries to their nervous systems? How?

How may children be soothed in fever?

What would you do in case of bruises or broken bones?

What would you do if an artery were cut?

ELIZABETH S. WILCOX.

An arrangement which makes it possible to clean the outside of upper-story windows without serious inconvenience or danger, consists of a metal grip which holds an absorbent cloth at the end of a handle and on its top side carries a rubber squeegee.

Notes from the Field.

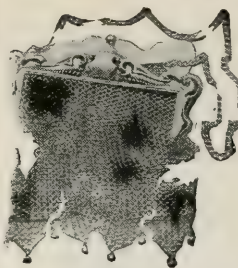
President Joseph F. Smith, and wife, Counselor Julina L. Smith and Bishop Nibley and wife, Rebecca Niebaur Nibley, left this city five weeks ago, to visit Hawaii. They met Senator Smoot and wife in Honolulu. These sisters all visited with the Relief Society in Honolulu, Laie and Waikai. The Hawaiian sisters in this distant country are working hard in their regular Relief Society duties. They are delighted with our new Magazine, and as one result, they have put their gardening lessons to such good account, that the Primary and Relief Society have planted out lovely and fragrant beds of brilliant tropical flowers around the Mission House. The lawn is dotted with these garden plats. Sister Smith made a special point of encouraging the sisters to hunt out their genealogies, each trying to secure the largest list of names from month to month. While there, Elder Peter Kaealikaihonua died, and was robed in Elder Fernandez's temple suit for burial. The sisters felt impressed to replace that burial suit, while they were there, and singularly enough, the day after they left, Elder Fernandez himself died.

When the President's party arrived at Portland, on their return journey, they found Sisters Emma A. Empy and Janette A. Hyde there. All remained for Stake and Relief Society Conference, and to dedicate the Portland Meetinghouse, and have just returned in excellent health and spirits. Welcome home.

R. S. Nurse and Obstetric School.

We are happy to announce that the General Board will continue the regular Nurse School, combining with it a thorough course in Obstetrics. We are anxious to bring this important branch of our Relief Society service up to the highest standard of efficiency, so that our young mothers everywhere can feel to place themselves safely and securely in the hands of our graduated obstetricians. This seems to be the natural and pleasing custom of the ancient peoples, and it is also the solution of one phase of the heavy expense attendant on parenthood, in this luxurious age. The school will open in September. We would like to encourage each ward president to send at least one candidate to take this course. Particulars will be furnished on application to the General Secretary.

Don't Throw the Old Mesh Bag Away

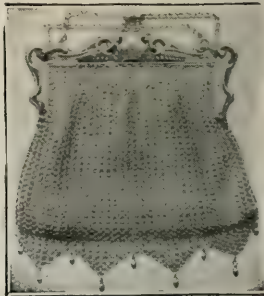


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Vol. II

AUGUST, 1915

No. 8

THE RELIEF SOCIETY MAGAZINE

Summer Health Number



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The Relief Society Magazine

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THE COMMITTEE OF RELIEF SOCIETY SCHOOL OF OBSTETRICS AND NURSING AND PUBLIC HEALTH WORK is pleased to announce the opening of the TWELFTH RELIEF SOCIETY SCHOOL OF OBSTETRICS AND NURSING on Monday, September 20th, 1915, under the direction of the General Board of Relief Society.

School term eight months.

Course A—Entrance fee for the course in Obstetrics, which includes nursing and invalid cooking—\$50.00.

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Dr Roberts has for over 20 years, conducted private classes in obstetrics, but this year, we are gratified to announce the class in Obstetrics will be under our own supervision. Dr. Roberts' graduates in Obstetrics have invariably passed successful examinations before the Utah State Medical Board. For further information, write to the Secretary of the Committee, Elizabeth S. Wilcox, Relief Society Headquarters, Bishop's Building, Salt Lake City.

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ZINA D. YOUNG,
Zion's Beloved Nurse and Midwife.

THE Relief Society Magazine

VOL. II.

AUGUST, 1915.

No. 8.

Ye Ancient and Honorable Order of Midwifery.

As a profession, midwifery is as old as the world. Always and ever until the last century have women presided as high priestesses in the chamber of birth. Their skill, their resourcefulness, their tact, their tender touch, all these things, together with their natural cleanliness of mind and body, fit them to assist the mother, and to cleanse and prepare the child for its entrance into the world. Not until the advent of surgery, and the further discovery of anæsthetics, and that still more wonderful re-discovery of the necessity of excessive cleanliness, in this profession, were men even allowed in the chamber. The wonderfully strict regulations which are recorded by Moses in Leviticus, convince us that he provided inspired hygienic laws for the midwives among his people. The remnants of these traditionary laws, habits and customs are found today amongst the orientals and the Indians who were upon this continent and who are the children of Israel. All these traditions demonstrate this fact: that bathing, cleanliness and scrupulous care are the principles that Moses and the Hebrews taught and practiced, and these certainly were observed by many of his descendants.

In the year 1663, in the dissolute country of France, under the reign of the dissolute King Louis, when one of the royal mistresses was about to be put to bed with a child, she objected to the royal midwife attending her, as she wished it kept secret, so the royal physician, Dr. Jules Clement, was called in, and his labors were successful. He was given the title, thereafter, of Royal Accoucher.

Following closely upon this were the discoveries of surgery connected with obstetrics. Surgical cases, thereafter, became naturally a part of the practice of men physicians, as they were the only surgeons. Gradually the study and practice of surgical obstetrics

was taken over by men; and yet not until the most recent time, have men attempted to usurp all ordinary phases of midwifery, and turn women entirely out from their ancient profession.

Early in the 18th century, a German, named Semmelweiss, taught medicos the value of aseptic cleanliness. Discovery was soon made that the dreaded puerperal fever was carried by midwives—by woman to woman, through microbes, and after aseptic cleansing became popular, men added that very old-fashioned but newly discovered truth to the necessity for surgical practice, in difficult cases of child birth, and they began to practice and study the science of midwifery or obstetrics entirely.

It was Sir James Young Simpson who, in 1847, first taught the value of anæsthetics, as applied to obstetrics. He introduced ether and then chloroform into the birth chamber, and thereafter the practice of using anæsthetics was established. The pangs of child-birth were so modified and lessened with this practice, that it has become more popular each year, whether for good or ill.

We have a graduate who studied under Sir James Young Simpson—Grandma Hardy, whose sketch is given in this number—and the certificate signed with his name is in this state. The free use of anæsthetics has become so popular, that it is now being used in some parts of Germany to induce what is called the "Twilight Sleep," that is, to deaden the pain before and after child-birth, so that the woman is unconscious of what she is passing through.

This unsafe experiment is condemned by many physicians. For unnumbered years, the regulation and supervision of the practice of midwifery was not made a subject of law. Not until well on in the 19th century was there any regulation or supervision by the European countries in regard to the practice of obstetrics and midwifery. In the 17th century, in France and Germany, towards the close of that century, there were several schools for training midwives; both these trained women mostly in the art of nursing, and simple midwifery without giving them much in regard to the science of surgery.

In France, there were two classes taught, or two grades, comprising a two years' course; but even then, women were forbidden to use instruments. In Germany, women were allowed full sway under the law, but the law provided the district in which they should practice.

In Russia, there were senior and junior midwives. In England, there was no regulation, by law, until 1902.

In our own state, the practice of midwifery was carried on by the whole-souled women who had taken it up in their own country, or who, on arriving here, were taught by their sympa-

thies and skill to begin the profession, which afterwards demanded so much of their time, strength and their home-life. There is no record of the lives and labors of this devoted band of women among this people. This little article is written simply as a testimonial to their names. We have been able to gather a few facts about some of this famous band of women, and yet, we wish it could have been very much more. Who can describe the patience, the loving tenderness, the indomitable faith, the carefulness, the skill, and the study necessary to prepare these women for their profession. We give here the names, and a few facts concerning one or two of this famous and notable company of women, and make this a little testimonial to their lives, labors, sacrifice and devotion. Would that we possessed more of the same type of women amongst us today. All honor to their memory, may their lives on the other side be as beautiful, as fruitful, and as glorious as they have been here.

ZINA D. YOUNG.

Chief among the beautiful and refined women who have blessed the early homes of this people, "Aunt" Zina D. Young was the most famous and the best beloved. She served without money most of the women whom she delivered. If they gave her a gift of a dollar she was grateful; but far more she prized the moist eye of gratitude, the tender hand-clasp of love, and the whispered word of sympathy. She assisted most of the Lion House mothers and nursed, many of their sick children. She studied in the pioneer nurse-class of 1849 taught by Dr. Willard Richards, and well-named the "Council of Health." Think of those early men and women instituting progressive movements like that, that are even now accounted as extremely modern and up-to-date!

"Aunt" Zina studied again with Dr. Mary Barker in the early seventies, and taught a nursing class in the old *Exponent* Office. She went about, night and day, never sparing herself, delivering women, nursing the sick, robing the dead for their last resting-place, and almost to the last years of her long life she was ready to administer the healing ordinance used by our sisters, both within and without the Temple. She was a true friend to all women, and all women loved her.

PRESCENDIA L. KIMBALL.

Older sister to Aunt Zina, Sister Prescendia Kimball was also a midwife in the early pioneer days. She was a magnificent woman, in appearance, stately, gracious and proportioned on heroic lines. She was a tower of strength in a sick room, and her very

presence inspired courage and faith. She, too, went about ministering to the sick and delivering mothers. She was a remarkable woman in every way.

Among the locally famous and beloved nurses and midwives we would name: Susannah Liptrot Richards, who was graduated in English nurse-schools, and who assisted her husband, Dr. Willard Richards, both in his teaching and practice. "Aunt" Patty Sessions was perhaps the oldest and best known of them all. She delivered over one thousand women, and she was set apart in Nauvoo by the Prophet Joseph Smith himself for this work. Diantha Morley Billings was another famous Nauvoo and pioneer nurse and midwife who was also set apart by the Prophet for this work; "Mother" Angel, the mother of Sister Mary Ann Angel Young, Sister Hyde, wife of Heman Hyde, Sister Katherine Wilson, Sister Rawson, Sister Dicey Perkins, who moved to St. George, Sister Fielding, Sister Latham, Sister Ann Booth, a wonderful healer from East India, Sister Saunders and Margaret Harrington, both trained in Cumberland, England, Sister Chandler, Sister Janette Taylor, trained in Scotland; Sister Ducanson. Among the later ones were the two splendid sisters, and wives of President Joseph F. Smith, Julina L. and Edna L. Smith, Sister Higbee, and others just as devoted, just as brave and just as beloved, whose names we do not have.

GRANDMA HARDIE.

"Grandma Hardie," as she was affectionately known, was born in the City of Leith, Scotland, April 10, 1810. She married February 10, 1829, at Dedford near London to John Hardie, and by him she had nine children. She lost her husband on December 21, 1847. She joined the "Mormon" Church about 1845, and, with five children, came to Utah, or rather left for Utah, March 23, 1856. She walked across the plains with the famous "Handcart Company," the captain of her company being Captain Daniel McArthur.

They arrived in Salt Lake City, September 27, 1856. Before leaving her native land, she had entered the University of Edinburgh, studying obstetrics, and graduated under Sir James Y. Simpson. This famous physician, whose name is a household word in all the medical circles of Europe, was one of the pioneers of obstetrics; and it was he who first demonstrated the use of ether and chloroform in Europe. He was knighted by Queen Victoria, in recognition of his service to mankind.

The diploma of Sister Hardy is still in existence, and is signed by this famous physician.

On reaching Salt Lake City, Sister Hardie became, at once,

one of the most popular midwives of this intermountain country. She waited upon over one thousand women, and it is said of her, that she never lost a case, except one, where the mother had contracted diphtheria, from its being in the house.

Sister Hardie practiced in the Lying Inn hospital, of Edinburgh, two years before she came to this country, and was popular in her own land. She was invited to become the "wet" nurse to one of the Queen's children, but she had her own little babe, and the mother refused to give up the care of her own child, even to suckle the child of a queen.

The sweet, gracious features, of "Grandma Hardie" her benign influence, her tender solicitude, her courage, her indomitable faith, are traditions in every home in this pioneer country. The touch of her hand was solace, the sound of her voice was music; her memory is indeed a benediction.

She, herself, bore a large family, among them being: John Hardie, Mrs. Grace Young, Mrs. Agnes Lynch and the famous actor, James Hardie.

She died June 2, 1872, mourned by thousands of grateful pioneer mothers and friends.

There were two "Grandma Hardy's" who were both midwives, and neither were related to Mrs. Hardie from Scotland.



PIONEER MIDWIVES

MRS. CAROLINE HARDY.

Caroline Bacon Rogers Hardy was born in Noridgewalk, Maine, September 16, 1806. In her girlhood, she went with her mother and sister, to Georgetown, Mass. There she was married to Samuel B. Hardy, January 17, 1826.

Mrs. Hardy lived in Georgetown about six years, then moved on a farm in East Bradford (now Groveland) Essex county. There, they were visited by "Mormon" missionaries, and embraced the gospel in 1840. Immediately after their conversion, the Hardy home became headquarters for the missionaries, and meetings were held there each Sabbath, until they went to Utah.

After the martyrdom of Joseph Smith, they were visited by Wilford Woodruff. It was then that a life-long friendship was formed between Brother Woodruff and Mr. Hardy, and family. They were urged to go to Utah with other families. Accordingly, in the spring of 1850, they started in Wilford Woodruff's company, and came across the plains with ox teams. They arrived in Salt Lake City, October 12, 1850. After their arrival there, Mrs. Hardy continued the practice of obstetrics and nursing for about ten years. She then went to Dixie with her husband, who was called to help settle that country, in 1861.

Mrs. Hardy spent the rest of her life, except a few years spent in Virgen City, in St. George, where she continued nursing the sick. During her years of practice, she brought into the world more than one thousand babies. It was said of her that she was very successful in her work as a nurse, scarcely losing a case.

She was the mother of a large family. Her oldest son, Augustus P. Hardy, was one of the first four "Mormons" who came to Dixie as missionaries, in 1854.

As long as prayer meetings were continued, they were held at the Hardy home for many years. Mrs. Hardy died in November, 1898, at the age of ninety-two years.

MARTHA HARDY.

"The other Sister Hardy," Martha Longfellow Foster Hardy, was born in Newbury, Mass. She was the wife of Mansel Hardy of Groveland, Mass. Mr. Hardy died in 1852. After his death Mrs. Hardy came to Salt Lake City, and was married to Samuel B. Hardy (grandpa). She practiced obstetrics there. Soon after Dixie was settled, she came to St. George, where she lived until her death, in 1868.

“Mormon” Women Physicians.

Among the brave women who have sacrificed time, health, money, and pleasure, in administering to the sick, in this Church, none deserve greater reward, nor more honor than do the few women who have spent years in the East preparing themselves for physicians, and afterwards have returned to minister to the sick of this people.

We give here, in this article, some pictures and sketches of a few of them; but not all were obtainable. However, we desire to place them on record, and call the attention of the young readers of the MAGAZINE to these heroines who have borne and suffered much.

Other physicians who deserve mention and equal honor are Dr. Emma Atkin, of Tooele, who died some years ago in Nephi; Dr. Jane Ivins McDonald, who lived and practiced in St. George, Dr. “Van”—Mary Emma Greene Van Schoonhoven—as she was lovingly and familiarly known, who was a grandniece of President Brigham Young.

The two brilliant and successful physicians, Dr. Belle Anderson Gemmel and Dr. Elsie Ada Faust are practicing today in this city, and deserve to be mentioned with our own “Mormon” physicians, not only because they are able, and because they are women, but also because they are very near the line of kinship and fellowship which bind the genuine and true together in bonds of fellowship.

MRS. ROMANIA B. PENROSE, M. D.

From “Representative Women,” by Augusta J. Crocheron.

Romania Bunnell Penrose, daughter of Luther B. and Esther Mendenhall Bunnell, was born August 8, 1839, in Washington, Wayne county, Indiana. In her seventh year, she went with her parents to Nauvoo, and had the privilege of visiting the temple, and went with the Church to Winter Quarters. She says: “While there, I well remember being present when the martial band was marching round, and the call was made for the ‘Mormon’ Battalion, for Mexico. Although too young to appreciate the severe ordeal our devoted and persecuted people were subject to, I can never forget the feeling of grief which oppressed my little heart, as one after one the brave-hearted men fell into the ranks.” From Winter Quarters her parents moved to Ohio, where her whole time was spent in attending school, the last year and a half at the Crawfordsville Female Seminary. In 1855, her

mother, then being a widow, with her family of two girls and two boys and their worldly effects, again joined the Saints at Atchison, now Omaha, where she was first baptized into the Church of Jesus Christ of Latter-day Saints, on the last of May, 1855, just before commencing their journey, with ox teams, across the plains to Salt Lake City, where they arrived September 3 of the same year. The summer journey of these months was a series of changing panoramic scenes as enchanting to the free, careless heart of a child as it was arduous to those of maturer years. Their arrival in the city of the Saints was during the grasshopper famine, when flour was twenty-five dollars per hundred weight, sugar forty cents per pound, and everything else in proportion, and although they had left plenty behind them, in the hands of guardians who refused to allow them any money (the children all being minors) to come away among the "Mormons," saying: "They will rob you of it all as soon as you get there." In consequence of this prejudice, they arrived in Salt Lake City penniless, and at a time when they, with thousands of others, had to learn the sweetness of the coarsest kind of bread. Romania taught day school and gave music lessons on the piano at intervals until she entered the medical profession.

Through a love of literary pursuit and surrounding circumstances her attention was turned to the medical profession which she entered in 1873, and graduated in the Woman's Medical College of Philadelphia, in March, 1877. After graduating she remained in Philadelphia and took special courses on the eye and ear at Wills' Hospital and a dispensary on Chestnut Street, conducted by Dr. George Strawbridge. Leaving Philadelphia, she spent a few weeks visiting hydropathic institutions to learn something of the mode of administration and especially of water treatment.

Immediately on her arrival home, by request, she commenced giving lectures to ladies and agitated the question of a hospital for women and children, and by counsel on account of great demand of obstetrical aid needed in the numerous settlements, soon instituted a school of midwifery, and taught two classes a year for twenty-eight years, except when absent for special study in the New York Eye and Ear Infirmary, where she spent eight months in 1881-2.

Of medical members, Dr. Penrose's family certainly has had a goodly number, and of these we select Dr. Mendenhall, of Richmond, Indiana, her mother's cousin, Dr. Marmaduke Mendenhall, of North Carolina, her cousin, Dr. Paris Mendenhall; her brother, Dr. James R. Mendenhall, of Richmond, Indiana; Nereus Mendenhall, professor in New Garden Quaker College; also George D. and William Mendenhall, physicians.

Dr. Penrose is in appearance the very embodiment of grace and peace. Her cordial clasp of hand, a hand gentle, but somehow suggestive of the nerve, firmness, self-possession and power the true healer holds, gives one the intuition of her sympathy and benevolence. All these qualities are conveyed, as upon an open page, by the very presence of Dr. Penrose. Also, that other influence is felt that she, too, leans upon a higher power than human skill, the same Giver of life and health that the tenderest child looks up to.

Dr. Romania B. Penrose was the first "Mormon" woman graduate. Following her return as graduate, next came Dr. Ellis R. Shipp, 1878; Mattie Paul Hughes, M. D., 1883; Elvira S. Barney, M. D., 1883, and Margaret C. Roberts, M. D., 1883.

DR. ELLIS REYNOLDS SHIPP.

Dr. Ellis R. Shipp was born in Iowa, in 1847, and in 1853, crossed the plains with her parents and went through the many struggles and privations attending the lot of the colonizers of early days.

In her early womanhood she became the wife of Dr. M. B. Shipp, of Indiana. She continues to live in this city. Mrs. Shipp received her early teaching in the common schools, and later at the University. In 1875, she entered the Woman's Medical College of Pennsylvania, taking the regular three years' course, and receiving the degree of Doctor of Medicine in 1878—being the second Utah woman to graduate with honor from an eastern medical institution. She has since taken post-graduate courses in New York, Philadelphia and Ann Arbor, availing herself of the excellent clinics and hospital opportunities supplied in each place. Upon her return to Utah she took up a successful practice, and also taught classes in special branches, her skill having proof in the large number of her trained students who have entered upon successful medical practice, not only throughout Utah, but also in Idaho, Colorado, Arizona, Canada, and Old Mexico.

A poet of no mean ability, her poems show her to have given ear to the whisperings of nature and the heartbeats of humanity in more than a literal sense. She is a devoted mother, a true friend, and a noble, as well as a notable woman.

DR. MARGARET C. ROBERTS.

Dr. Margaret C. Roberts graduated from the Woman's Medical College of Pennsylvania, in 1883. She practiced medicine and minor surgery in Salt Lake county, until seven and one-half years ago. The last ten years of practice, she has specialized in obstetrics; also taught classes in obstetrics and nursing.

In 1898, she started the first Relief Society Nurse Class in

Salt Lake stake. She taught two years free of charge; and then started the Relief Society Nurse School, under the auspices of the General Board of the Relief Society, in 1902. She has graduated over three hundred Relief Society nurses, and about as many midwives. She is re-engaged as medical instructor for the Obstetrics and Nursing School of the Relief Society for 1915-1916.

Dr. Roberts is now spending some weeks in California to rest, to "see" and to brush up in her work for teaching.

DR. ELVIRA STEVENS BARNEY.

Elvira Stevens (her maiden name) was born in Gerry, Chatauqua County, N. Y., March 17, 1832. She was the daughter of Samuel C. Stevens, a merchant, and her mother was Minerva Althea Field, a schoolteacher before marriage. Elvira's great-grandfather was a soldier of the Revolution, and her grandfather, Simon Stevens, a doctor; her uncles were doctors and lawyers by profession.

The Stevens family received the gospel in the state of New York, and Elvira was baptized when twelve years of age, in 1844. The family went to Nauvoo, Ill., in 1845, where the parents died, and left their five children almost penniless.

What Elvira passed through from the time of being left an orphan until she grew to womanhood is almost past belief; but she had an abiding faith and unflinching integrity in the gospel and the perseverance under difficulties inherited from her Puritan ancestry. She was determined to learn, to gain an education. She had the ambition and through her own efforts and persistent zeal, she overcame almost insurmountable obstacles and succeeded in fitting herself for a teacher in the early days, studying at night to keep ahead of her pupils.

Mrs. Barney was a very remarkable woman all through her life; in fact, a particularly strong character, indeed matsterful, nothing daunting her energy, and her indomitable will surmounted all obstacles.

In 1849, Elvira Stevens married, and she, in connection with her husband, was called on a mission to the Society Islands, but the mission was postponed, and finally, in 1850 or 1851, she started, in company with Apostle Parley P. Pratt, who was going to Chili.

Dr. Barney educated herself; she attended for one or two years the Deseret University, and earned her own money to go to eastern colleges, and study medicine. After her return, she taught classes in obstetrics, and helped in various ways other young women to get on in the world.

She died Jan. 12, 1909, in this city. Much more could be said in her praise, but her own works praise her in the gates of

the promised land. She has gone to her loved ones behind the veil, and after a long life of toil and hardship, she has entered into the glorious rest that remains for the Saints who have overcome and endured faithful to the end. "Blessed are the dead who die in the Lord from henceforth."

DR. MARTHA HUGHES CANNON.

Dr. Mattie Hughes Cannon began her medical career by reading under Dr. Anderson and Dr. Seymour B. Young. For two years, she attended the University of Deseret for half of each day, while she worked as a compositor in the printing office of the *Deseret News* the other half. At the age of twenty-one, she entered the University of Michigan, at Ann Arbor. Two years later, she graduated, taking out her degree as an M. D. She spent her vacation practicing medicine on the Detroit River, near the Canadian border. The following fall, Dr. Hughes entered the scientific department of the University of Pennsylvania taking the auxiliary branches to medicine. In 1882, she received the degree of B. S. from that institution. Dr. Cannon is also a graduate of the National School of Elocution and Oratory in Philadelphia, with the degree of Bachelor of Oratory. On her return to Salt Lake, she became resident physician of the Deseret Hospital, besides conducting a large, private practice. Later, she traveled to Europe, and visited many of the hospitals there. As state senator during the 1897-1899 sessions of the Utah Legislature, Dr. Cannon secured the passage of a number of bills, relating to health and sanitation. Dr. Cannon was the first woman state senator in the United States. One of the bills passed, established the state board of health; another was a pure food law; one carried an appropriation for a hospital for the state school of Deaf, Dumb, and Blind (of which institution she was a director); and still another compelled merchants to provide seats for their women clerks. She was the author of the Medical Bill, which put the sanitation of the entire State on a working basis. For four years she was a member of the State Board of Health. At present, Dr. Cannon is a member of the National Medical Association, and Vice-President of the International Congress of Tuberculosis. She is also a member of the Psychological Section of the Medics Society of New York. For the past fifteen years she has specialized on the diseases of women.

JANE W. K. SKOLFIELD, M. D.

Born in Ogden, Weber County, May 19th, 1866, spent most of her girlhood days on the farm in Hooper, Weber County. Graduated in the public schools. Was married 1885. Taught in the public schools in 1886. The following year attended the Weber Stake Academy. In 1893 entered the Brigham Young Uni-

versity to take up academic kindergarten training from which institution was graduated in 1895, the same year entered the Chicago Kindergarten College and took special diploma.

In 1902 entered the Denver and Gross College of Medicine, og Denver, Colorado, and in 1907 was graduated with the degree of Doctor of Medicine. In December, 1907, was admitted on the house staff of the Doctor Groves Latter-day Saints Hospital, where she served a full year in the capacity of House Physician and Surgeon, being the first doctor to serve a full year internship and receive a certificate of the same from that institution, and the first woman to be admitted as an interne in any hospital in the State of Utah. Dr. Skolfield has been instructor in obstetrics on the teaching staff for the past four years, and is now a member of the staff of the L. D. S. Hospital. In 1912 the Doctor served as a representative in the lower house of the State Legislature, and championed the nine-hour law and minimum wage law for working girls, besides introducing the eugenics bill, backed by the State Medical Board, also a number of other important medical bills. Dr. Skolfield occupies many public offices and positions and is a member of the City Board of Medical Examiners for the public schools of this city, and examiner for several Life Insurance Companies. Dr. Skolfield is the mother of four children and attends to her general practice as physician and surgeon, specializing in women's and children's diseases. She is an active member of the Business Women's Club, City Civics Club, acting as chairman of the sanitation committee. The doctor successfully manages a home and a large family.

"A DAUGHTER OF THE NORTH."

That deservedly popular author Nephi Anderson has just published a new and delightfully entertaining and instructive story, "A Daughter of the North." Wherever the Latter-day Saints have a home there will be found a welcome for this charming tale. The author's clear, pellucid style, his power to visualize, and his weaving of vital truths of the Gospel into his narrative make him an ideal companion for both young and old. The characters of Captain Heldman and his beautiful daughter, Atelia, are particularly well drawn; while the character of the "Mormon" missionary Waldemar Larsen, is convincing and strong. His struggles are full of vital suggestions to other missionaries, and the book should be read by them all. We heartily recommend it to all our readers. The low price, 75 cents, cloth bound, brings it in the range of all purses. The book can be purchased at all the book stores or from the author whose address is in care of Historian's Office, Salt Lake City, Utah. The book is one of the M. I. A. reading course.

The Conversion of Brother Oldtimer.

Lucy May Green.

'Twas Sunday afternoon, and the people of X Ward were gathered for their afternoon service. Brother Oldtimer was announcing the meetings for the week. "The Relief Society will meet at the usual time and place," he said wearily, and proceeded with the other business of the meeting.

After church was over, he was approached by a young stranger—a recent convert—who asked, "What is the object of the Relief Society, and what is done at their meetings? Could I become a member?"

"Well," replied the brother, "that is where the mothers and grandmothers of the ward hold forth, bear their testimonies, report their visits to each other. It is said that 'We are the true born sons of Zion' is their favorite hymn." And the brother smiled, "You would be out of place there; it's only for the old people."

The following evening, Brother Oldtimer and his wife—who was an officer in the Relief Society—were studying over the plans for their new ward house. "Where is the Relief Society room to be?" the wife asked anxiously. "This large sunny room next to the chapel will be just the place for us," she continued. "That is the Sunday School room," the husband said; "these rooms are for the Primary and Religion Class; and the north room is for the young people."

"Well, wherever will the Relief Society meet?" asked Mrs. Oldtimer, almost in tears. "Here," replied the husband, pointing to a small room in the basement, "this is the place, it will be warm so near the furnace—and—well, it is rather dark, but you can use the electric lights, and on special occasions, you can meet in the chapel. And, my dear," he continued, "you Relief Society folks had better get to work, for we shall need a lot of rag carpet made for the aisles of our chapel, and the small rooms. We also expect to have a big ward fair shortly, and we shall expect you to have charge of the domestic booths; and, of course, you will prepare and serve the refreshments."

"The trials of the present day require the Saints to work as well as pray," hummed the good lady, as she wearily tried to find places for a large bundle of clothing and a basket of miscellaneous articles which stood on the floor. "You will have to extend the clothes closets and build me some new cupboards," she said, as the husband helped her lift the heavy basket.

"Whatever for," demanded her partner sharply. "Isn't the house large enough?"

"Well, dear," she answered meekly, "since you undertook the management of the Relief Society finances, I have been worried almost ill trying to find places for all the various articles brought in by the Relief Society teachers."

"Oh, bother the Relief Society," testily exclaimed the brother. "What good does it do? They're just a pack of old women, anyway."

That night, the brother retired as usual, but on awaking, found himself in the other world. When he arrived at the golden gate and asked for admission to the heavenly land, the gatekeeper looked at him long and earnestly.

"You cannot enter here," he announced, in a firm, but quiet voice.

"Why not?" demanded the brother. "I've been a good saint for fifty years; paid a strict tithing, preached to the people, kept the Word of ———— Why, I've been a leading elder nineteen years. Oh, there must be some mistake."

"You have never been completely converted," said the heavenly one. "And your sentence is that you shall spend some time receiving further instructions, until your eyes are opened; and then you may return to earth again, where you will become truly useful, and rectify your former mistakes."

The brother was then placed in charge of a guide, and the journey back to earth was accomplished.

They first visited a home where sickness and death were present. Two women were carefully nursing the sick children. In another room, others were washing and laying out the dead, while still another was trying to comfort the bereaved husband.

"Who are these who labor so earnestly?" the visitor inquired.

"Just the members of the Relief Society," his companion replied.

Leaving this afflicted home, and traveling along a country road, the visitor was surprised to see several large wagons filled with sacks of wheat.

"Where are you going with this wheat?" he asked a driver.

"This wheat has been gathered by the Relief Society," was the reply, "and we are taking it to the elevator where it will be stored for time of need or famine."

The companions next visited a hospital. There in a lecture room, a doctor was giving instructions to a number of bright-faced, earnest women.

"This is the Relief Society Nurse Class," said the guide. "They are taking a special course to prepare themselves to nurse the poor who are sick and afflicted."

Their next visit was to the Temple. "Ah, here I'll feel at home," thought the visitor. But no! "Why are there such large

companies here," he asked the guide; "and an extra afternoon session, too? I have never seen so many people here before. What is the reason?"

"The reason," said the guide, "is that the Relief Society has been taking up systematic studies in genealogy, and the spirit of Elijah has worked among them to such an extent that the desire to labor for the dead has taken hold of all the people, and we can scarcely accommodate the large numbers who come to the Temple."

Leaving the sacred edifice, the two companions walked along quiet streets, where beautiful flower and vegetable gardens and improved sanitary conditions bore mute but eloquent testimony to the benefits derived from the Relief Society course in home gardening and Sanitation.

Passing a large, white building, the two were delighted with strains of sweet music, followed by sustained applause.

"That is the Relief Society Choir, entertaining the old people at the County Infirmary," said the guide.

"Now, come, let us visit the class in Ethics for Mothers," he continued.

"Do they study motherhood as well? Is there any field of work the Relief Society is not engaged in?" faltered the now bewildered brother.

"No," replied the guide. "Their studies in home work aid them in meeting the daily problems of home life, and in rearing their children. Their minds are kept alert by the discussion of current events, and their course of art studies help them to appreciate the beautiful world we live in. Faith in God and his gospel is stimulated and strengthened by the lessons in theology and ethics; and in testimony bearing, their knowledge of the gospel is increased. The monthly visits of the teachers is a source of encouragement and inspiration to the women of the Church; and the splendid work of their special missionaries among the lukewarm and wayward often result in conversions to the fold. By their splendid system of charity funds, the hungry are fed, the poor and needy are cared for, and the naked are clothed. They help to spread the gospel by aiding the missionaries. They assist in building meetinghouses. In fact, their work is like His who came not to be ministered unto, but to minister, and who gave His life to the service of humanity."

"It is enough; I have learned my lesson. My eyes are open now," said the thoroughly humbled brother. And they were, indeed, open, in his old room at home.

"What a wonderful lesson has been given me. Now, I mean to profit by it. Father in heaven, forgive and help me," he prayed earnestly.

Again 'twas Sunday afternoon, and once more Brother Old-timer was reading the announcements:

"The Relief Society will meet on Tuesday afternoon at two o'clock, and I extend an earnest invitation to every woman in this Church to visit and become a member of this splendid Society for women. The various activities of the Society will interest and provide work for every one. I intend to visit the meeting next week, and will tell of a wonderful experience I have recently passed through. I appreciate your faithful labors, and with all my heart I say,

"God bless the Relief Society."

Clothing for Women.

The Two Sarahs.

During this month many of our people will visit the World's Panama-Pacific Exposition for the Genealogical Congress. They will ask at once the following question: What will be necessary for me to take?

We answer: A valise, or light wicker suit-case is best, because of its light weight. This valise should contain the following items:

A small box or rubber bag, with compartments for toilet articles, including needles and thread, in case of emergency.

An apron of tan linen or black silk, with pockets in, is invaluable.

A drinking cup, clothes brush, and a few stamped and addressed envelopes and postal cards with paper, are essential.

A chamois bag for your extra money, hung around your neck and pinned with a safety pin to your underwear.

A traveling suit is the first requisite—coat and skirt—black, navy blue or brown, and if of serge or gaberdine, is very desirable; silk and net, or lawn waists to harmonize.

A one-piece gown of soft taffeta or messaline for dress occasions is nice; a top coat of light wool or silk material is needed unless one has a suit.

A pullman kimono of silk or cotton crepe, with hood attached, or a dainty boudoir cap, which conceals the hair and protects it from dust in the sleeper; a pretty dressing sacque to wear in your room, and a pair of easy slippers to rest your tired feet, are luxuries.

A becoming hat, with veil and gloves to match, white collars and cuffs for street wear.

Good, comfortable shoes with common sense heels, add much to the joy of walking.

Three pairs of hosiery; a generous supply of handkerchiefs and changes of underwear suitable to the occasion. These can be washed out in your hotel, if necessary. But laundering is done cheaply.

A FEW DON'TS.

Do not put your purse or jewelry under your pillow.

Do not remove glasses or jewelry in toilet room. You are so apt to forget them.

Do not wash your face too often; use a good cold cream or eau de cologne; massage well into the skin; use cold water for bathing the face—it contracts the muscles, and helps to keep away wrinkles.

Nowhere, in traveling, do we see the fine qualities of the real lady so much in evidence, as in the Pullman toilet and dressing room. Rapidity marks her every action, especially when the car is crowded. Her one thought is: In what way can I better serve the other ladies on the car than by my own dispatch and courtesy. Use as little time and space as possible in the dressing room in the mornings.

If you are remaining on the fair grounds, at San Francisco, during the evening, a warm overcoat is indispensable, especially during the months of July and August, as those are the two coldest months of the year. To meet this requirement, patrons will find on entering the grounds, lockers, where they can deposit parcels for a dime, keep the key themselves, and can return for their warm wraps, when needed.

Don't carry too large handbags. You will load them down with unnecessary things, and be constantly burdened as you move from place to place.

Don't enter into conversation with strange men. Don't be familiar even with women. See, enjoy, but talk little.

Ask officials for information, not passengers or travelers.

In the Kitchen Laboratory.

Hazel Love Dunford.

FOOD FOR THE SICK.

Diet in the large hospital is divided into three classes, namely: liquid, soft solid, and solid diet. In the first class are all liquids, including milk, gruels, beef extract, beef tea, egg nog, cream soups, cocoa, etc. The second class is made up of eggs, creamed toast, creamed sweet-breads, baked custards, junkets, jellies, etc., while in the solid diet, such foods as meat, fish, cereals, vegetables, and fruits are included.

In considering food for the sick, there is no one food that is of so much importance, as is milk, for it contains all the five food principles. It is inexpensive in most localities, and easily taken. It agrees with most people. It can be cooked and combined with many other foods; and it is non-irritant. There are, however, a few disadvantages, most of which can be overcome to a certain degree. First,, as to bulk, such a large quantity must be taken by an adult, especially in order to get the required food value. Often times, the taste of milk is objected to. This can be overcome by adding salt or a little spice, such as nutmeg, cinnamon, or ginger, chocolate, or lime water.

These are all very good to use, to alter the taste of milk. Some times, it causes nausea, probably due to the fat. It causes constipation with many individuals. This can be overcome by the use of magnesia. When milk is heated, a scum rises to the top: this contains coagulated albumen, a small quantity of coagulated casein, and some fat. If this is removed, of course some of the nutritive value is lost. If the scalded milk is beaten with a Dover egg-beater, the scum, which is so unsightly, will be so intermingled with the mass as not to be noticed. Milk should always be heated in a double boiler, so as not to overheat or burn it. If it is cooled immediately, some of the taste so peculiar to cooked milk will be overcome. Milk is one of the most easily contaminated foods we have. It should, therefore, be kept extremely clean and in covered vessels (not tightly). It should never be left standing in the sick room.

Milk can be combined with well-cooked cereals, to make gruels of great food value. For instance—graham flour, cream of wheat, oat meal, corn meal, and many others.

In serving food to sick people, first make them as comfortable as possible. Make the tray just as attractive as means will permit: use artistic china: and be sure the tray is not too crowded.

A fresh flower always shows thoughtfulness, and adds to the beauty of the tray. If there is no bed-side table, two blocks of wood can be placed on either side of the patient to hold the tray; or books or magazines may be stacked so as to serve the purpose. They must be high enough, so the tray will be off the individual.

RECIPES.

Asparagus Soup.

10 stalks of asparagus,	Yolk 1 egg,
$\frac{2}{3}$ cup chicken or veal stock	1 tb. cream,
	$\frac{1}{8}$ t. salt.

Boil asparagus until tender; rub through seive, add stock and seasoning, then lastly, the beaten yolk. (Note.—Egg may be omitted, and flour used to thicken a little.)

Orange Jelly.

$\frac{3}{4}$ t. gelatine,	$\frac{1}{4}$ c. orange juice,
$\frac{1}{2}$ t. cold water,	1 t. lemon juice,
1 tb. boiling water,	$1\frac{1}{2}$ tb. sugar.

Soak gelatine in cold water, add boiling water, and stir until dissolved; add remaining ingredients, and set in a cool place until firm. Serve with whipped cream.

 TO MY SON.

Do you know that your soul is of my soul such a part
 That you seem to be fibre and core of my heart?
 None other can pain me as you, dear, can do,,
 None other can please me or praise me as you.

Remember the world will be quick with its blame,
 If shadow or stain ever darken your name,
 "Like mother like son" is a saying so true
 The world will judge largely of mother by you.

Be yours, then, the task, if task it should be,
 To force the proud world to do homage to me.
 Be sure it will say when its verdict you've won,
 She reaped as she sowed. Lo! this is her son.

MARGARET JOHNSTONE GRAFLIN.

Home Department.

Janette A. Hyde.

KITCHEN HELPS.

In this wonderful inventive age, the shops are supplied with almost every conceivable contrivance used to make house-keeping more pleasant and easy. But in the selection of new handy articles, one must take into consideration whether or not those articles will be useful in one's own individual kitchen, for oftentimes a convenience for one proves a burden to another, on account of the difference in space accommodation. Most conveniences are usually luxuries, and are often too expensive. We here offer a few inexpensive suggestions which can be made at home:

The kitchen, where mother and daughters spend so much time, should by all means have first consideration, as to conveniences and means of making work easy. As to the size of the kitchen there is a great difference of opinion; some prefer the roomy and somewhat spacious room, feeling free in the execution of labor, while the majority of housewives prefer the small and compact compartment, as all its contents are brought close together and many steps are saved in the preparation of meals, or the keeping of the kitchen in order. The buffet kitchen is the latest thing in houses.

Mrs. Leah D. Widtsoe of Logan has published in the A. C. Bulletin an example of real kitchen convenience, as well as compactness in the arrangement of the same: a table (home made, if necessary) at the left of the kitchen sink, and as large as the space will admit is indispensable in saving steps in the kitchen; have this overlap the sink and cover with zinc, which will not rust. Turn up the zinc over a molding around the side of the table, so that the water will drain back from it into the latter; above the table have two or three enclosed shelves to hold the most used articles in the preparation of the meals; thus they are always in sight and ready for use. It is advisable to transfer all foods purchased loose, or in bags, to glass or tin jars labeled and kept for this special purpose, such as rice, cornmeal, salt, pepper, sugar, etc. Insert hooks on the under side of lower shelf to hold measuring cups, spoons, meat fork, and in fact articles used in preparing the meals. Above the sink have a dish rack made of hard wood, cut into strips about $1\frac{1}{4}$ inches thick and 1 inch wide. Make four braces of same material, about six inches

on top of brace and ten inches at bottom, nail these about twelve inches apart, cut slits into the top of brace one inch apart into which put the strips of wood, thus forming shelves with one inch space between the strips of wood, into which dishes can be placed for drying, and thus save many hours of dish drying. Nail the four braces to the wall, being sure that the slits are exactly opposite each other at both ends of the shelf, so the strips will fit firm and close, if the space above the sink is very wide, it would be well to tack the strips into the center with invisible nails and blocks of wood one inch wide, it prevents them from spreading and allowing the plates, saucers, etc., from slipping between and dropping down into the sink. Use plenty of clean, hot dish water, put your dishes to drain in this rack, save yourselves hours of dish wiping and using of dish towels.

A Prince of Ur.

By Homespun.

Abram said nothing for a few moments. Then, "Did you say that the Petesti Terah is ignorant concerning this matter?"

Mardan nodded carelessly. His posture and his studied expression was the very acme of careless indifference. But his eyes narrowed with anxious watching of his companion's face.

"Have you those usury tables with you now Mardan?" asked Abram with quiet seriousness. Mardan could not divine his kinsman's purpose. But he answered still with studied indifference:

"Yes, I have them in my possession. See, here they are."

Mardan drew out three of the usual sized tables from the bosom of his robe, and with a slight smile he placed them in the waiting hand of Abram. Abram took them—broke off the clay envelope, tossed the outer envelopes into the river, and with great care he studied the three tables in his hand.

Finally, after a long pause, he said,

"Will you leave this matter with me, Mardan? I will give it my earnest attention."

Mardan consented, for his whole purpose was to win over his kinsman's good will and acquiescence in the plundering scheme he had devised so skillfully. For without Abram's connivance, or his grandfather's signature, the usury tables would not be honored by Azzi-jaami or any other reliable palace steward.

"That child is a favorite of thine, I see, my kinsman," said

Mardan, as he settled himself once more amongst Abram's cushions. 'Twas thus he sought to relieve an awkward moment.

"Yes," replied the prince cordially, "The little one has followed me around since I returned two days since. I love the little ones, and as this child has been almost deserted by his forgetful mother, I have permitted him to be with me much."

"This is the only child of that last wench of Azzi-jaami's, is it not?" the eyes of the dissolute Mardan dropped carefully as he looked across at the child sleeping peacefully among the boat's cushions.

"He is her only son and child," replied Abram softly, rising as he spoke to lean cautiously over and adjust the cushions more comfortably under the shining little black poll.

"Zillah is qualifying herself for one of the priestesses of the great Assyrian religion," said Mardan softly, as if to test his companion's temper. "I am told that she hopes to be ready to become a candidate at the dedication of our new temple to Pharoah-Meredach, this three days hence."

The face of Abram clouded instantly.

"What foul aspersions are you seeking to cast upon the character of one of our own household? Say you not such things to Terah, or you may repent even the speech."

"Thou art not wise, Abram. Do you not perceive that even our prudent Petesi Terah hath dropped his narrow, hide-bound views about the one and only antiquated God of the Sons of Adam, and he is himself no small believer in the many and wondrous gods which he fashions out of bronze and gold and stone for these cultured Chaldeans. Abram, why quibble and query concerning the way of heaven? If men are sincere and worship a god in some form, no matter what, why be so narrow and provincial as to deny others the right of intellectual choice? This world belongs as much to one as to another. You and I can readily see the germ of truth in every known form of religion. But why in the name of Merodach shall we care which road we take to heaven? All roads will lead there, if God's children only worship Him in some form or another. My father Nimrod hath subdued and conquered this whole Chaldean and Assyrian country, by the might of his gigantic prowess and his powerful leadership. He has inherited his father's priesthood and wears—at times—the royal robes of that priesthood handed down from Adam to Seth, and so to Noah, to Ham and now to Nimrod. Why shall you rise up and challenge his right of leadership?"

Abram looked like a far mountain peak around which the slow clouds of a gathering storm are circling with silent fury. But he kept himself well in hand as he replied to this specious reasoning:

"Is it possible Mardan, that you can give yourself to these

vapid and meaningless explanations of a most palpable religious fraud? You know, for you were rightly taught, as I was, by Grandfather Shem, that there is but one God in the heavens above or in the earth beneath; and he is a jealous God, who will brook no divided worship of his children. You know, or should, that there is but one way, one path, one straight and narrow road to heaven; and alas, who is walking therein in this corrupt and godless world about us? And how can you, a son of the house of Noah, speak calmly of the vile worship of the moon, practiced in this wicked city. How my heart has burned with indignation as I have seen the towers of that godless, idolatrous temple to the goddess Ishtar or Kohrah reared in this beautiful city, during the past years. It is monstrous! And you speak of thy father Nimrod's priesthood. How can you mention such a thing when you know that his father's father Ham stole the robe and the sacred garments from our fore-father's Noah's body as he lay asleep after his first great feast of worship when coming down from the Ark on the mountains of Ararat. It is he that has also stolen and corrupted the ceremonies of the temples, degrading them by introducing all the apostate forms of idol worship known to the sons of Cain. It is Nimrod that has set himself up as a god, and his poor fawning subjects whine at his feet with sickening worship. Even as if that were not enough, he is now trying to introduce into this hitherto free land the vile barbarity practiced by the Egyptians and the Accadian races about us. And I verily believe that thou—Mardan, his son—art aiding him in this awful practice of human sacrifice!"

"And do you not believe in human sacrifice?" the question was asked in so simple, so innocent a way that Abram looked sharply at his distant kinsman in the gathering dusk as if to fathom the sources of his strange question.

"Believe in human sacrifice?" Abram asked with deep incredulity. "What sayest thou? Do I believe in the most monstrous, degrading, loathsome superstition known to man? How can you, a son of the house of Noah ask such a question?"

"Not so fast, my beloved Abram. What about the coming great Human and Divine Sacrifice? Is there not to be some Divine One who will be offered up as a sacrifice for all?"

"Aye, there is to come One such God—man, glorious in His person, the very begotten Son of God!" Abram's answer was breathed slowly and with the reverent tones of the deepest, most profound devotion. But Mardan still smiled with sly derision.

"Then why all this talk and violent opposition? If it be good to offer up one Man, and he the Son of God, why not two men or any number of men, if man so pleases, and he can win the approbation of the gods thereby?"

"Mardan, your talk astounds me beyond power of speech.

Why should we not offer human sacrifice? Because God has said that the life of all men is in His own hands. He giveth life and He only can take life. Man that sheddeth blood, by man shall his blood be shed."

"Shall not the officer of the law take life when so commanded. Then why not the priest, when so commanded? If a man gives his life because he hath committed sin, why not give his life to prevent others from committing sin?"

"Mardan, thou talkest like thou wert thyself a priest of Chaldea. It is thus they silence the voice of God within their own souls and make out to kill the very sources of inspiration and goodness within themselves. If thou wouldst have answer, look upon the seething corruption, the mass of festering humanity which welters in this and other cities of the world today, and find if you can a single man or woman who is not tainted with the seeds of decay and vile rottenness from the results of their sins. The women of the higher classes have long since ceased to bear children. The children of the poor and degraded come up to seize the reins of power and place. Race suicide is as common as it is acceptable. My father's household alone, and that through their long years of godly teachings, have kept themselves pure and unspotted from the sins of this world. Only the few of us who worship Jehovah are willing to keep ourselves clean from the contaminating influences of the luxurious sins about us. Let us cease this painful discourse, Mardan! I cannot believe, profligate though thou art, that thou hast sold thyself outright to the devil."

Mardan saw that his kinsman was full of smoldering wrath. He dreaded an outburst of that rare anger as he dreaded nothing else in the world. So he merely stooped and with a light laugh, began trailing his white and well kept hands in the blue waters of the slowly moving river, while he sang a temple hymn to Merodach that was quaint and charming enough, but which was addressed to the Lord of the Alabaster House, the god of Ur—Merodach—Nimrod—and the boatmen joined in with its flowing musical phrases as it was the most popular of all the many hymns sung to Merodach. But as the beautiful words were also susceptible of interpretation as a hymn to God, Abram, and Terah before him, always allowed it to be sung in their presence. Just now, it irritated Abram like a whip of scorpions:

LORD OF THE ALABASTER HOUSE.

Father mine, of life the giver, cherishing all, beholding all.
Lord, whose power benign extends over all in heaven and earth
Thou drawest forth from heaven the seasons and the rain:
Thou watchest life and yieldest showers.

Who in heaven is high exalted? Thou, sublime in thy reign.
Who on earth? Thou, sublime in thy reign.
Thou revealest thy will in heaven, and celestial spirits praise thee,
Thou revealest thy will below, and subduest the spirits of earth,
Thy will shines in heaven like the radiant light;
On earth thy deeds declare it to me.
Thou, thy will, who knoweth? With what can man compare it?
Lord, in heaven and earth, thou Lord of gods, none equals thee.

The baby had opened its eyes with the first sound of the music and had held out its arms to Abram. But for once he was not attending. The storm that had been gathering all that eventful ride was now upon him. As the hymnal floated off into silence. Abram burst forth:

"Why do I hate idolatry? And why is human sacrifice the vilest and the wickedest of all human sins? The worship of God brings virtue, peace, light, holiness and happiness. While idolatry always brings darkness and evil in its train? Look at the fruits of idol worship. Vile men, clad in purple and silken embroideries go raving about the streets of Ur as they do at Ninevah, seeking ever for fresh excitement, new pleasures. Nameless sins mark the rituals of the black art devotees who practice their secret abomination, not only in the temple fanes during the dark of the moon, but also in other secret chambers in private houses. The money of the nation is held by the few rich men who crush and grind the faces of the poor with their cruel exactions. Women, clothed upon with the cloak of hypocrisy envesture themselves as priestesses of the goddess of the moon, and they go out boldly in the faint new moonlight of the young moon, and sit on the so-called sacred pavement for viler priests, or the dissolute and riotous noblemen of the city to beckon to them and then their fate is sealed, their virtue is forever despoiled. Not only do these misguided maidens loose their all in thus parting with the pearl of great price, but they get in return an inheritance of disease and sin which goes chasing them down to the last generation of their children, if they are so cursed as to become mothers. The temples, built with so much toil and treasure, house beneath their spacious corridors the priests who rob every priestess of virtue, spoil every devotee of money, and finally hoodwink the very princes and patesi of the kingdom with their vile sorceries and witchcraft. Instead of faith, we have the basest of superstition. Instead of virtue we have the wildest lasciviousness. Instead of the sweet comforts of home and the upbringing of little children, we have the whirling dervishes of a worship that parades before the very heavens as the most stupendous apostasy that has been upon the earth since the days when God blotted out all men by the waters of His flood.

O, my soul is sick, and thou!" Suddenly Abram rose, while the slender boat tottered on the rippling waters with his sudden movement. Mardan cowered in his cushions.

"Thou who namest these things as evidences of culture, refinement, liberty of conscience!"

"And thou!" Abram's brow was wreathed with the thunders of heaven, his voice was as the Assyrian lion and his eyes flashed like the forked lightnings. "I believe that thou art the cause of much of the apostasy in our father's household. If I thought that thou hadst linked thyself with these hell-hounds of rotting priests, to bring about the destruction of the daughters of Azzi Jami, I would myself grind thee to powder. Thou miserable poltroon and murderer."

It was well for them both that the rocking of the boat hindered any further demonstration. As Abram stood up the child uttered a shrill cry trying to leap to Abram's side; instead he fell overboard. In the confusion that followed his being hauled out, the bitter conversation was ended between the kinsmen. But Mardan would never forget, nor would Abram. As Abram drew the little one into the boat, regardless of its wet garments, he bent soothingly above the trembling little body and bade the oarmen make straight for the shore.

Abram had discovered another evidence of Mardan's treachery and corruption, while Mardan knew once and forever that his elder kinsman was as incorruptible as the pillars of heaven.

Abram turned his face to the palace gates directing a slave to carry the child to the palace; the little naked body now wrapped in his own abaya. Abraham took his way towards the City of Ur.

(TO BE CONTINUED)

NO ENEMIES.

"You have no enemies; alas, my friend, the boast is poor.
He who has mingled in the fray of duty that the brave endure,
Must have made foes.

If you have none, small is the work that you have done;

You've hit no traitor on the hip;

You've dashed no cup from the perjured lip;

You've never turned the wrong to right;

You've been a coward in the fight.

You have no enemies."

—Selected.

Current Topics.

Denmark has granted the elective franchise to women. Thus the disenfranchisement of humankind, female as well as male, goes on in governmental affairs.

The United States is not likely to become involved in war with any other nation at the present time; but the constantly recurring internal disturbances in various states do not augur so well for the safety of the nation generally.

In Utah, the month of June has become quite as notable for its June festivals in honor of the "Old Folks," or those persons above seventy years of age, as it is for weddings the civilized world over; and these festivals are not less the harbingers of joy and love among the people, young and old.

It is officially announced that the Swiss army of 250,000 men was mobilized in one week after the European war began, which was better than either France or Great Britain did. This incident is one among many which go to show that neither France nor Great Britain were prepared for the war, hence did not inaugurate it.

California has had another severe earthquake, this one expending its central force in the Imperial Valley, a rich agricultural section of Southern California which is being opened up by an extensive government irrigation project. Several lives and hundreds of thousands of dollars in property were lost, the irrigation works marvelously escaping destruction.

Whatever else the M. I. A. contests connected with the June conferences of the young people among the Latter-day Saints may develop, they portray beyond dispute a high order of educational and intellectual development that augurs well for the Mutual Improvement cause in the years to come.

The Zionist movement that is, to repopulate Palestine with the Jews, in the United States, has received marked impetus the past two months, owing to the European war. It is urged that at the close of the war there will be a keen competition for Palestine, and that the logical disposition of that country would be to assign it to the Jews. Thus do coming events cast their shadows before.

The Associated Press dispatches carried to all parts of the United States the astonishing news that Baby Sayre, President

Woodrow Wilson's youngest grandchild, had cried several times in one night in the same house where "Grandpa" slept, but had not disturbed him seriously. Why should he be hurt with one baby's crying, one night only? Hasn't he reared three girls, each of whom out-figured Baby Sayre up to date with "echoes of the night?"

More than a million women in Great Britain have petitioned the government to intern the thousands of Germans now at liberty in that country. It is not unlikely that the women will have their request granted, since Great Britain, being the most democratic of the European powers, is the only one of the belligerent nations which has not interned or expelled most of the citizens of hostile countries within its borders.

By an elaborate system of referendum, the United States Chamber of Commerce at Washington has ascertained that the country at large is overwhelmingly opposed to the ship-purchase plan proposed by the administration during the last Congress. It thus appears that Utah's congressional delegation, which unitedly opposed the bill, was in harmony with the general American sentiment, and not opposed to it, as many of their political opponents would have had the people believe when the bill was being voted on.

Japan has ordered that the teaching of religion in the schools of Korea be estopped, and gives as an argument in favor of its new method that the United States and France have found success in general education by "separating wisdom and religion." It may be made to appear so to the Japanese mind, but the cleaner and more enlightened sentiment of this country discerns dismal failure to the social fabric in "separating wisdom and religion" in the training of the youth.

The exhibition of the Liberty Bell to the children of Salt Lake City and vicinity at the only convenient time, namely, on Sunday morning, July 11, aroused a protest from some ministers because, forsooth, it interfered with the sessions of the Sabbath schools. By the way, wasn't the heaven-inspired institution of this great government for the religious as well as the political freedom of millions of people the basis of a valuable Sunday lesson, instead of a protest? Rightly applied by Sabbath school teachers, the notable presence of the historic relic which more than all others of its class is a reminder of that heaven-inspired event, and which impresses the child-mind with the thought conveyed in the quotation from the Bible inscribed on the bell itself: "Proclaim liberty throughout all the land unto all the inhabitants thereof"—is a theme for more than one effective Sunday school lesson to Christian children.

Notes from the Field.

The stake conferences this year have been a real joy to all concerned. The General Board has been able to send representatives to all the stakes so far scheduled, notwithstanding the fact that on some of the dates there have been as many as six conferences held simultaneously, ranging in distance from Canada to Arizona. The response from the stakes has been whole-souled in every way, great interest being manifested in all lines of Relief Society work, and especially along spiritual lines, including the testimony meetings. The officers' meetings have been better attended than ever before, and this is most gratifying. Certainly no wide-awake officer will ever feel that she can possibly afford to miss these important meetings. In many of the stakes, splendid class work is being done. Teachers have been selected, who are thoroughly qualified to direct the study, and their efforts are bringing gratifying results.

The following new stakes have been organized within the last three months: Curlew, Raft River, North Davis, and South Davis. Curlew Stake was made up of portions of Malad and Box Elder Stakes; and Raft River is taken from Cassia Stake; and the old Davis Stake was divided into two parts forming the northern and southern divisions. The President of the Curlew Stake is Mrs. Mary E. Bennett of Malad, Idaho, while that of Raft River is Mrs. Lucy Eames, Almo, Idaho. Reports of the new officers of the Davis Stakes have not yet been received.

A reorganization of the stake Relief Society in Star Valley took place at the recent quarterly conference, held in Afton, Wyoming, on June 26th and 27th. The visitors at this conference were Elder Rudger Clawson, President Rulon S. Wells, Mrs. Amy Brown Lyman, and Mrs. Janette A. Hyde. Because of continued illness in her family, and because of her inability, therefore, to attend to the work of the Society properly, Mrs. Sarah Ann Burton asked to be released from the office of stake president. Her excellent service and pure devotion have left a lasting impress on that stake Relief Society. The new stake officers were sustained as follows: President, Martha E. Roberts; Counselors, Susan Cazier, Kitty Burton; Secretary, Artemesia D. Call; Treasurer, Sedonia Roberts; Chorister, Allison M. Hale; Organist, Mary R. Yeaman. Stake Board: Johanna Cook, Elizabeth Linford, Sarah A. Hurd, Lena Jenkins, Helen Wilson, Elizabeth Turner, Sarah Isabel Call, Ruth Raney, Elizabeth Moser, Christena Holling, Martha Barrus, Angela Rich, Clary Harrison, Artemesia D. Call, and Florence Lee.

The General Board of the Relief Society is arranging for a new set of books for record work. These books will be ready for distribution before the end of the year, and by January 1, 1916, we shall hope to see them adopted and in use in every ward in the Church. These books will be arranged to take care of all the information required for our yearly report, and will obviate much of the trouble experienced last year by Secretaries, in compiling these yearly reports. Meanwhile the secretaries should preserve their present records in permanent books, as there will be no place in the new books for back minutes.

If It Could Be.

By Bertha A. Kleinman.

If it could be that you and I
 Could look into the years,
And you could know my tests to be
 And I know all your tears—
I wonder, should we speed our ways,
 To heal, nor wonder how
To lay some selfish joy aside?
Or should we smile and hurry by
 And both forget, as now?

If I could look into your eyes,
 With powers to divine,
And there behold your soul's great need,
 And you could fathom mine—
I wonder, should we search our hearts
 For words of life to say,
Or should our world of narrow cares
Blot out each other from our prayers,
 And fill our every day?

O we who mean our ways so well,
 But breathe our prayers too late,
For those whose hearts beat close to ours,
 Who thirst and trust and wait—
What will the even-tide return,
 What holds its hush for me,
Whose faith is voiced for me and mine,
For you and yours, no time, no time—
 What will His answer be?

EDITORIAL

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Motto—Charity Never Faileth.

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VOL. II.

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No. 8.

Death Hath Her Victories.

Two young soldiers of Christ, both girded with the armor of the true faith, whose feet were shod with the preparation of peace, and who set out valiantly to face the suns of yesterdays, have met the white angel of Mortal Change, and have triumphed.

One was dauntless in his manly courage, and his fine quality of virile persistence. The other was notable for his patient association with daily sorrow and affliction. One chose the science of the physical issues of life and death for his purpose in life; the other sought his daily bread in easy avenues, lest death might catch him unaware. Both lived and loved and wrought as youth may gallantly strive. And both were loved—ah, how dearly they were loved. For both were very lovable. Each won his hosts of friends, for each deserved that much of life's sweet compensations.

Pure, true, upright, brilliant, and able, these two were well born sons. Upon the lintels of their door-posts, both parents had cast the bitter hysop dipped in the blood of their daily sacrifice. And, therefore, were they unafraid.

When suddenly the door of death was opened, and the white angel of Change came forth. Gerald knew that angel well. He

had walked beside his noiseless feet, lo, these many days. Fearlessly, he had faced his daily grapple, and that high courage conceived by constant pain, borne uncomplainingly, had given him power to face his messenger in peace. David looked with startled, instant comprehension, for he, too, had often met this messenger in his work, unknowing who he was. On canyon ridge alone, or plunged in soundless depths of mountain's icy pools, that silent, wordless messenger had often beckoned, while David laughed along, with reckless ignorance of his nearness. And thus they met, the two young men and death, and earth was left behind.

Come, parents, friends, we who knew them well, and we who knew them not: Gaze not upon the relentless door which closed upon their swift retreating forms. Turn from the silence and mystery of their yesterdays, to face the crowding dawn of today. Lift thine eyes to the hills, whence cometh help. Hear the throbbing melody of the morning lark, see the glory of the peaceful violet, and mark the dusty highway where plod the Lord's own halt and blind. Minister, smile, labor, sing. For so wrought they, both David and Gerald. Being vanquished, they have conquered; and we, too, must some day fight the good fight, and likewise conquer and be vanquished. Shall we all conquer by our courage, and triumph with our faith?

Note.—Dr. David B. Anderson and Gerald Anderson, whose funeral services were held on Sunday, June 27, 1915, were the promising sons of Elders Edward H. Anderson, Editor of the *Era*, and Nephi Anderson, Editor of the *Genealogical Magazine*. Both young men were faithful members of the Church, and both were loyally loved, and will be sadly missed by sorrowing parents and friends.

The mantle of Charity all should wear,
Regardless of color or size,
For it never grows old as some things do,
And is very becoming to me and you;
'Tis a gem we all should prize.

EDITH McCLENDON, Mesa, Arizona.

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

Summer Health Lessons.

THIRD WEEK.

HYGIENE FOR THE WOMAN PAST FIFTY.

HEALTH OF BODY.

DIET.—The diet of women past fifty is an important consideration, and should be weighed carefully by themselves and their friends. In the first place, after one has reached the age of forty-five or fifty, as a rule, the digestive powers are not as keen as they were, when youth gave zest and vitality to all nature's processes. In the second place, the body often takes on more flesh after that period, and less food should be eaten, as flesh soon becomes abnormal, which is unsafe, to say the least. The energy is diminished after fifty, and work and play are not indulged in so strenuously as before, while the digestion is slower and the blood more sluggish. Consequently, the diet should be carefully selected, and most carefully eaten.

Most people past the age of fifty would better drop one meal, and get along on two meals a day. Fruit and vegetables should form the staple articles of diet for both men and women who are past the prime of life. It is much better to eat a little meat once a day than to eat too much bread, sugar, butter, cheese, potatoes, cream, milk, and fat—all of which are carbonaceous; and which fill the system with too much material of one kind. Fruit and vegetables should form the staple articles of diet.

Each person has a physical idiosyncrasy peculiar to himself—he may eat, or may not eat, certain articles of food, which are good and all right, in their place, for others.

Pork is not good for anybody at any time, but, if it must be

eaten, let it be eaten in the morning. Beef and mutton are always nourishing and easy of digestion; and meat provides so much variety, both to the young and to the aged, that it should be eaten once a day, if there are no physical reasons for abstinence. Rice and cereals, for breakfast, or eggs and toast, with milk or a little cream, with fruit, makes a good enough breakfast for anyone at any time. One meat, two vegetables, and a light dessert is sufficient for dinner, after a hard day's work.

Constipation, which might be called the American woman's universal disease, should be avoided by elderly women, like the plague. Faith, massage, and diet—all these will help this trouble. Foods which tax the digestive organs, such as pork, baked beans, cheese, macaroni, rich pastry, pie, cake, fancy ice-cream, candy of all kinds, indeed all foods that are difficult of digestion, should be avoided by women when past the age of fifty.

The most important rule to remember, is to observe regular habits. If you eat two meals a day, let them be eaten at a regular time each day. If three meals are partaken of, then let them be eaten at regular periods. Regularity and restraint are of more importance than the choice of foods.

Some people are able to digest milk better after they pass the years of sixty, than when they were in young life, or middle-age. Milk is a good diet for the aged, if not partaken of in too great a quantity, or of too rich a quality. Milk should not be used as a drink at a meal, but should form a part of the meal, as it is a food. Eggs agree with some people, while others are unable to eat them. Let each woman find out what simple foods best agree with her, and then let her eat a light, nourishing diet, and observe regularity in the eating thereof, avoiding, above all things, excess in diet.

Be sure and have variety: variety in the foods themselves, in the preparation of them, and in the serving of food. Go on the shady porch to serve breakfast or supper, or out under the trees. Always swat the fly. An occasional meal in a cafeteria provides "grandma" with an agreeable change.

CLOTHING.—The clothing of women past fifty should be light, warm, simple, modest, and above all things, without unnecessary restriction about the waist. Most elderly people dress too warmly, and yet, it should be remembered that the vital forces are lowered after fifty years, and more clothing is usually required, than is worn in earlier life.

BATHS.—Women past fifty should bathe once or twice a week. Too frequent bathing is apt to weaken a woman, especially after the age of fifty. Strong women, who have taken daily cold baths all their lives, find that after reaching the age of fifty or sixty this delightful habit must be set aside. However, cleanliness is surely a part of our religion. Exquisite cleanliness,

sweetness, and light, belong to the aged. An aged person should be kept as clean as a baby. She should look clean, taste clean and smell sweet and fragrant.

EXERCISE.—The woman past fifty should exercise as much as she can conveniently and comfortably. It is not wise to take too much exercise, nor to work too hard, after reaching this period. However, there is more danger of too little exercise being taken, than too much. If a woman has been in the habit of walking a great deal, that habit can long be continued, as long, indeed, as she feels it is necessary or comfortable. Working rarely injures; it is anxiety, loneliness, self-pity and neglect which break old folks down.

Domestic work is excellent, both for women under fifty, and past fifty, until they are old as may be, for the domestic labors entail so many phases of exercise, that very little other exercise is required, except the daily walk in the open air. A ride in a carriage, in an automobile, or even in a street car, is a wonderful help, and a real pleasure to the person who is past the age of fifty. Many people have found benefit from regular exercises, taken regularly; and yet this habit must be observed with caution. Unless the person has been accustomed to it for some years, it is not wise to begin a regular set of exercise after fifty years is past.

VENTILATION.—A good circulation of air should be observed in the rooms of women who are past fifty. Their breathing organs require more and better circulation of air, than when they were young, and exercised more freely. Let those about that age be sure that rooms are properly ventilated—not too much in cold weather; nor by placing the bed of the aged where draught will blow upon the bed; nor should they place the chair where draught will blow upon the body.

Ventilation is a simple matter now-a-days, and nearly every house can be properly ventilated, so that no draft will occur. The most delightful modern habit of sleeping out of doors, the year round, can be usually recommended, both to women past fifty, as well as to all, of any age. If, however, a woman all her life, has been shut up in a bedroom, without ventilation, it would be cruel and unnecessary for grandchildren to insist upon ventilating her room, according to their modern notions. If the woman has been happy, comfortable, and healthy, during her years, without much ventilation, then let her alone. Trying to regulate grandmother is neither safe, wise, nor productive of much happiness. The human body is wonderfully elastic, and accommodates itself to peculiar habits and to varied climates. Keep the aged clean, properly fed and cheerful, and thine and their days shall be long on the land which the Lord thy God giveth to thee.

September Guide Lessons.

LESSON I.

Work and Business

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

NOTE.—It has been decided by the General Board to publish both the August and September Guide Lessons in this number, so that our readers and friends may have their lesson work one month in advance. The October Lesson will appear in the September MAGAZINE.

Genealogy.

THIRD WEEK.

LESSON III—HEIRSHIP.

Let the class leader begin this lesson with a quiz on the numbering lesson which was in the June Guide.

RULE I.—The rule in heirship, for genealogical work, is: The oldest, living, male representative, who begins the work in the Temple, is named as the heir of the family.

EXCEPTION I.—When the oldest, living male representative refuses to do the work for the family, or to direct the work being done, it is permissible, with the consent of the Temple Authorities in the district, where the family lives, for the other members of the family to take up the work, and go on with the same. No one has a right to stand in the way, and prevent other members of the family from carrying on the Temple work.

EXCEPTION II.—Where a female has begun the work in the Temple, and her name has appeared at the head of the records as the heiress, even if her descendants grow to maturity, and wish to carry forward the Temple work, the name of the female should be left as the heiress in the family.

RULE II.—When an heir's name has been attached to the family genealogical work, no change should be made in the heir. The name should be continued as long as work is done in the Temple.

EXCEPTION I.—It sometimes happens that a man—not the oldest male representative—who lives in a Temple district, begins to work for his family, and uses his name as the heir in the family.

If he does any amount of work, this name should be continued on the records, unless otherwise directed by Temple authorities, as relationship has been counted to this name, and the changing of the heir would confuse relationship.

The custom followed when Temple work first began to be done in this generation, was, to change the heir as many times as the family pleased. This became awkward, because the heirship changing frequently, made the relationship so confusing that no one could tell where and how to adjust the genealogical data.

RULE III.—If the heir dies, the heir's name should not be changed, unless otherwise directed by the Temple authorities. If the class will notice, they will see that the heir in the lesson here given is Brigham Young, dead. Now, as a matter of fact, Brigham Young was not the oldest son of his father. His father, John Young, joined the Church, and all of John's eleven children followed him, all of them remaining in the Church until their deaths. However, Brigham Young was the first one in the family who started the Temple work, and his name was attached to the first record as the heir. Thereupon it was decided by the authorities of the Church, viz: That the first living male representative who begins to work in the Temple, and attaches his name as the heir to the Temple record, shall be continued as heir from generation to generation. However, you will notice that the word "Dead" has been attached to the name of Brigham Young, so that one knows that it is not a Brigham Young living at the time the records were made, but the Brigham Young who is dead.

There is some difficulty with members of families, in regard to the heirship. It happens at times, that our brethren feel that there is some loss occurring of prestige or dignity to them, if the name of "heir" is not attached to them in the records. The heir in the Priesthood is not always the same as the heir in genealogical work.

RULE IV.—When any question or doubt arises in the foregoing matters, submit the same to the President of the Temple. He is the final arbiter of Temple work in all its phases.

Please refer to your Lesson Book for further elucidation of this lesson.

NOTE.—Class leaders are advised to drill the class thoroughly on the rules before taking up the exceptions.

QUESTIONS.

What can you say about heirship?

Who is the genealogical heir in the family?

What was the ancient custom of heirship among the Israelites?

HEIR—BRIGHAM YOUNG—DEAD

	NAMES	BORN		WHERE BORN		State	DIED	
		Day	Month Year	Town	County		Day Will dated	Month Year
1	William Young	about	1698	of Hopkinton	Middlesex	Mass.	May	1747
2	Hannah Healy	about	1703	"	"	"		
3	Elizabeth	married	1743	"	"	"		1769
4	Joseph	22 or 23 June md 21 Aug.	1759	"	"	"		
5	Elisha Hall	married	1743	"	"	"		
3	Elizabeth Young	22 or 23 June	1743	"	"	"		
6	Mary	13	June 1743	Hopkinton	"	"		
7	William	19	June 1753	"	"	"		
8	Elizabeth	19	Nov 1754	"	"	"		
9	John	3	Jan. 1757	"	"	"	17	1818
10	Susannah	19	June 1758	"	"	"		
11	Martha	30	Sept. 1760	"	"	"		
12	Samuel	24	July 1762	"	"	"		
4	Joseph Young	md 21 Aug.	1759	of Hopkinton	"	"		1769
13	Mrs. Eliz. Hayden (Treadway)	md. 21 Aug.	1753	"	"	"		
14	Susanna	2	Dec 1759	Hopkinton	"	"		
15	William	28	Feb 1761	"	"	"		
16	John	6	Mar. 1763	"	"	"	12	1839
17	Joseph	21	Mar. 1765	Hopkinton	Middlesex	"		
18	Anna	30	July 1766	"	"	"		
19	Ichabod	24	July 1768	"	"	"	supposedd. young	
20	First Husband of Elizabeth Hayden Jonathan Treadway	md	1744	of Frammingham	"	"		

Give rule No. I.

Why should the name of the heir be always the same?

When may a woman's name be properly used as the heiress?

Whose duty is it to lead out in Temple work?

If the oldest male representative refuses to step forward, what shall be done?

To whom should all questions on Temple work be submitted?

Give all the rules and then the exceptions.

Home Ethics and Art.

ETHICS.

LESSON III.—REVERENCE FOR THE AGED.

There is a beautiful discipline of the spirit obtained by those who are taught to show reverence to the aged. Little children who are encouraged to show grandparents kindness and consideration are more easily taught respect for authority in all degrees and conditions of life. Reverence for the aged blesses those who receive and doubly blesses those who show that quality. With the Japanese, the worship of ancestors is a religion.

Above all people, the Latter-day Saints should cultivate this charming habit. It is true that some aged people, especially when they became a little childish, are overly selfish, demand more of their relatives, and are less easy to please, than at any other period in their lives. And yet, even so, we who are young, and have health and strength, cannot show too much attention, too much kindness to those who have passed the seventieth year mark.

Most men are considerate of aged women, but few children are considerate, unless they are trained by wise parents to show that thoughtfulness to their grandparents in the home. Comfortable chairs, warm seats by the fire, the best food at the table—all these little attentions enhance the value of the character of those who show them, and make happier the lives of those who receive them.

Aged women should not permit themselves to be selfish, and to insist upon having their "rights," as it might be called, or expect attention shown them when there is no especial occasion. Grandmother should remember that the daughters-in-law and sons-in-law should have an opportunity to manage their families in their own way. And also, while it is true that the mother was the pivot of her own home for many years, while she had one, and has been respected and honored as the "mother of the home," when she becomes a grandmother, and lives in a daughter's home, she should gracefully step aside for the new "mother

in the home," allowing the younger woman to have her rights and opportunities. Grandmothers find it quite difficult at times to accord the daughter the right of training her children, and administering the affairs of her household, according to her own plan. Interference and selfishness on the part of the grandmother often begets trouble in the home; while indifference and selfishness on the part of daughters and children makes very unhappy lives for the aged. Unselfishness and devotion to each other's interest—this is perhaps the key-note of happiness in the home, for all who dwell therein. The modern custom of everybody paying all attention to the babies and the children, of giving to them all of the good times, of sacrificing every financial interest in the home to educate and clothe radiantly the young people in the home has relegated the older people to the background, and grandma is almost shoved out of sight.

You mothers and grandmothers who read this article, please remember that you should invite kindness and consideration towards yourselves by your own thoughtful treatment of all others in your household. Remember that grandchildren are noisy if healthy, rude if untaught, and their little ways and oddities must be considered as trifles in your eyes.

Remember grandmother's birthday. Grandmother will forget and forgive many things in the home if she is remembered on her birthday. If little presents are prepared for her, the children taught to bring her flowers, and to gather about her knees and express the love and affection which they feel for her. She will be happy for a month on such attentions.

Grandmother should not be forgotten when excursions are taken. Little parties given for grandmother make the rest of the year very pleasant indeed; while she will treasure up all the little words and actions of those who have been about her on some excursion, and if they have expressed kindness of feeling, and if they have shown her the attentions that are her due, it will cheer and brighten the long coming hours when she sits unnoticed while the rushing streams of life flow past her forgotten corner.

There is a very delightful custom established in the seating of the big Tabernacle in Salt Lake City. Most of the front benches are reserved, apparently, for the aged and infirm; and here they gather, their tired old hands folded, their beautiful white heads and their dim historic eyes lifted expectantly to the speaker in the pulpit; the sight is one which strikes every stranger, as a beautiful one, indeed. The aged, brought forward, instead of being crowded in the back of the meetinghouse—this custom might well be followed by every congregation in our Church.

Pay grandpa and grandma an occasional compliment. Recall

the brave and noble actions of grandfather on some special occasion; joke grandmother about her youthful grace, beauty and popularity. Teach the children to see beauty and holiness in grey hair and bent shoulders; teach them to express love and admiration for the aged ones, not forgetting to notice the handsome new suit grandpa wears and the charming new bonnet on grandma's white tresses. All these little personal tributes brighten life more than we can ever guess.

Teach and practice reverence for the aged, in looks, words and actions.

HELPFUL QUIZ. SUGGESTIONS.

Invite various ones in the room to relate pleasing incidents of their own experience. Read the fifth commandment.

ART.

LESSON IX.

Study the life and sculpture of Cyrus E. Dallin (*Devotees and Their Shrines*, pp. 95-99).

- (a) Where and by whom was the artist Dallin discovered?
- (b) Where was his first work exhibited?
- (c) What studio did he first enter?
- (d) What work did he accomplish in Boston?
- (e) What honors did he receive in Paris?
- (f) What honors came in the Columbian Exposition?
- (g) From what cities did he receive offers for statuary for public parks?
- (h) What beautiful sculptures represent his work in Utah?
- (i) Why are we so proud of Dallin?
- (j) How does he stand in our State Art, National Art, and International Art?
- (k) Describe his Angel "Moroni," on the Salt Lake Temple.
- (l) Describe the Pioneer Monument.
- (m) Describe the Soldiers and Sailors Monument, at Syracuse, N. Y.
- (n) Describe one of Dallin's Indian sculptures.
- (o) His early associations with Indian life no doubt greatly aided him in a successful portrayal of Indian themes. How much of Dallin's fame has come from these Indian subjects?
- (p) Why was Dallin so persistent in his devotion to his gift?
- (q) God has also given you a talent—are you making the most of it? And how are you making the most of it? If you are

not making the most of it, why are you not? What could you do to more fully realize yourself? Have you a friend or a little child, who loves to sculp? Name him.

(r) What is a talent or gift, and from whence does it come?

QUESTIONS TO STIMULATE HOME ART STUDY.

Which is better, to teach a gifted child what you know, or discover what he can do?

How are you going to discover an artist in your own home circle?

Which is better training for a future artist, to lead him to discover a thing of beauty in a picture, or to find something beautiful in Nature?

If you ignore a gift of one of your children, to what extent will be his loss? Your loss? The loss of society?

What did John Hafen like best to paint? What would you like to paint?

Why did not Hafen stop painting when reduced to poverty? Why was he one of the happiest of men, in spite of his poverty?

The one thing we need today is to be big enough to be just to those with whom we disagree.—MARTHA H. STRICKLEY.

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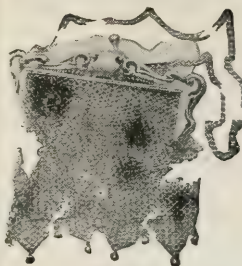
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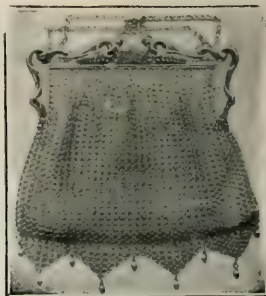


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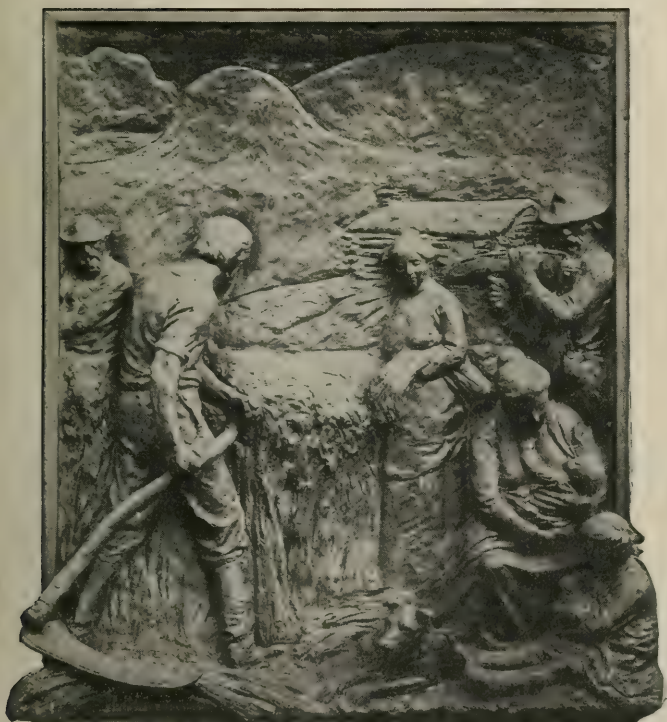
Vol. II

SEPTEMBER, 1915

No. 9

THE RELIEF SOCIETY MAGAZINE

Genealogical Number



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By Lily.

Unearthly prison doors that shut
My soul within your fold,
Both near and far, your leaves unbar,
Death may not always hold.

Lift up your gates, O paradise,
And let my Savior in.
My awful fear for ages here
Pays tribute unto sin.

The light, the light, I see the light—
Come blessed Savior, now,
My soul to save; beneath the wave
My children's children bow.

My children's hearts turn back to me,
I hear their tender cry;
For them my care, my hourly prayer
Ascends with love on high.

O blessed saviors on the Mount,
How sweet your tidings be
For peace awaits within the gates
To crown and comfort me.



OFFICIALS OF THE GENERAL OGICAL SOCIETY OF UTAH.

From left to right: (1st row) Dr. Romania B. Penrose, President Chas. W. Penrose, President Anthon H. Lund, President Joseph P. Smith, Mrs. Mary T. Smith, President Emmeline B. Wells; (2nd row) Mrs. Nelsa Young Gates, Elder Heber J. Grant, Mrs. Julia B. Nibley, Bishop C. W. Nibley, Mrs. Janette A. Hyde, Mrs. Amy B. Lyman; (3rd row) Elder Joseph F. Smith, Jr., Mrs. Joseph F. Smith, Jr., Elder Mark Austin, President Lewis Anderson.

THE Relief Society Magazine

VOL. II.

SEPTEMBER, 1915.

No. 9

International Genealogical Congress at the Panama-Pacific Exposition.

By Susa Young Gates.

The assembly of genealogists, convened in San Francisco in July, 1915, known as the International Genealogical Congress, has passed into history.

The story of the Utah Genealogical special, which carried 271 officers and delegates from the Utah Genealogical Society, and from the Relief Society, has likewise passed into the annals of this state.

The official report and minutes of the Congress will appear in the October number of *The Utah Genealogical Magazine*, but this MAGAZINE will here record some phases of the work and the trip, which may not be given in the official report.

Much preliminary correspondence and work was performed by the committees who had charge of the arrangement for our gathering in San Francisco. Those who labored to make this great excursion and Congress a success received their reward in the results thereof.

Friday afternoon, 4 o'clock, July 22, the Genealogical excursion left Salt Lake City. The President's private car preceded the Excursion Party proper, going on the regular train one hour earlier, as they did not wish to make our stop-overs. In the President's car were President Joseph F. Smith, President Anthon H. Lund, President Charles W. Penrose, Mrs. Mary S. Smith, Dr. Romania B. Penrose and Mrs. Julia B. Nibley. They registered at the Palace Hotel on reaching San Francisco and took an active interest and part in the work of the Congress. The Excursion party found the trip over the Lucin Cut Off and the mountains very delightful. The Sacramento Valley was sultry in the extreme, and the company were somewhat breathless

and moist; but when we arrived at the Coast, the usual chill air revived our spirits, and San Francisco was reached in comfort. The ride across the Bay was delightful, especially to those who had never taken this trip before. The party was met at San Francisco by President Joseph L. Robinson, and other Utahns, and were finally distributed in the Clark, Eddy, Windsor, the United States and other hotels. All of these hotels were near together, and not far from the Auditorium, in the Civic Center.

Some members of the party attended the concert given by the Ogden Choir in Festival Hall, inside the Exposition Grounds that evening, and listened with delight to the fine singing of the Choir, the charming solo work of Professor J. J. McClellan, the masterly accompaniment of the Exposition Orchestra, under the direction of Mr. George Hagerman, and especially enjoyed the beautiful singing of Miss Emma Lucy Gates, the Utah prima donna.

On Saturday, the 24th of July, most of the party spent the morning in the Exposition Grounds until the exercises of Utah Day began at the Utah Building.

The Panama-Pacific Exposition is the greatest of all World Fairs. It is doubtless the last universal exposition that will be held in this generation, and it is fitting that it should excel all others, and round out the history of expositions with as perfect a presentation of human activities, as mortals may devise. Every feature of displayed industry and each factor of beauty, that have characterized other world fairs are encompassed in this Exposition, and many new and lovely ideas are added.

The most wonderful phase of the whole Exposition is the completeness of conception, and the perfection of accomplishment. The arrangement of the grounds, with the magnificent courts is beautiful beyond description. The massive outlines, gorgeous color-schemes, wondrous details, are so perfect in their art that no one thing offends the eye, or seizes the imagination to the exclusion of any other. The labor of grouping and adjusting human interests as expressed in the eight hundred congresses here convened and convening, is a marvel of mortal intelligence. It is intellectual specialization carried to its most perfect limit.

Individual tastes would necessarily emphasize varying features of the Fair, but a very general verdict claims the superiority of the Fine Arts exhibit, the Canadian exhibit, the French Building and interesting features of what is known as the "Zone."

All of the world fairs have had varying entertainments and "side-shows" featured. At Chicago Fair, the division was called the Midway Plaisance; in St. Louis it was called The Pike, and at San Diego it is known as the Isthmus.

The Zone at the Panama-Pacific Exposition is on the same

high plane of excellence as the rest of the Fair. Some features were truly educative. For instance, the Panama Canal and Isthmus shown in an immense Relief Map, was illuminated and illustrated with phonographic lectures, to those who sat on a moving platform surrounding the panorama. The Creation was another wondrous development of film art, which was both scientific and beautiful. The Union Pacific delineation of Yellowstone Park, with its replica of the Old Faithful Inn and its excellent cafe was another interesting feature. Mexican, Hawaiian, and Indian Buildings were replete with information and demonstrations.

The cars that traveled back and forth with queer little Ford engines, and the wicker, self-propelling, double chairs were convenient adjuncts to the weary traveler who had miles to walk, in order to see the various phases of the Fair. The color scheme of the buildings was exquisitely beautiful, while the floral accessories seemed too perfect and lovely to be created in the year or so which marked their growth. The situation of the Fair Grounds on the blue waters of the Bay, with five Men of War frowning in the near distance, made a picture that will never be forgotten by those who visited the Fair. Taken as a whole, a wordless pleasure, and an aesthetic, voiceless appreciation marks the perfect achievement which San Francisco and California have made possible.

A practical phase of our experience at the Fair was in the reasonable hotel rates, and the equally reasonable restaurant accommodations which we found everywhere. Some of our party have traveled all over the world, and they were unanimous in declaring that no cheaper and better hotel accommodations, no richer and more palatial hotel possibilities are found on the globe than are seen in San Francisco. While no other restaurants in Europe or America have presented better cooked food at more moderate rates, with a better choice of viands than are found in the California cafes and cafeterias.

Inside as well as without the Exposition Grounds this truth holds good. San Francisco surely made ready for a great influx of visitors. It seemed to us that in the business districts, every building that was not a hotel was a cafe or apartment house.

The exercises of Utah Day—the 24th of July—were held on the porch and grounds of the Utah Building, which building is at the extreme end of the grounds, facing the Massachusettes Building, and near the Canada Building. There was a large audience, some of whom were luckily seated inside the roped enclosure, while thousands stood patiently in the cold wind until all of the exercises were over. Besides Governor William Spry and the state officials, with the Exposition officials, there were grouped on

the porch, President Joseph F. Smith, President Anthon H. Lund, President Chas. W. Penrose, Bishop Chas. W. Nibley, with their wives, President Emmeline B. Wells, Dr. Romania B. Penrose, Mrs. William Spry, Mrs. Wedgewood, Mrs. Amy Brown Lyman, Mrs. Janette A. Hyde, Elder Joseph F. Smith, Jr., and wife, Mrs. Annie Wells Cannon, and other prominent ladies and gentlemen.

The exercises were pleasing, and the speakers were eloquent. President Joseph F. Smith added a fine dignity to the occasion, and indeed dominated the assembly by reason of his position, as the leader of God's people here on earth. His speech, closing with a benediction upon the people of California, and those who had made the Fair a possibility, was eloquent indeed.

The Sabbath day was passed quietly by the party, most of them attending morning and evening services and listening to remarks by the First Presidency.

On Monday occurred the reception tendered by the Genealogical Society of Utah and the National Womans' Relief Society, to the Officials of the Exposition and to visiting delegates of the International Congress of Genealogy. The reception was successful in every way. At the head of the receiving line stood President Joseph F. Smith, supported by Presidents Anthon H. Lund and Chas. W. Penrose, Director James A. Barr, President Emmeline B. Wells, Dr. Romania B. Penrose, Elder Joseph F. Smith, Jr., Bishop Joseph Christenson, Nephi Anderson, Miss Lillian Cameron, and Mrs. Elizabeth C. McDonald. The hostesses of the afternoon who received the visitors and introduced them to the guests of honor were Mrs. Elizabeth C. McCune, Mrs. Susa Young Gates, Mrs. Amy Brown Lyman, Mrs. Janette A. Hyde, Mrs. W. J. Leatham, Mrs. Jessie Penrose Jones, and Mrs. W. J. Leatham.

The young ladies who presided at the refreshment table were Miss Sarah McClelland, Miss Edna May Davis, Miss Emily Smith, Miss Edith Smith, Miss Luette Brown, Misses Florence and Augusta Ivins, Golda Hyde and Sarah Burton.

Music was furnished by the Cadet Band, and among the honored visitors were Bishop Charles W. Nibley, Governor Wm. Spry, General Wedgewood, Mayor Samuel C. Park, Commissioner Frank L. Brown, Mrs. Lora W. Underhill, and many others, too numerous to mention.

Tuesday, July 27, was Utah Genealogical day, and all of our party gathered early at Room F, in the Third Floor of the Auditorium Building. Again the Utah party were honored, and happily surprised with the presence of Director James A. Barr who left his many duties to come and greet the Utah Society on that

auspicious occasion. The program for the Utah Day was as follows:

DEMONSTRATION OF CLASS INSTRUCTION IN GENEALOGY.

Tuesday, July 27th, 1915

10 a. m.

Invocation

Lesson:

- (a) Sources of Information
- (b) Methods of Recording

2 p. m.

Lesson:

- (a) Approximation of Dates
- (b) Numbering
- (c) Work in the Library

Instructors:

Nephi Anderson
Mrs. Susa Young Gates

EVENING PROGRAM.

Music

Invocation.....Dr. Emmeline B. Wells

President National Woman's Relief Society

Address of Welcome.....Anthon H. Lund

President Genealogical Society of Utah

Address: Utah as a Mting Pot.....Joseph F. Smith, Jr.

Secretary-Treasurer Genealogical Society of Utah

Pioneer Reminiscences President Joseph F. Smith

Historical Sketch of the Genealogical Society of Utah.....

.....Chas. W. Penrose

Vice-President Genealogical Society of Utah

Song: "O Ye Mountains High".....Emma Lucy Gates

Report of Genealogical Extension Work in the Relief Society.....

.....Elizabeth C. McCune

Benediction Heber J. Grant

The evening session was marked by a crowded house. Many strangers and friends unable to get chairs, stood through the whole of the program. The full proceedings will be printed in the *Utah Genealogical Magazine*.

Pioneer Reminiscences, by President Joseph F. Smith, were replete with vivid incidents and attractive stories. President Lund presided in his own dignified and gracious manner, which encompassed every one present with its genial radiance.

President Penrose gave a succinct and interesting history of the Utah Genealogical Society, Mrs. Elizabeth C. McCune read the report of the extension work in the Relief Society, which rounded out the program with satisfactory completeness.

The singing of Emma Lucy Gates was, as always, beautiful and appropriate. Few of our even ordinary vocalists would do what this great singer did that night—sing without any accom-

paniment of piano or instrument. Her reputation artistically and morally did not suffer from her generous action.

The International Congress of Genealogy which opened the next morning in the same hall was crowded and enthusiastic. The Address of Welcome given by President Henry Byron Phillips, and responded to by Joseph F. Smith, Jr., was peculiarly interesting to us. Utah was honored in the choice of our young apostle, and he rose supremely to the occasion; while we felt that California was likewise honored in the apt and happy choice of him. The program for the Congress will be printed in its entirety in the *Utah Genealogical Magazine*.

Among the very notable papers presented during the three meetings of the Congress was one on Chinese Genealogy, by Kiang Shao Chuan Kang-Hu, a cultured Chinese of the California University. It was a marvelous unfolding of the conditions concerning pedigrees and genealogical keeping amongst this little known, and yet ancient people. Going back 6,000 or 8,000 years, pedigrees are religiously kept by all families of the better classes. The genealogist is chosen from the clan once in thirty years, and is maintained by his labors. He keeps and records each birth, death and marriage of the whole clan. Twelve hundred years before Christ each head of clan was compelled to frame a verse. The members of that clan all took the first word of that verse as a middle name. The second generation all took the second word, the third generation the third, and so on down. That explains why nearly all Chinamen are "cousins." One can tell the clan and the generation of any particular Chinaman if one knows his clan verse. Surnames were given much as in America.

Two other papers which discovered vast possibilities of genealogical import in strange peoples were those on the Hawaiian and Maori races.

Another deeply interesting paper was the Relation of Eugenics to Genealogy by the editor of the *Eugenics Magazine*.

The closing paper was given by Frank L. Wilcox on the "Relation of Genealogy to Human Affairs," and this too was interesting and full of suggestions.

The Congress took upon itself the permanent title of the *International Genealogical Federation*, after much discussion and comment.

Another action was the decision to make the *Utah Genealogical Magazine* for October the official number for the Congress. Therein will be printed all of the proceedings and papers in full, illustrated with the pictures of the Congress.

Two standing committees were formed—one on Permanent Organization and the other on Legislative Action. Utah was represented on these, as on all other committees. Mr. Joseph

F. Smith, Jr., and Mrs. Susa Young Gates were both given places in the temporary and permanent committees.

One of the most striking and interesting events in connection with our Congress was the presentation by the Fair officials, of bronze medals to President Anthon H. Lund, who represented the Genealogical Society of Utah, and to President Emmeline B. Wells who represented the Relief Society. Mrs. Emmeline B. Wells was in her tenderest mood; she told of the fact that the very first carload of flour which reached stricken San Francisco eight years ago came from the Relief Society of Utah. Another carload sped to the Mississippi sufferers, and one to distant China. Large sums and supplies had been sent to England recently. The touching quality and pathos of Mrs. Wells' remarks brought tears to the eyes of Commissioner Chas. A. Vogelsang.



MEDAL PRESENTED TO THE RELIEF SOCIETY.

President Lund referred to the work of the Utah Genealogical Society. He tactfully told the commissioner that the "Mormon" people had raised about \$37,000 in one day's contribution, which was distributed to our poor, without discrimination, in Germany, Switzerland, Austria, France and Great Britain. The presentation ceremonies took place Thursday afternoon at 4:30, in the reception room of the Utah Building.

Several family reunions were held during the Utah week—

in particular the Kimball Family, which was interesting and delightful. There is a large Kimball Association in California, of several hundred members who meet frequently to read papers, and enjoy social intercourse. At their meeting in the Inside Inn, they were presented with a bronze medal, by the Fair officials. A number of informal talks were made, and original poems read. Mrs. Susa Young Gates was invited to speak in behalf of the Kimball Family of Utah, and she delineated the lofty characteristics, the high courage, the genial humor and wit, the companionable quality of the characters of the Kimballs of Utah, giving greeting to California in behalf of the many descendants of that great pioneer—Heber Chase Kimball.



REVERSE SIDE OF THE MEDAL PRESENTED TO THE RELIEF SOCIETY.

The Frost, Rice, Starr and Young families held gatherings during this week, as well as the Jewetts, and other family lines.

A number of luncheons were given for the Utah people. A beautiful auto trip was tendered by Miss Carlie Inez Tomlinson, who is the charming Corresponding Secretary of the Congress, to President Emmeline B. Wells, Susa Young Gates, and Mrs. Lora A. W. Underhill of Boston. The circuit of San Francisco and Golden Gate Park was made in this trip. Mrs. Janette A.

Hyde was entertained at luncheon by the Presidential Party, August 1st, in the Palace Hotel. A luncheon was given by Mr. George J. Jewett to the delegates of the New England Genealogical Society, and Mrs. Lora A. W. Underhill, Mr. Joseph F. Smith, Jr., and Susa Young Gates occupied one table at this luncheon.

Thursday evening the Congress was received by the California Genealogical Society in the Red Room of the Fairmont Hotel. The beautiful rooms were decorated with tropical flowers, and refreshments were served. All of the officials were in the receiving line, and our Utah party were happy in meeting in social converse the guests and officials present. An interesting feature of the event was the exhibit of the California Genealogical Society in the library of the hotel. The exhibit was not large—all of the former collections being destroyed in the San Francisco fire, eight years ago. The quality and rarity of many of the books and charts attracted universal attention.

Among those whose names should be engraved upon the tablets of memory, and written in the history of this wonderful Congress, should appear first, President Henry Byron Phillips, than whom, no more courteous gentleman, better official, and more scholarly author took part in the proceedings. Next would be named Mr. Ora E. Monnette, whose magnetic personality and splendid organizing ability focused action and promoted system and order. Dr. Alvin Plummer was an inspiration to all who were privileged to listen to him, or meet him in private intercourse. Hon. Boutwell Dunlap possesses a fund of scholarly information, and a quality of enthusiasm which carried conviction, and won his point for him nearly every time. Mention should be made of Mr. Thos. Edward Bond, Treasurer of the Congress, who successfully met all calls upon his commandeering ability. The real gem of the assembly was brilliant, delightful, modest little Sarah Louise Kimball, the Corresponding Secretary of the California Society, who was eyes, ears, and hands of the Congress, from beginning to end.

Mr. Frank H. Pettingell of Los Angeles, the permanent Chairman of the Congress, presided with a vigor and grace that won admiration from all sides. Miss Carlie Inez Tomlinson who was the organizing secretary of the Congress is fair to look upon, and exceedingly intelligent and gracious. Mrs. Walter Damon Mansfield, a lady in her own right, was a capable representative of the Society of London Genealogists. She was both handsome and dignified. Mr. Chas. Edward Heald made a brilliant secretary and ably seconded the chairman in expediting work and keeping the snap and sparkle in the daily programs.

Saturday, July 31st, was a day set apart for the *International Genealogical Federation* to receive their badge from

the Panama-Pacific Exposition officials, and although but few of our party were present, the remarks of President Henry Byron Phillips, in accepting the badge, should be recorded here:

"The preservation of family history is more than a mere collection of names for the purpose of forming a pedigree. It has come to be regarded as one of the most important parts of the history of a people. The historian realizes that the genealogical history of the people is an important portion of modern history. Genealogy is a guide to right living. No man knows himself so well but that he may learn more by scanning the lives of his progenitors.

"Looking at the subject in a lofty way, the study of genealogy teaches us so to live and develop latent forces for good that we may be able to make our ancestors famous as the progenitors of illustrious men and women."

The Utah party left San Francisco that same morning, augmented by nearly a hundred friends and associates who accompanied us on the trip to San Diego Fair.

The first stop made by the Utah Party was at the Big Trees, our train being switched off on a side-track, which took us right to the Big Trees themselves. One-half hour was spent hurrying around the vast enclosure which contains so many of these marvelous trees of the primeval forest. Learning that the great people who have passed that way, have had trees named for them, the party united in a request to have a tree named Emmeline B. Wells, and it was done. There are trees named after Grant, Sheridan, Lincoln, Roosevelt, and nearly all of the famous people of the United States. From here, we were taken to Santa Cruz, which is directly on the ocean; and here we found a pavilion on the shore, with many of the features of Saltair attractions, on a smaller scale. The Beach was beautiful, and some of our party went in bathing. But that which pleased us most was the attention paid to our party by the ladies' clubs and the Commercial Club of that fair city. The ladies brought tubfulls of flowers and presented each of our party with an immense bouquet of gladiolas, geraniums, Shasta daisies, gardenias, etc. The Commercial Club sent down postal cards for everybody, with some of the charming scenes of the town thereon. We were very grateful for this courtesy, and shall ever remember Santa Cruz as one of the brightest spots in our travels.

Arriving in Los Angeles early in the morning, most of the party were taken to the headquarters of our Mission, where everybody was made welcome. The party gathered in the Church for morning service, and several of the most noted visitors spoke to the Assembly.

Sunday evening, we again boarded the train, landing in San Diego early next morning. The Fair was our goal, and while this beautiful exhibit is not equal to the vast one at San Francisco, still everything was highly interesting and satisfactory—especially were we pleased with the Utah Exhibit, and building at this Fair. Instead of being simply a place where friends are received and registered, this building contains agricultural exhibits of the highest class. It is conceded that no fruit from any state equals in size or flavor that grown in Utah. We met Miss Littlefield, and Mrs. Ellis, who are hostesses of the building; and they were very gracious and cordial to all of our party.

Some of the party rode out to Coronado Beach, and enjoyed an hour's ocean bathing. Those who were not venturesome enough to go into the water, wandered on the Beach, gathering shells, and some even pulled off their shoes and stockings and waded in the ocean. Others went to the fine old hacienda, known as Ramona; this place was most interesting, not only as the romantic spot where Ramona was married to her young lover, but because of the many relics of ancient times, which have been preserved here. The old stage coach, old bed, chairs, tables, and all sorts of utensils and dishes, were interesting indeed, while the growth of tropical trees and flowers in the court was a picture in itself.

Taking the train that evening, we reached Los Angeles early on the morning of August 3. Here the party were taken in seeing cars all through the beach towns of Santa Monica, Venice, Long Beach, and other suburbs of Los Angeles.

When the train left the Los Angeles depot, at 4 o'clock p. m., we had lost about half of our party, some of whom remained over for a day or two, others for longer, perhaps. We were loth to part with our friends, but reached San Francisco early on the morning of August 4th. The party were taken at once across the city to the ferry station, where they boarded one of the Southern Pacific steamers, which ply up the Sacramento River, daily. The ride was cool and delightful, and a new experience for some of the travelers. In the afternoon they all gathered on one side of the deck, and sang hymns and original rhymes, with considerable wit and humor shown in the wording thereof.

That evening at midnight, the party were once more taken aboard cars at Sacramento, and the trip for the mountains began.

The next day being the last day, a great deal of innocent fun was projected, and carried through by the musicians and fun makers of the crowd. The day was perhaps the pleasantest of all which occurred on the trip, and all who were privileged to be present, enjoyed the happy spirit of the occasion with whole hearts.

The early morning of August 6, saw the party stationed in

Salt Lake City, where goodbyes were said, and the last hour of the voyage had passed into memory.

The account of this trip would not be complete without the mention of the gentleman who had charge of the traveling arrangements, and who accompanied the party everywhere—Mr. Charles L. McFaul, who is the district freight and passenger agent of the Southern Pacific Railway; he left no stone unturned to give happiness and pleasure to those under his care. His familiarity with California and its history and his willingness to give information at all times were highly appreciated by all. His handsome young son was an attractive feature of the latter part of the trip, for his gentlemanly solicitude and his courteous assistance were the exact duplication of his father.

Mr. McFaul's assistant—Mr. Maurice Tanner—is one of our own "Mormon" boys, and his untiring courtesy and efficient zeal were of valuable assistance to all concerned.

It is a remarkable thing that all three of the Presidents of the Church were present at this Congress, and took part therein. Likewise, there were Apostles Heber J. Grant, Joseph F. Smith, Jr., Dr. James E. Talmage, Bishop Chas. W. Nibley. All of these, with their wives, constituted a bulwark of strength and power unparalleled in like occasions. President Emmeline B. Wells, and President Joseph F. Smith were both with us. It would seem that she and President Joseph F. Smith are the last two links between the founding of this Church, in official relations, and the present time. Both were in Nauvoo when the Prophet Joseph instituted the practice of baptism for the dead, and Mrs. Wells took part in that initial ceremony in the Mississippi river.

President Emmeline B. Wells enjoyed every moment of her trip, went everywhere that anybody else went, saw everything that anybody else saw, and put to the blush many of the younger members of the party, with her faithfulness and her untiring activity. One of the pleasant features of the evening session for Utah Day, was the visit of Mrs. Kate Waller Barratt, President of the National Council of Women, Mrs. Ida Husted Harper, biographer of Susan B. Anthony, and one of the greatest women journalists in America; Mrs. Johnson, the sculptor, who has modeled most of the great women of America. These ladies attended the service in order to pay their respects to Mrs. Emmeline B. Wells, and Mrs. Gates, and to listen to Miss Emma Lucy Gates sing.

No finer, more intelligent company ever left this state. They were truly representative. It was indeed a goodly company.

The following members were present in the party:

President Emmeline B. Wells, Mrs. Elizabeth C. McCune, Mrs. Janette A. Hyde, Mrs. Susa Young Gates, Mrs. Amy Brown Lyman, Mrs. Carrie S. Thomas, Mrs. Lizzie Felt, Mrs. Lillian

Knight, Miss Edith Smith, Miss Emily Smith, Miss Carrie Patrick, Miss Elizabeth Patrick, Miss Florence Ivins, Miss Augusta Ivins, Miss Golda Hyde, Miss Sarah Burton, Miss Edna May Davis, Miss Sarah McLelland, Mrs. Annie Wells Cannon, Miss Phoebe Harding, Miss Prudence Brown, Miss Edna M. Wadsworth, Mrs. Elizabeth C. McDonald, Mrs. Harriett Leatham, Miss Leatham, Mrs. John Henry Evans and daughter, Miss Ida Felt, Miss Florence Harrington, Miss Jennie Harrington, Mrs. Leonora T. Harrington, Mr. Jacob F. Gates, Miss Annie Lynch, Miss Etta Smith, Mrs. Jane Jennings Eldridge, Miss Luetta Brown, Mrs. Elizabeth Brown, Mrs. Emily W. Stockdale, Mrs. J. C. Edwards, Mr. and Mrs. R. H. Siddoway, Mr. and Mrs. Joseph Christenson, Miss Lillian Cameron, Miss Brown, Miss Baird, Mr. Jas. Duckworth, Mr. and Mrs. Nephi Anderson, Mr. and Mrs. Joseph F. Smith, Jr., Mr. Wm. R. Jones, Mrs. Jessie Penrose Jones, Mrs. P. P. Musser, Mr. Wayne Musser, Mr. and Mrs. Fred A. Mitchell, Mr. and Mrs. C. W. Symons, Miss Symons, Mr. Frederick Scholes, Logan; Mrs. W. T. Jack, Mrs. Bates, Mrs. Neilson, Mrs. Priscilla Worthington, Miss Stella P. James, Mrs. Emma Sharp, Mrs. Frank Tribes, Mr. and Mrs. D. Jensen, Miss Pauline Sevey, Panguitch, Utah; Miss Dodd, Miss Stella Judd, Panguitch, Utah; Miss Lefever, Miss Caroline Scholes, Logan; Miss Elizabeth Wilson, Mrs. S. A. Sewell, Mrs. Mary Holt, Mrs. Rosetta Shaw, Mrs. Mercy R. Stevens, Ogden; Miss Catherine Wilson, Miss Sarah Wilson, Miss Effie Kent, Miss Barker, Mrs. Vincey R. Barker, Mrs. Clara M. T. Bartholomew, Bountiful, Utah; Mr. Jos. Hubbard, Mrs. J. Y. Robbins, Miss Alice Robbins, Mrs. R. M. Porcher, Mrs. Stookey, Miss Stookey, Miss Adamson, Miss Caldwell, Mrs. Caldwell, Mr. Robert L. Bybee, Mr. and Mrs. George T. Benson, Mrs. Hayward, Mr. Hayward, Mrs. Pugsley, Mrs. Ada Pingree, Mrs. Mary Ellen Keller, Mrs. Jennie Keller, Mrs. Lucy M. Cutler, Mrs. Phoebe McNeil, Mrs. Nancy Beckstead, Mrs. Lele Beckstead, Mrs. Amy C. Bailif, Miss Letitia Paul, Mrs. Mary Jones, Miss May Reid, Mrs. Hart, Miss Maud Johnson, Miss Maggie Salomon, Mr. and Mrs. R. F. Lambert, Mr. and Mrs. E. E. Jenkins, Mr. J. A. Wadsworth, Mrs. A. J. Pendelton, Miss Pendelton, Mr. John Duckworth, Miss Goddard, Miss Emma Evans, Mrs. Lucy Rice, Miss L. Reiser, Mrs. Margaret Reiser, Miss Bateman, Mr. and Mrs. B. C. Call, Mr. and Mrs. G. A. Rogers, Mrs. Ida Clark, Mr. Bussman, Miss L. Snow, Miss Crosby, Mrs. Elida Snow, Mrs. Artemesia Seegmiller, Miss Anna Snow, Mr. H. B. Parish, Mr. T. F. Howells, Mrs. Sarah Freidal, Mrs. J. W. Hoops, Miss Catherine Sorenson, Lago, Idaho; Mr. James Blake, Miss Ada Johnson, Miss Vina Johnson,

Mr. Parish, Mrs. Parish, Mr. and Mrs. Thomas Symons, Mrs. Aroetta H. Holgate, Miss Cecilia G. Stead, Mr. and Mrs. Ezra Wilson, Mr. J. T. Peterson, Miss Eliza Hanson, Miss A. Jensen, Mrs. Rose Neally, Mrs. A. Standing, Mrs. N. Jensen, Mr. Julian Burton, Mr. and Mrs. Maurice Tanner, Mr. and Mrs. C. L. McFaul, Mr. Donald McFaul, Miss Irene McFaul, Mr. and Mrs. Mark Austin, son and daughter, Mr. and Mrs. Jos. Webb, St. George, Utah; Miss M. Broadhead, Mr. David Broadhead, Mr. and Mrs. M. H. Heisell, Mrs. Eva Curleox, Mrs. Mars, Miss Carrie Allen, Mrs. Sarah Houston, Mr. Jas. P. Peterson, Miss Martha Evans, Miss Elizabeth Thompson, Mr. Parley Redd, Mr. H. H. Rudd, Miss Ruth Jones, Miss Nettie Perkins, Mrs. Lucy A. Clark, Mrs. Manning, Mrs. Mary Jones, Mrs. Hilda H. Larson, Mrs. Marie Goff, Mrs. C. I. Goff, Miss Sabina Goff, Mrs. A. Egbert, Mrs. A. Despain, Mrs. C. Miller, Mrs. Mary A. Orgall, Riverton, Utah; Mrs. Caroline B. Sadler, Mrs. Ella Peterson, Mr. Jos. Boddell, Mrs. Sarah Boddell, Mrs. Sarah J. Butterfield, Harriman, Utah; Mrs. Pearl Butterfield, Miss M. Bateman, Mrs. Sadie Neils, Mrs. Hazel Malestrom, Mrs. W. B. Ennis, Mrs. Agnes Merrill, Miss Merrill, Miss Wilson, Mr. Chas. Egenberger, Mr. Duncan Park, Mr. and Mrs. James A. Wakeley, Mrs. Georgina G. Marriott, Mr. Anderson, Mr. and Mrs. Wm. A. Prael, Mrs. Porter, Mrs. Katie E. Dixon, Manard, Idaho; Mrs. Unity Chappell, Mrs. Cecelia Steed Chuger, Mrs. Eliza Nielson, Mrs. Victoria Elvin, Mrs. Carrie Johnson, Mrs. Louisa Bates, Ann E. Lyman, Oak City, Utah; Miss Mamie J. Dodds, Panguitch, Utah; Mrs. Carrie Johnson, Union, Utah; Caroline B. Sadler, Mabel Excell, Panguitch, Miss Ann Nebeker, Mrs. Agnes Merrill, Ellen D. Bateman, Mr. and Mrs. W. S. Turner, Mrs. Rosetta Shaw, Ogden, Utah; Fern Goddard, Provo, Utah; Mr. and Mrs. Thomas Timms, Mrs. Emily Ennis, Miss Pearl Burton, and Edna Wadsworth.

The resolution which was passed, as a basis for a permanent international organization of societies, associations, and individuals interested in genealogy, named these three objects for the Federation:

A—Preservation and publication of historical and genealogical records.

B—Procurement of legislation to establish system of collecting and maintaining vital statistics and records, both national and local.

C—Establishment of a national or international bureau of heraldry for the registration of pedigrees, coats-of-arms, etc.

What wider scope, what broader foundation, could be given to any movement? Truly, we look with high hope into the future of the International Genealogical Federation.

The "Selfishness" of Jacob and Rachel

By Nephi Anderson, author of "Added Upon."

His name was Johan Jacob Henri Sweizermann; and hers was Maria Rachel Ellen Brown. As this is somewhat of a genealogical story, I would better give the data in the case as correctly as possible. I'll tell about him first.

J. J. H. Sweizermann, commonly known to us as Jacob, was born in Schleswig-Holstein in 1855, of Danish-German parentage. His wife died before he came to this country, about ten years ago. He has no children. Up to three years ago, he lived in Southern Utah, where his Danish-German thrift brought him means enough so that he could come to the city and devote the remainder of his life to temple work. Jacob was not wealthy, be it understood. He lived by himself. His wants were few, and his life was the essence of simplicity.

When he paid his first visit to the office of the Genealogical Society he brought with him quite an extended record which he had obtained by many years of effort. In his timid, quiet way, and his broken English, he explained that he wanted help with his record—he wanted to begin work in the temple for his people, and would we help him to get started? He would be glad to pay us for assistance. We enrolled him as a life member in the Society, took into our keeping his record, made out some temple sheets for him, and gave him the instructions needed for him to get started. He was profuse in his thanks for what we had done.

For a year Jacob Sweizermann visited us regularly, about once a week, to get names and to make a deposit on a fund which he had to pay for assistance in the female line of his work. He had no relatives, he stated, and he was compelled to get others to help him, and for this he was very willing to pay the trifling sum required.

Jacob was what is termed a "character." He always came into the office with a smile on his ruddy, smooth-shaven face. A perfect peace seemed to have taken complete possession of him. He was oblivious to all things about him, except the work in hand.

"I am so thankful," he would usually say, and we came to understand that he meant a great deal by this—thankful that the Lord had directed him through the various walks of life and had at last led him to this land and this city where there is a temple in which he might do a really unselfish work.

Things went on placidly with Brother Jacob for about a year. Then one day he came into the office without the smile.

"Good morning, Brother, what is the matter?" I instinctively asked.

He sat down, and twirled his hat nervously in his hands. He could not speak for a moment. Then he said, "It iss very bad—very bad. I haf money no longer. I must go home."

The old man brushed away a tear from his face. We listened to him patiently, and showed our genuine sympathy. It seems that someone not so honest as he had defrauded him, and he would have to cease his temple work and go home to straighten out things, if he could. We expressed our regrets and hoped he would soon return.

He was gone a month. One afternoon just before closing time, he came panting up the steps. His hair seemed grayer and his face more deeply furrowed, but the smile was still there. We greeted him warmly.

"I know you close at five," he explained, "and so I hurry to see you."

"When did you get back?"

"Today—just now. I couldn't wait."

"And how are things at home?"

"Bad, very bad—I have notings left."

But Jacob was not discouraged. He had prospects of a job in the city—janitor in an apartment house. He could do his work, if he got it, and still continue his labors in the temple, he declared. We wished him success, and he smiled his thanks, as we went down stairs together.

Jacob obtained his position. This was early in the spring, and the grounds about his apartment had to be looked after. He was eminently fitted for this, and so his temple work had to be somewhat neglected. However, as the warm weather came, and there was little to do in the way of firing, Jacob had more time to himself and he managed to spend three half days each week in the temple.

He always came to us with his genealogical troubles. One day he said:

"I haf some difficulty."

"What is it?" we asked.

"I need more female verkers. I haf done many mens, but my vimens go slow."

We understood this very well. During the first year of his temple work he had devoted himself to the male line, thinking that later he would engage someone to help him with the females. Now, when he could least afford it, he would have to get assistance in his work. Could we recommend someone?

And now comes Maria Rachel Ellen Brown, commonly known to us as Rachel, into this story. Rachel was born in Wiltshire, England, "about" 1864. This is purely a guess date, and must not be taken as fact. I will admit, I am poor at guessing in this case, and I dare not ask the lady for a more definite date. Rachel was what is sometimes called a "maiden lady." Why she had never married I can not understand, for she certainly was good, and true, and—very good looking. Her hair, profuse and black, was turning gray in places. Her face was somewhat pale and colorless. The first impression of the lady was that she had very little to say, but that impression was dispelled by further acquaintance. She was also a member of the Genealogical Society, and had a limited pedigree. She had about completed the temple work for her connected line, and she was now hesitating whether or not to venture into the broad field of Browns of Wiltshire. Sister Brown was poor in this world's goods. She was now beginning to feel the effects of too much hard labor in her younger days. She could do only the lighter kinds of work, and that was not plentiful. For weeks at a time, Rachel did not go to the temple, which grieved her very much. The burden of her concern seemed to be for others, those who had gone before without the privileges of the temple ordinances.

We recommended Maria R. E. Brown to Jacob.

She was glad to spend three days in the temple for his female names if he would spend the like number of days for her male names. When he hesitated about this last proviso, she explained that she had but a few male names left, so his services would not be required long. This was satisfactory; and it was in this way that these two good people came to work together for the salvation of souls.

All that summer the work went smoothly and well with Jacob and Rachel. Frequently they came together to the office to get names. When endowments had been taken for husbands and wives, they saw to it that they were properly sealed, and their children adopted to them, thus completing each family as they went along. They were happy in their work. Jacob would tell us of his job, and explain how the Lord had opened the way for him in the obtaining of it. Rachel would also frequently drop in on us, more we imagined to tell us of some things that Jacob had done than on matters of genealogical business.

The temple that year closed for the summer vacation the first part of July. The very day before the closing one, Jacob and Rachel came together to the office. Jacob's cheeks were redder than ever, and it seemed that what little blood was in Rachel's body was trying to get into her face. Evidently, they came on unusual business. They would not tell us what they wanted until

closing time when all others had left. Up to that time Jacob had been aimlessly looking at German books, while Rachel had found one from Wiltshire, evidently full of Brown names.

"Well, now, what can we do for you?"

"Vell, you see, ve vant you to make out a sealing sheet midt my name and Sister Brown's name on it."

"What?" we did not grasp the situation for a moment.

"Sister Brown and me—ve has stood for so many mans and vifes in de temple—married for time and eternity—now ve stand for ourselves."

"Oh, you are going to get married?"

"Yes; Rachel and me." The old man straightened, and at the moment he looked every inch the fine man he was. Rachel closed the Wiltshire record and came and stood by him. Why, yes, they made a fine couple, well matched in every way. There was room for Rachel in Jacob's quarters in the apartment house as well as in his heart. Why shouldn't they get married, and then go on together in the noble work they were doing?

"Vill you make out de sheet?" Jacob asked. "You see, tomorrow iss de last day."

"But, dear me—you must have something other than a temple sheet."

"Vat?"

"Why, you must get a license from the County Clerk."

"Is dat so?"

"Yes; and I fear it is too late today to do that."

Both of them were very much disturbed at this news. Rachel found her tongue first.

"Now I know we have been selfish. I have been fearful all the time that we have been thinking too much of our own happiness, Jacob—you know I told you so. Temple workers should not be selfish—and I fear this is selfishness—the Lord don't want us to, I fear."

"Sister Brown," asked I, "do *you* want to?"

"I—I like Brother Sweizermann very much, and if—"

"Then," said I, "don't worry. I'll see that you get your license tomorrow in time. Come here in the morning—and go right on with the wedding preparations."

The next morning, with everything arranged, Jacob and Rachel went through the temple as usual, and took endowments for two of their ancestors. They got through early, and shortly after "high noon" they went into the sealing room. I was there to witness the ceremony, and I have never seen a more beautiful or impressive one.

In the Kitchen Laboratory.

By Hazel Love Dunford.

AS TO THE CANNING OF FRUIT.

About this time of the year, many of our sisters are busily engaged in steaming and sweating their lives away over the preserving kettle, making jelly and jam, or putting away the fruit for winter. Many of us have come to believe that we could not face the winter without six or seven hundred and even a thousand quarts of fruit in the cellar. Unless one has fruit in the orchard, or spoiling in the garden, I claim the cost is too much. When a woman counts her time worth anything, to purchase fruit at high prices, and with sugar so expensive, is sheer extravagance. I am afraid many do not count the cost. Small fruits this season are running as high as twenty-five and thirty cents per quart on the shelf. Many families turn up their noses at merely fruit for dessert in the winter. Then it is generally accompanied with cookies, or cake, which adds to the expense.

A very good plan that I have adopted since my marriage is to put up less, and improve the quality. I buy the best to be had, and put it up in my very best manner, and then I use it for special desserts, and find that it is always relished by members of the family. It is a different question where fruit is going to waste in one's own yard. That must be taken care of. Another waste I find in many homes is the hurriedly prepared jelly or jam and preserves. They are not properly cared for, made with little interest, sometimes burnt, the jelly is tough and leathern, consequently they stand on the shelf to sugar and mold and are then thrown out in the springtime.

Fruit that is kept from year to year is never so good as when used up each year. With so many canning clubs being organized throughout our state, the fruit and vegetables should not go to waste. There the girls have their outfit and the fruit can be taken care of at a low cost. Let the members of your families have all the fruit they want while it is on. It can be had until nearly Thanksgiving time, and then there are so many nice varieties of apples that can be stored for winter. Put into your cellar for the winter the Snow apple, the Wealthy, the Macintosh Red, all these for early use. The Jonathan, Rhode Island Greening, Roman Beauty, and Winter Pearmain for later use, and thus the problem of apples is solved. Soon the oranges, bananas, figs and dates

come, and with prunes and dried fruit, I see no reason for the average woman to fret her life away canning fruit.

Housekeepers who have cash to spend, and who have no orchard, will find it more economical as to time, labor, and money, to purchase canned fruits by the case, in the fall, when prices are low. Our own Utah canneries hold the record for quality and price.

RECIPES FOR WARM WEATHER.

Cheese Pudding.

- | | |
|--------------------|---|
| 1 c. bread crumbs. | 1 c. grated cheese, or cut in small pieces. |
| 2 a. salt. | |
| 4 eggs. | 1 c. milk. |

Soak crumbs in milk. Add salt and cheese. Then the yolks slightly beaten and lastly the whites beaten stiff. Bake in moderate oven until set.

Spanish Rice.

- | | |
|---------------------------|---|
| 1 c. washed rice. | 2 medium pimentos cut fine, or green peppers. |
| 2 c. strained tomato. | |
| 3 c. water. | 2 tb. butter. |
| 2 medium onions cut fine. | |

Bring to the boiling point. Bake in covered dish one hour.

Leah's Oatmeal Cookies.

- | | | |
|-----------------|----------------|-------------------------|
| 2-3 c. butter. | 1 c. sugar. | 2 c. raisins, cut fine. |
| 3 eggs. | 1 t. nutmeg. | 1 c. nuts, cut fine. |
| ½ c. sour milk. | 2 t. cinnamon. | 2 c. oatmeal. |
| 1 c. flour. | 1 t. soda. | |

Cream butter and sugar. Add eggs. Put milk and flour, oatmeal and seasoning, raisins and nuts. Dissolve the soda in a little warm water. Drop from a spoon and bake in a quick oven.

Chocolate Gelatine Pudding.

- | | |
|----------------------|----------------------|
| 1 envelope gelatine. | ½ c. water. |
| 3 c. milk scalded. | 1 t. vanilla. |
| 1 c. sugar. | 2 squares chocolate. |
- Serve with whipped cream.

Soak gelatine in water. Melt chocolate. Add a little of hot milk at a time until all chocolate is blended. Add remaining ingredients. Set away to harden.

The Prince of Ur

By Homespun.

As Abram made his slow way back to the palace and the city, his mind dwelt heavily on the unhappy events of this day now passing so rapidly into the brief, golden, evening hours of the Orient. With the clear prescience, which was a part of his seeric gift, he knew that he was approaching the very crux and crisis of his life. Hitherto, his years had flowed along placidly, if somewhat strenuously in the city of Salem, in the house of his forefather, Shem, with his deep study, his profound discoveries in mathematics and astronomy, his travels into Egypt and adjoining countries, for purposes of culture and wider associations. He had marked with constantly increasing sorrow the degeneracy and growing wickedness of the peoples of the earth. He knew whereof he sorrowed, for he had discoursed with princes and savants, had fought on the plains of Shinar in his Uncle Shem's armies, had met and vanquished the wild beasts of the jungles and the wilder savages of the inner steppes of the eastern lands. He had supped with merchants of Ionia and dined with philosophers of Elam and Idumia. And among them all the unbelief and the gradual and subtle changing of the truths of heaven had become wholly universal. In it all, his clear vision had detected the sin, no matter how elegantly it had been robed with sophistry; his spirit had focussed the apostasy, howsoever it had been cloaked with guile and hypocrisy. He sought for truth—for light—for the powers of the everlasting priesthood, which was without end of days and without father or mother. Only in one place—blessed Salem, under the reign of the King of Salem, Melichizedek, or Shem—was there to be found the gospel in its fulness, simplicity and purity. Well, he was now in Ur of the Chaldees by his own choice. His forefathers' household had been located there for many centuries; and like the true and obedient oriental son that he was, he could not wilfully draw away from the loyal service he owed to the father of his father, who was at once the head of the tribe and its shepherd, king, satrap or petesi.

His thoughts drifted to the poor black maidens and their grief and again he dwelt sadly upon the too-evident affections of his cousin Irit. What ailed the women of his household? Was there not Arphad—and Lot—and the many young and gracious warriors in his father's retinue?

He was at the gateway of the city; and as he paused beside the great wall, where hundreds of travelers were now gathered in valuable exchange of friendly gossip—he saw the damsels of

the common people of the city trooping down to the watering-place, their graceful bodies erect as the palm-tree, their shining eyes brilliant with health, their scarlet lips bearing full testimony to the red blood of health and youthful vigor which leaped in wild strains through their undisciplined bodies.

Aye, undisciplined. For Abram knew that these city-dwellers—the lower orders of his countrymen and country-women, recruited as they were yearly from the hills and fields, were as given over to the fashionable vices of the day, as were their employers and masters.

"If these lovely maidens only knew—if they only knew—"

"Saidst thou aught?" queried a deep, musical voice at his side. Abram was unaware that his thoughts had found vocal expression.

"Yes," he said; "I said that these lovely maidens were all unaware of the fierce fires of hell which wage in the city's and the temple's newly devised orgies and ravishments."

"Thou speakest sharply concerning the religion of the state and the empire. Methinks the Emperor Nimrod would not care to listen to thy words."

Abram looked keenly at the young stranger, who had thus accosted him. His scrutiny was amply rewarded. The look he caught in return was so candid and so friendly that Abram turned away with a sigh as he said:

"Nimrod knows and knows that he knows—therefore, he is the most deadly apostate of them all."

"Even so, my master, may we not be careful that these walls shall not betray our words?"

Abram cast a glance upward to the great towers and parapets above them and as he looked, he caught the face of a lady leaning over the wall and looking down into his own with great interest. She threw out her rich scarf to the breeze and with a graceful gesture, she beckoned to him to come within the walls and join her on the public parapet in her evening promenade.

"Thou seest one evidence of the virtue-destroying customs of these modern degenerate days? See! that is my lovely cousin who walks aimlessly forth in the public thoroughfare, and is no doubt unaccompanied save by her eunuch; is this a decency or a safe procedure for society or for our women?"

"I seest that thou dost not agree with the Assyrian customs of giving women more than half the privileges and liberties enjoyed by the two sexes?"

"Nay, she should have her just rights, as should man. Both are indissolubly linked together."

"My master, you would not shut a woman up into her own cramped quarters, as do the desert tribes of Elam, and there con-

fine her life and all its best activities to making beautiful embroideries and spinning cloth and rearing her big broods of helpless children? This is not the way, I am assured that father Adam, and Seth and Noah dealt with the women of their households. No stream rises higher than its source. And if the **women** are to be narrowed down, why so will men and women who are born of them be crafty, close and very insular in all their lives and ideals."

"Nay, friend, you go quite to the other extreme, and portray a condition fit only for the rough men of the plains and for those whom Noah himself cast out for their hide-bound prejudices and conceptions. But there is a happy blending of the care and guardianship of women and of little children, which must mark the grave philosopher of life, a care which shall set a price on the head of any wicked man who invades the sanctuary of the home, and protect the virtue and the happiness of every woman of the tribe, with the blood of every man beneath that roof-tree. Such are the ideals of a noble race."

"But how can love be free and fond if women are kept under the cover of a thousand close conventions?"

"Is love more sure than Providence? Freer? Is impulse and the fierce young fires of ungovernable immaturity a safer guide and protection than the loving protection and guardianship of wise parents?"

"Then wouldst thou marry man with maiden from the choice of parents rather than the inclinations of the untrammelled human heart?"

"Damascean, thou hast shown a wondrous insight into things which men have hidden in this wicked city under heaps of superstitious debris and sodden lusts. But I would ask thee to answer **thine** own question by asking still another: 'If God has made us, nay, has sent us here to do His will, having been children at His loving feet long before Father Adam first came down to people this broad earth, dost thou not feel that our Father—God, knows far better than we just whom to mate us with, and where and when? Even if that be not so, will parents be apt to make any more mistakes than would their unbridled children?' Come, face the truth squarely and like a man."

"And what becomes of the worship of Astarte, if thou dost shut the women in behind closed lattice and barred gateways?"

The face of Abram darkened with fierce horror.

"That is the very thing I dread and fear the most—the vile and pernicious worship of a woman and of the powers and principles of nature. That brings to earth more misery and ruin than all the other sins of life. It is unnatural, it brings with it all the hell-brood of accompanying vice and licentiousness. When men

have quite lost their natural desire for the simple, homely pleasures of this life, united with the glories and the pure visions of the 'Heavenly Home' to come, then ruin, stark vice and rotting corruption hold out with slimy hands their sensuous arms to enfold the race and prepare it for swift destruction. It was so in the days of father Noah. How much better are we today? Yea, my soul yearns over my father's household and the remnants of the tribes of Shem. Ah! my friend from Damascus, for I perceive thou art thus bred and reared, I love God, truth, virtue, holiness—where then shall my foot rest and my soul be at peace on the face of this broad earth?"

"Master," quoth the Damascean merchant, "I have seen thee twice this day. Warned myself by dreams and visions that my future course lay towards Ur, I was told that I should find a prince of the Palace of Silver Light, whose counsel I should take and whose service I should enter. Thou art the man. I now offer to thee the right hand of compact; here by the city's gate. By my head—by my hand—by my thigh—I, Eliezer, swear and dedicate to Abram and to his household forever my true and loyal friendship and service."

Moved to the very depths of his soul by this sudden and splendid confidence of the youthful stranger, Abram's eyes filled with grateful tears. As quickly responsive as only orientals could be, Abram turned aside from the busy drinking-fountain Place, and when in the shade of a friendly accacia tree, he struck hands thrice with his new servitor and said with profound affection:

"I, too, have been warned and forewarned by dreams and by the voice of inspiration that not many suns should rise above the Euphrates before I should find a new and generous friend, sent to me for my present comfort and my future well-being. I greet thee, Eliezer, and thus make answering compact. By nothing shall I swear—but to thee I offer my true and lasting friendship, protection in time of war, home and wage in times of peace, comfort and sustenance for thee and thine as long as son of Abram and of Eliezer shall live to fulfill this compact."

"One thing, master—my best friend in this city is Javanu. He has come here but two days since from distant Tarshish and other parts. He has helped and taught me many things. Say naught to him of this accidental meeting and our quick covenant, but let him think that he has brought about much of our friendly association, which indeed he has."

"So be it. And now, Eliezer, let us upward to the promenade on the parapet to see what this lady kinswoman of mine doth desire of Abram."

The two men sauntered quietly up through the inner towered stairs and out upon the broad parapet, where chariots drove reck-

lessly past on the broad, paved road atop of the massive walls of Ur. There were soldiers in glittering array, their flashing spears held upright in their mailed fists. There was no need, perchance, for hasty driving, here in this peaceful roadway of the city—but when men and horses have used themselves to be in haste, and thus to prove their valor—well—what would you? There were groups of Assyrian ladies to pass and repass—and how shall ladies know that warriors are brave or proud, if horses prance not and swords show no glitter in the downcast sun-rays.

Here and there carved stone benches made restful intervals for the crowds of lords and ladies of high degree who paced back and forth, and as they passed or met they gave each other slow and soft greeting or chatted idly and with scornful lightness concerning the day's doings.

Under the shade of a drooping willow tree, a lady sat with every line of her tall and lithesome figure bespeaking the nobly born dame of fashion and elegance. Her eyes were brown, but washed out in color, as if some careless hand has dropped a bit of white liquid in the soft warm brown you felt belonged to her race and tribe. Her hands were long and slender—too long, and far too slender—you felt that if one could just shorten the lines and add some plumpness to the palm and fingers, they would be perfect. And thus also her face—it was almost perfectly moulded—almost perfect it was. But the very lack was most provoking. For instead of the perfect line of the nose, it cut short just before the gracious ending of that aristocratic member could be finished. And the chin—round and dimpled it was—but too long, too deeply indented. It was almost grotesque—so this foreign merchant considered, who had thus seen the lady for the first time—this aggravating lack in perfect outline. Just one touch here, a line there, an added roundness, and the face and form would be a model for artists of all time. And Eliezer had a proper sense of what was beautiful in the human face and form. Her figure, as she arose, was quite too slender, quite too pliant. There was something so like a hungry panther in the sinuous motion of her limbs, as they moved slowly in and out of her long, thin, white robes, as she approached the two men, that Eliezer felt the hair upon his head rise in superstitious horror at the very image his own imagination had called up.

"Ah, cousin of mine—how happy is Ischa to see thy all-beholding eyes. What hath brought thee down from thy temple tower at this edge of evening light, when thy usual devotions carry thee far into the starlight, and even find thee kneeling—when Ishtar, our lovely Moon-goddess rises on the darkened plains of Shinar?"

This pretty speech was delivered with a cat-like purring that

accentuated the impression upon the Damascene merchant. But he only stood in lowly reverence behind his new master's back and caught occasional glimpses of the shadowy lady as either of the principals in this courteous duet moved into his vision.

"Ischa, might Abram not ask of thee what thou art doing on the public parapet when all the fashion and unbridled youths of the town are parading up and down to show their gaudy trappings?"

The thin, scarlet lips of the girl, too cruel to be beautiful, too straight to be gracious, curled in mocking derision.

"Should I not remember that Abram ever answers questions by asking others? And yet, Iscah forgets anything but her affection when she sees her handsome kinsman bowing low before her."

The unmaidenly boldness of this laughing sally—intended to flatter and placate—roused Abram with disagreeable emotions. How he hated sycophancy!

"Be quit of thy fashionable badinage. Speak me in the simple terms of our fathers' fathers' household. I am a Shemmite, bred to arts of simplicity, and I like not fulsome compliments, even on the lips of my kinswoman."

By this time the lady's foot was tapping nervously on the tasselled pavement of the walk. She laughed, however, and with a momentary dropping of her worldly mask and manner, she said seriously:

"Will Abram give speech to his kinswoman, if she will be the simple child of the shepherd's tent while she talks?"

"When has Abram ever refused to listen to dear and favored Ischa?"

Gratified at once to her very soul by the mollified kindness of Abraham's tone, Ischa looked searchingly behind Abram and asked:

"Whom have you here? Some new devotee of your pale and colorless religion? Or a merchant friend, stopping for Abram's quick hospitality, which is offered to all who bow beneath his roof-tree?"

"This is a new friend, a new servant, who has but this evening covenanted himself to my loyal friendship and assistance. By name, Eliezer, a Damascene, your highness."

"Shall Eliezer prove his newly found service by plucking from yon distant palm tree some leaves for the cooling of my heated brows?"

Abram smiled as he saw the subtlety of the request. To reach the spreading leaves of the palm, required a most skilled climber, and only through the expenditure of much time and agility could any one hope to comply with the lady's request. She wanted to

get rid of his servant. Well, be it so. Abram smiled his assent, and the merchant departed.

The lady waited in vain for her kinsman to begin their tete-a-tete conversation. Abram seated himself gravely beside her and waited as gravely for her to open up her mind to him. She had asked for the talk, she must begin it.

"Abram, thou knowest the long years that I have lived beneath our grandfather's roof. I was not born here, and my mother was not one of your tribe. But I have inherited my father's looks, and am I not like the tribe of Terah?"

Thus adjured Abram looked critically at his young kinswoman. The puzzling inadequacy which had so tortured the imagination of the Damascean now filtered into the mind of Abram. He had really never noted it before, had never permitted his imagination to bring the contrast out so sharply between her and the peerless Sarai. Truthful as he was he answered soberly:

"Yes, Ischa, you are like—yet unlike—my father's race and children. There is a puzzling likeness and a puzzling difference. But surely you have all the gracious queenliness which belongs to our race and tribe."

All of which was not at all what the wily damsel had wished or sought. She tried again—

"Abram, when the sun is sinking thus behind the hills; the waters of the river shine up at us like jewelled ribbons, and the perfume of a hundred flowers fills our nostrils, I think of my mother's home in far off Phonecia, and I long to be there in that favored land. And yet—my heart is here, and my lips quiver with the tender drawing emotions which chain me to Ur and to your own side. Look at me—see how my heart thrills and my eyes yearn."

He turned as he was bid; the crimson mouth softened all into curves and the eyes were filled with the dews of her plaintive, sudden sorrow, while beneath the long lashed eyelids there welled up a devotion and a passionate admiration which no man could deceive himself about. The sight of her trembling lips, her tear-wet eyes, her heaving bosom and the look of wild desire wrought in Abram quite another emotion to what she had anticipated. Without one word he arose and threw out his arms as if he were being strangled. After one moment, he had gained complete control of the inner storm, both of fear and contempt, and he slowly returned to find his lovely cousin sobbing into her gauzy abaya as if her heart would break. Her long and somewhat thin, dark hair broke from its rich fillet and came tumbling down in ungraceful disorder about her writhing body. She was a sight to inspire a good man with the annoyance which her kinsman felt. But he controlled even that, and said quietly:

"Ischa, do not be foolish. Be a wise and a good girl. There is nothing which is good and righteous forbidden to you, no wish is left ungratified. You have all the world to choose from, and God will bring your life to a happy consummation, if you will but put your trust in Him."

She said nothing, but threw her arms around him and clung to him with desperate energy. The sight of two people thus engaged in what looked like a public quarrel, brought many idle people around them, and finally Abram could bear it no more; he released the clinging arms, beckoned to Ischa's eunuch and her maids, and bade them take their mistress to her home; then he strode proudly away. The merchant Eliezer was still dicker with tree climbers to get the lady's fans.

But as Abram found his way down the dark and tower steps, he muttered to himself—

"What ails the women of my father's household? Have they all gone stark, staring mad? Irit—and now Ischa—while Zillah—Ah, I fear that she is the source and the root of all this uncanny trouble. Plague upon the women—nay—I will say better,—God help them to be women and not wantons."

(TO BE CONTINUED)

GENEALOGICAL CLASSES FOR THE RELIEF SOCIETY CONFERENCE.

On Friday and Saturday, October 1 and 2, the Relief Society conference will be held in Salt Lake City. There will be four genealogical classes held, at 4:30 p. m. on Friday and Saturday, October 1 and 2, and Tuesday and Wednesday, October 5 and 6, in the Bishop's Building, under the auspices of the General Board of the Relief Society. The attendance at these classes will be optional. All will be heartily welcome. No delegates will be called.

Sunday, September 20, will doubtless be observed as Genealogical Day. We would like our sisters to co-operate with the Genealogical representatives and agents in the proper observance of this day, and suggest that a full report of our Congress in San Francisco given by one who was present there, or a synopsis of this report might occupy a portion of the program.

Notes from the Field.

By The General Secretary, Mrs. Amy B. Lyman.

A few changes have been made in the Taylor stake recently. Mrs. Georgina O'Brien of Raymond has been made President, and following is a complete list of officers: Counselors, Mary McCarty and Mariah Scovil, Secretary, Verena Redd, Treasurer and Assistant Secretary, Ivie Smith, Organist and Chorister, Augusta Erickson. Board Members: Ivie Smith, Jezeil Merkley, in charge of art; Augusta Ericson, Jennie Fawns, in charge of ethics; May Weed, in charge of theology; Margaret Allred, in charge of genealogy.

It will be noted that in this stake the Board members have been given a specific line of work to be responsible for, thus relieving the President of these details, and giving her more time for the executive work connected with her office.

On May 23rd, the Young stake was reorganized. There were no changes made in the offices of President and Treasurer, President Mrs. Mary M. Halls, Counselors Mrs. Mary E. Lamb and Mrs. Mary Zufelt, Sectreary Mrs. Harriet M. Stephens, Treasurer, Harriet Ellis, Organist Minnie Wheeler, Chorister Vida B. Halls, Missionaries, Mrs. Sarah Young, and Mrs. Agnes Slade.

A reorganization of Benson stake took place June 21st. Mrs. Rebecca L. Rawlins, who has faithfully performed her duty, as stake president for a great number of years, was honorably released. Mrs. Rawlins has given excellent service in the Relief Society, and will always be affectionately remembered. The new officers are: President, La Preil Hyer, Counselors, Bessie C. Merrill, Margaret P. Hendricks, Secretary and Treasurer, Alice T. Barnett, Board members: Jane Hendricks, Olive Harris, Alice Harris, Harriet C. Larson, Viola Kent, Maude Roskelley, and Larnia Anderson.

Visitors from the Arizona stakes report that it has always been the rule in these stakes to hold weekly Relief Society meetings in the wards. Much of their success in the past has been attributed to this custom. Because they were so thoroughly established in this respect, the wards in these stakes have taken up all of the work outlined by the Board during the last two years, and have been greatly benefitted by the same.

Current Topics.

By James H. Anderson.

An American submarine that will cross the Atlantic to Europe and return without finding it necessary to take on new supplies has been built. Thus undersea navigation makes rapid progress.

The Ogden choir had a very pleasant trip to the great fairs in California, where it did Utah much good by its charming music and equally charming membership.

It is explained by Germany that the torpedoing of the American steamship *Nebraskan* was a mistake. Too many of these are causing a suspicion of intention.

Conditions in Mexico grow steadily worse, and present a more immediate danger of armed conflict involving the United States than does any European crisis.

Utah is specially interested in the fact that the powers that be in Washington have conceded the point that a protective tariff is necessary on one great American industry in which Utah is largely interested, namely, the manufacture of sugar.

The Pioneer Day celebration in Salt Lake City, in 1915, was a notably successful event, strongly reminiscent of the spirit of celebrations in Utah in earlier days, when everybody joined in with cheerfulness and goodwill.

While the American national administration is taking vigorous steps toward placing the country in a state of effective defense in the event of war, it need not be supposed that even the critical situation between the United States and Germany will reach to the extent of open hostilities. There are many diplomatic paths yet open.

The women of Great Britain are taking the place of men in the factories which manufacture munitions of war for the British army. This manner of militarism doubtless will prove much more efficacious in securing the elective franchise for the women there than did the recent methods of the militant English suffragette.

The allied armies which are attempting to force the Dardanelles appear to be making slow progress; but the fact that they are progresssing steadily means notable results within a few weeks. Meanwhile the British army from the British Indian side has advanced past Bagdad along the Euphrates valley, on the way toward the Turkish capital.

On July 24 an appalling catastrophe at Chicago resulted in the drowning of some 1200 persons, mostly women and children. The employes of the Western Electric Company were out for a picnic, and about 2500 of them were on the fast excursion steamer *Eastland*, which capsized in the Chicago river, while being loaded at the company's pier. A government investigation has been ordered, and it probably will result in the adoption of a rule such as had been in vogue in Europe for a third of a century, prohibiting high and narrow water-ballasted vessels from engaging in the excursion traffic, because of a well-grounded fear that such vessels would "turn turtle" when heavily loaded with human freight.

The appreciation of the people of Utah at the opportunity of viewing that notable relic of the American Revolution, the Liberty Bell, was exhibited in marked degree by the way in which everyone who could do so came to view it, and in the gratifying spirit of patriotism and reverence displayed. Nowhere along the whole route of its travel did the Bell receive a more cordial welcome than in the Bee-hive State. The fact that it was brought here on Sunday gave the privilege of beholding it to a larger number than otherwise would have been the case, and added materially to the spirit of devotion so strongly manifested by the assembled multitudes.

The German note in reply to the second communication of protest from the United States over the torpedoing of the *Lusitania* evaded the direct issue raised, and called forth a plain and forcible third note from this Government, warning Germany that a repetition by German naval commanders of acts in contravention of the rights of neutrals under established international law, when those acts affected American citizens, would be regarded by this Government as "deliberately unfriendly." While the German government manifestly was irritated by the decided and unmistakable stand taken by the American Government, the American people have become more solidly unanimous in the conviction that this nation has on its side the absolute right of the question at issue.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Faileth.

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Room 29, Bishop's Building, Salt Lake City, Utah.

VOL. II.

SEPTEMBER, 1915.

No. 9

HISTORY IN THE MAKING.

History

The men and women who laid the foundations of the Church in modern times, beginning with the great Prophet Joseph Smith, on down to our present leader, President Joseph F. Smith,—these and their associates knew the value and historical importance of the work they were doing. They were, and are, makers of history—and they knew it then, and know it today. The Spirit of the Lord giveth understanding, and individuals who enjoy that Spirit know when great history is in the making.

An Historical Event.

Few events in history will transcend the recent International Congress of Genealogy. President Joseph F. Smith remarked at the evening session of our Utah Genealogical Day, July 27, that the labor now going forward in our tempels, and the preparatory work performed by the genealogists were the most important requirements upon the people today. We are justified therefore in saying that the Congress just closed was a most important world-movement. Many of those who took part scarcely realized this; but it will be understood some day by all of our Father's children.

**Strength
In
Organiza-
tion.**

Just as two cords are doubly strong, and two hundred cords wound together, hold a ship at anchor, so two individual genealogists, and two hundred genealogical associations grouped together, will anchor a great movement of genealogical unification and solidarity, with a scope and interest which can scarcely be estimated by those not gifted with prophetic vision. The results of the work done at the Panama-Pacific Exposition rest "on the knees of the gods." There is a personal note in this recent history which is a life-and-death matter to every one. What shall be your attitude, and mine, to the work projected by the "International Genealogical Federation?" We are weighed in the daily balance, and the results mean progress, life, light, happiness, here and hereafter, to you and to me, or it means the decay and degeneration of hope, faith, and joy. What history shall we, as individuals, make in this movement?

**Our Debt to
California.**

The initiative, the courage, and the tact of the California Genealogists won the admiration and gratitude of every intelligent genealogist in the country. Add to that the breadth of sympathy, the whole-souled welcome, and the generous treatment, accorded to every visitor present, including each member of the Utah Genealogical party, and you have a combination which would spell success for any enterprise. Californians spoke of Utah as the father of California; right well has the debt been liquidated in the recent marvelous Exposition, where Utahns have been welcomed and honored as never before in our history. Especially was this true of the Genealogical Congress. No favor that could be shown, no entertainment that could be arranged, no honor that could be given, was withheld from the Utah party, by the Californians. Time and eternity cannot efface our pleasant memories, nor suffice for the expression of our gratitude. May it not be true that the power and influence of the multitudes of departed spirits—who have rejoiced over this movement far more than can we—have not these influences conspired to bring about much that has been done? The courteous, gracious, and unprejudiced attitude of the Californians, as of other genealogists there, may owe something to the influence of departed ancestors who there saw a wide swing of their prison doors. History has been making not only in Utah, and not only in California, but also behind the veil, in the shadowy realms of the departed spirits. Blessed are they who give eyesight to blind eyes, who "bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK.

Theology and Testimony.

SECOND WEEK.

THE PASSOVER OR SACRAMENT.

We who are privileged to partake of the Lord's Supper each Sunday, scarcely attach the importance and sacredness to that mystic ordinance which was felt and observed by the Jews, in partaking of their yearly feast of the Passover.

The Sacrament of the Lord's Supper is really the same ordinance as the Passover, modified by the Savior himself, to fit the world's needs after his death.

Most of the Christian churches observe this rite but only at rare intervals. Catholics term it Holy Mass; other Christian churches speak of it as Communion. By the Latter-day Saints, who have been privileged by the Lord to partake of this wonderful and mystic sacrament each Sunday, it should be observed in the most sacred, and beautiful manner. The students will find this subject treated upon clearly and fully in the *Compendium*, under the head of "The Passover or Sacrament:—"

"This word (passover) comes from the Hebrew verb, *pesach*, which signifies to pass, to leap, or skip over. They gave the name of Passover to the feast which was established in commemoration of the coming forth out of Egypt, because the night before their departure, the destroying angel, who slew the first-born of the Egyptians, passed over the Israelites, because they were marked with the blood of the lamb which was killed the evening before; and which for this reason was called the Paschal Lamb."—*Cruden's Concordance*.

We have an account of the institution of the Passover in the twelfth chapter of Exodus. The Lord commanded Israel, saying, "And the day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (verse 14). This command rather implies that there might be a change in the manner and time of keeping this passover, by the house of Israel. The essential part of it is that it shall be kept as a feast forever.

That the Passover, as instituted the evening before the departure of Israel out of Egypt, was typical of the sacrifice of the Lamb of God, appears to be the generally received opinion of all who have faith in the Bible and its institutions. It is evident that the apostle Paul entertained this view of the subject when he made the following assertion, "For even Christ our Passover is sacrificed for us" (I Cor. 5:7).

That our Savior considered the ordinance of the Passover a part of the Mosaic law which was to be done away in his sufferings and death, is evident from the wish which he expressed to his disciples, while keeping the Passover with them the evening before his death, "With desire I have desired to eat this Passover with you before I suffer" (Luke 22:15). The type was no longer needed and the ordinance was changed to commemorate the great sacrifice he was about to make. Hence, he commanded his disciples to partake of the bread and wine in remembrance of him.

QUESTIONS.

1. What is the Sacrament of the Lord's Supper?
2. What was the Jewish Passover?
3. Ask some converted sister to explain the Methodist way of observing this rite. The Catholic. The Episcopalian. Other sects.
4. What is the difference between the Passover and the Sacrament?
5. What is the likeness between the two ceremonies?
6. Who should administer the sacrament?
7. Who should receive it?
8. What should be our attitude towards the Lord's Supper?

Genealogy.

THIRD WEEK.

RELATIONSHIP.

This subject is somewhat difficult to most people, but it is extremely important to all who would understand how to prepare temple records, and to adjust the ties of relationship properly and accurately.

Relationship clues are far more vital than are generally believed, and no record should be left without these ties being well established. We told you in our last lesson that the heir should be the same person, living or dead, because of the necessity of counting relationship from the heir to the dead.

Let us make an illustration:

HEIR IN THE FAMILY—BRIGHAM YOUNG—DEAD

NOTE—A cross before a number indicates that the name will be repeated and the family be given. The repeated number is printed in heavy-face type. In manuscript it is usually written in red ink.

	NAMES	Relationship of above named to dead	BORN			WHERE BORN			DIED		
			Day	Month	Year	Town	County	State	Day Will dated	Month	Year
1	William Young	Great gra son	About		1698	Hopkinton	Middlesex	Mass.		May	1747
2	Hannah Healy		"		1700	"	"	"			1769
x3	Elizabeth	Grand-nephew	22 or 23	June	1743	"	"	"			1769
x4	Joseph	Grandson	md. 21	Aug.	1759	"	"	"			1769
4	Joseph Young	"	md. 21	Aug.	1759	"	"	"			1769
13	Mrs. Elizabeth Hayden, (<i>Treadway</i>)	"	"		1759	"	"	"			1769
x14	Susanna	Nephew	2	Dec.	1759	"	"	"			1839
x15	William		28	Feb.	1761	"	"	"			
x16	John	Son	6	Mar.	1763	"	"	"	12	Oct.	
17	Joseph	Nephew	21	Mar.	1765	"	"	"			
18	Anna	"	30	July	1766	"	"	"			
19	Ichabod	"	24	July	1768	"	"	"	Supposed	d. young	
20	Jonathan Treadway	Friend	md.		1744	Framingham	"	"			
16	John Young	Son	6	Mar.	1763	Hopkinton	"	"	12	Oct	1839
29	Nabby or Abigail Howe.	"	md. 31	Oct.	1766	"	"	"	11	June	1815
30	Mrs. Hannah Brown	Step-son	md.	May	1817	Tyrone	Schuylcr	N. Y.			
31	Nancy	Brother	6	Aug.	1786	Hopkinton	Middlesex	Mass.	22	Sept.	1860
32	Fanny	"	8	Nov.	1787	"	"	"	11	June	1859
33	Rhoda	"	10	Sept.	1789	Durham	Greene	N. Y.	18	Jan.	1840
34	John	"	22	May	1791	Hopkinton	Middlesex	Mass.	27	April	1807
35	Nabby or Abigail	"	23	April	1793	"	"	"			1852
36	Susannah	"	7	June	1795	"	"	"	16	July	1841
37	Joseph	"	7	April	1797	"	"	"	10	Oct.	1879
38	Phineas Howe	"	16	Feb.	1799	"	"	"	29	Aug.	1877
39	Brigham	Heir	1	June	1801	Whittingham	Chenango	Ver.			1833
40	Louisa	Brother	25	Sept.	1804	Smyrna	"	N. Y.		July	1833
41	Lorenzo Dow	"	19	Oct.	1807	"	"	"	21	Nov.	1885
42	Edward	Brother	30	July	1823	Tyrone	Schuylcr	"			
	Child, <i>Second Wife</i> ;										

You will see that Brigham Young is the heir of the family and that relationship is counted from him back to the other names. He is the son, grandson, nephew or cousin of them, and it is *his* relationship to the dead that is named, not theirs to him. This is very much clearer and easier than any other way.

Let each student take his parents, and then his grandparents, naming himself as heir, for purposes of illustration, and prepare his lesson on this model.

Home Ethics and Art.

WORK.

Work is the heritage of man. It is his mission on the earth—his everlasting duty. The Lord told Adam that he should earn his bread by the sweat of his brow. "In the sweat of thy face, shalt thou eat bread."

One writer, in speaking of work, says: "Whoever prohibits or prevents a man from this, his sacred appointment, to labor, is that man's deadliest enemy, and all men are called upon to do what is in their power towards delivering him from this enemy. If it is his own indolence that prevents or prohibits him, then his own indolence is the enemy from which he must be delivered."

Thomas Carlyle says: "All work is noble: work alone is noble. Blessed is he that has found his work; let him ask no other blessedness. Two men I honor, and no third. First, the toilworn craftsman, who with earth-made implement laboriously conquers the earth, and makes her man's. A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. These two in all their degrees I honor; all else is chaff and dust, which let the wind blow whither it listeth. We must all toil, or steal (howsoever we name our stealing), which is worse."

Every necessity and comfort of life is produced through the effort and labor of some person or persons. There is no article of food or clothing so simple that it can be procured without work. If this necessary labor is not performed by the individual who actually eats the food or wears the clothing, some one else must do the work. Thus, it may be clearly seen, that the greater the number of people who are idle, the greater must necessarily be the labor of those who do work, and the heavier must be the burdens which the workers are compelled to bear.

There are only three classes of people that should be exempt from work: the very young, the very old, and those who are ill. Young children are expected to live by the work of their parents.

the aged have earned a necessary rest, and those who are ill and afflicted, must be labored for by other hands. All others should work. The idle rich and the idle poor are equally a burden and a menace to society.

However easy it may be, from the financial point of view, for some parents to rear their children without work, society cannot afford to let them do this and maintain a proper social balance. Parents should put forth whatever of time and effort may be required of them, in order to teach their children how to work, and to show children the true value of work. Every child should be trained to earn his living; and this training should be begun early. The child should acquire the habit of work, and industry in his youth. He should get this habit in his nerve-centers at the earliest possible period. A child who grows up with idle hands is never the adept at any work that he might have been had he been given the opportunity to begin work early.

Many men, who by industry and perseverance, have become eminently successful in a financial way, wonder how it is that their boys seem to have no talents whatever in the same direction. Such fathers do not stop to realize that in order to achieve efficiency along any lines, boys must have a certain training, in early childhood, and must go through certain experiences while the mind is plastic. If it is desirable that the son of the wealthy man be like the father, this son must have a training, or experience similar to the training and experience that the father has had. This may not mean that he should do exactly the things that his father did, and duplicate the experience that his father had—but it does mean that he must be brought up along the same general lines of efficiency training.

It is a noticeable fact that the daughter of the hard-working, industrious mother, is often a shiftless, irresponsible girl and woman. This is at first glance a thing to be wondered at. On a second thought, however, we understand how it comes about. The mother foolishly does all of the work herself, and the daughter is thus deprived of the opportunity to tread the path of training which her mother enjoyed. What a mistake this is! If any girl is to be industrious, she must have early experience in the school of industry; and if she is to be a worker in the world, she must have long training in the school of efficiency and hard work.

It is of course true that some children turn out badly in spite of the best training; and some become useful members of society, even when their surroundings are most unfortunate. There are some who are brought up in idleness, and who later become workers; there are others who are brought up to work, and later become idlers. As a rule, however, everything depends upon the

training that is given children, and the experiences through which they pass as they grow up; and other things being equal the child brought up in idleness will be an idler, while he who is brought up to work will be a toiler in the hive of industry.

It may be desirable, and even necessary, that the rich boy shall take up a different line of work from that taken up by the poor boy, as each will have his own field of labor, and a different place in the social organism. But every child should be taught to work and to realize that all honest, conscientious labor is honorable.

Women should not shirk the responsibility of work, nor the more vital responsibility of teaching their children to work. Olive Shriver says that the development of the race depends upon the activity of the women. She holds, that every woman should be busy, and should either have an opportunity to work, or make an opportunity to work. The sphere of woman is usually in the home; but the fact that a woman may at any time be compelled to support herself and her children, makes it highly important that she have the ability to earn a living, and that she make the best possible use of acquiring skill in any legitimate line that may be open to her.

The acquiring of wealth is not the sole object of industry, nor is it always the result of industry; but poverty is sooner or later the inevitable result of laziness, or the lack of industry. The industrious man may or may not be wealthy, but he is assured of a moderate competence, which he feels and knows is necessary to the fullest development of his powers, and the fullest enjoyment of life. The lazy man, on the other hand, is assured of nothing; and unless he is constantly given money, he must endure poverty. Even if he inherits wealth, he loses it. He is generally too weak to use it wisely, and eventually it goes. One writer says, "He that is able and will not work, let him perish."

While there are many people in the world who will not work, there are some who overwork. It is universally admitted "that all work and no play makes Jack a dull boy;" and it must, therefore, be borne in mind that occasional relief from work is as necessary to the fullest life as is work itself. To undertake more than one is able to do is wrong, and the results that come from such a course of overwork are disastrous. Overwork lowers the resistance and impairs the process of nutrition. The man who overworks, gets little enjoyment out of life, and is old before his time. He breaks nature's laws, and must pay the penalty.

Let time be used wisely, but let it be regarded as a treasure that is limited.

QUESTIONS.

1. Why should all healthy men work?
2. Why is work an opportunity?
3. Explain how a man's own indolence is his enemy.
4. Explain why the benefits of work are two-fold.
5. Give Carlyle's idea of work.
6. How is a community or even the world affected by idle people?
7. When should the work habit be formed in the life of an individual?
8. Why are the children of industrious parents often lazy and incompetent?
9. How is it that the daughter of the hard working mother is often shiftless?
10. Why does the rich man's son often become a poor man?
11. What should be the attitude of woman men?
12. What is the result of honest, well directed labor?
13. What is the result of idleness?
14. Discuss overwork.

REFERENCES.

Prov. 19:15; Tim. 5:13; Prov. 6:6-11; 10:4, 26; 12:24, 27; 13:4; 15:19; 18:9; 19:15, 24; 20:4, 13; 21:25; 22:13; 23:21; 24:30; 26:13; Ecl. 10:18; Ez. 16:49; I Tim. 4:11; II Tim. 3:10; I Titus 5:13; Heb. 6:12.

ART.

Mahonri M. Young, Sculptor and Painter.

Devotees and their Shrines, pages 84 to 93.

(a) Tell of Young's parentage and ancestry. From whom does he inherit art qualities, as well as great intellectuality?

(b) Describe "Hon's" gift and indicate the direction in which he has used it.

(c) Describe his monument to the gulls on Temple Square.

(d) Describe his bronze figures of the Prophet and Patriarch Joseph and Hyrum. They are extremely good portraits of the character of each of the men. Describe the character of each as portrayed by Mr. Young. (Suggestion: Assign c and d to some members who are going to the October Conference, and ask them to make a close study of the statuary and monument to give at home in the lesson.)

(e) Study and describe the artist's wife (Celia Sharp). Does the bust show the artist's affection?

(f) Relate the story of the sea-gulls, as related by B. H. Roberts, on page 90 of the art book.

(g) Describe: Plowing. (h) Deliverance. (i) Harvesting.

(j) Give a character sketch of B. H. Roberts as elaborated in bronze by Young.

(k) To what is Young's national fame due?

(l) Why did not "Hon" give up when he went so many months without an order, after his return home? What was his first order?

(m) What commissions has he filled for the "Mormon" Church?

(n) Describe his sculptures at the San Francisco Exposition?

(o) Why should the people of Utah be loyal to Hon Young?

(p) Has Hon Young been loyal to the people of Utah? In what way has he shown it?

(q) If history were told in an inartistic way, it must be soon forgotten. What will result, if history is told in a highly artistic way? The final deduction would be that if we would perpetuate the achievements of our noble ancestors in redeeming a desert, and in establishing commonwealths in the tops of the mountains, we must employ artists, such as Hon Young, to create our statuary and memorials.

Clothing for Women Past Forty.

By The Two Sarahs.

SKIRTS.

To the question of Why do we wear clothes? I hear the answer of many women, To be in fashion.

Human clothing has three reasons why, first health, second decency, third beauty.

"Health demands maintenance of a proper temperature of the body, protection from the elements, perfect liberty of action, and freedom from pressure.

Decency demands covering, distinction between dress of men and women, that no mistake can be made, fitness for the age and character of the wearer, concealment—where possible—of any unseemly personal defect.

Beauty demands truthfulness. The dress must be genuine without any false pads; using graceful forms of drapery, har-

mony of colors, a moderate consistency with prevailing styles, as shall produce the impression of sociability and suavity and avoid self-assertion. The dress suiting the wearer as if it were an outer body belonging to the same soul."

The very attractive, not too short, skirt of the coming season will meet all these demands; being a complete covering and protection, giving freedom of action, because of its fullness, perfectly sanitary as to its length, while no question could arise as to its sex, and there is no call for pads or heavy lining to make it stylish.

So long live the decidedly charming skirt of 1915.

Webster says the skirt is that part of the lady's garment which comes below the waist, but Dame Fashion says, "it shall be above the waist line," and so it is and so it will remain another season.

A slender person may choose a style that falls a little full from the waist, or the pretty two, three or five-piece ripple or flare skirt; or one with the panel front and inverted plaits at the side. For the stouter lady the skirt with the hip section or a yoke, and a slight ripple from the hip down, has a graceful effect; she too can wear the plaits if pressed and tacked closely to within three or four inches of the bottom of the skirt.

Choice of materials is not limited; for winter use our own Provo Woolen Mills goods; we have the poplins, serges, gabardines, broadclothes and the delightful taffetas; large plaids in silks and serges are going to be quite the thing, and one of the newest skirts is a combination of taffeta and serge.

For a serviceable street skirt, choose home-made broadcloth, a poplin or a serge in black or navy blue, three yards and half; waist belting, from two and a half to four or five inches wide, a skirt braid, one spool silk, and one spool thread, same color as material.

Pin all your pattern carefully on the material before cutting. If the goods has a nap or an up and down pattern, you will have to cut the goods all one way; if not, the pattern can be turned up or down to save material. After cutting and baisting, fit the belt, sewing on the hooks and eyes, then fit the skirt on the belt, pinning the skirt in to fit the figure. Regulation length is three to four inches from the ground. To obtain an even all around length, have the person stand on the table, take a piece of cardboard the required number of inches from the floor, and mark with chalk or pins. The seams cut on the bias should be finished with a piece of tape or straight goods to prevent it from sagging.

The peg-top skirt can be made quite up to date, by turning it upside down, letting out the plaits for the flare on the bottom of the skirt and fitting the bottom of the skirt in to the belt.

TWO GOOD BOOKS FOR RELIEF SOCIETY LIBRARIES.

We wish to recommend to our readers the priceless collection of extracts from the Prophet Joseph's writings, called "Joseph Smith's Teachings." The work is divided and sub-divided into topics with a good table of contents. Saints who prize the Gems in the Compendium will appreciate this rich feast of extracts from the lips of our beloved Prophet, the price, 75 cents.

Another faith-promoting book is Elizabeth R. Cannon's "Cities of the Sun." This is a collection of charming stories formed on historical incidents in the Book of Mormon. The book is well illustrated and is cheap enough to permit any family to own one. We hope our sitters will enjoy the reading of this little book as much as we have; it fills the heart of the reader with gratitude, the eye with beautiful images and the soul with faith.

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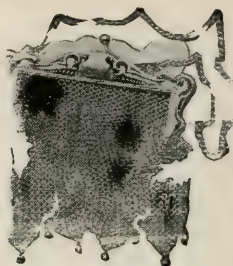
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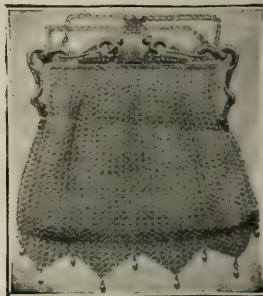


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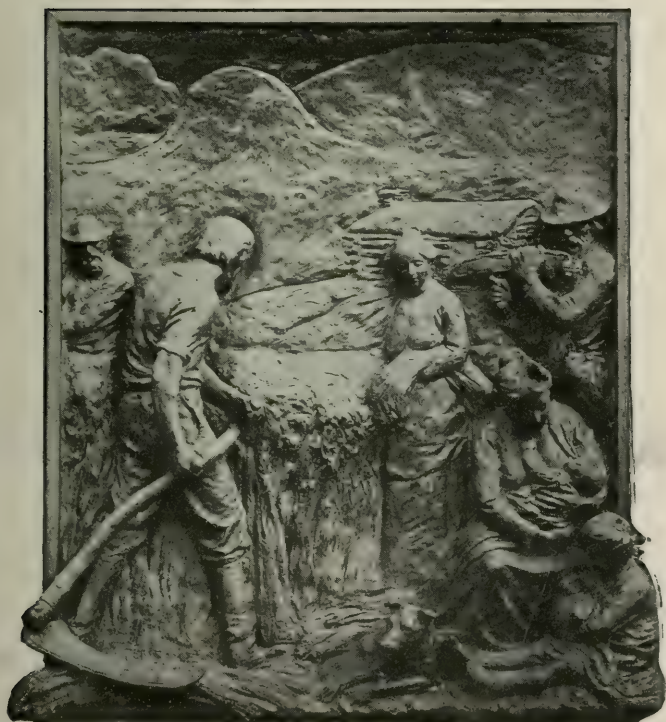
Vol. II

OCTOBER, 1915

No. 10

THE RELIEF SOCIETY MAGAZINE

Special Music Number



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The Relief Society Magazine

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By M. E. Abel.

We love our work, we want to live
That Father's blessings we'll receive
Help us to cleanse our hearts from sin,
That Thy pure love may dwell therein.

O Father, grant us strength and power;
Our mission needs Thee every hour.
Help us in what we want to do,
That to our trust we may prove true.

We want to live our love to show
To Father's children here below.
We want to comfort in distress,
We want to give all happiness.

We want to leave no stone unturned;
We want our lesson here well learned;
We want to point to Heaven's goal,
To help in saving every soul.

We want to show our bishops all,
We're minute women at their call;
We want no more to speak unkind,
But good in others quickly find.

We want our lives at home, abroad,
To show that we are Saints of God,
That our good works may ever bring
Glory and praise to Christ our King.



MRS. LIZZIE THOMAS EDWARD
General Music Director of the Relief Society.

THE Relief Society Magazine

VOL. II.

OCTOBER, 1915.

No. 10

Music in the Church and in the Relief Society.

No people on the earth have appreciated music, or have given more encouragement to the untrammelled expression of this exquisite art, than have the Latter-day Saints.. The Prophet Joseph Smith loved music with a strength that amounted to a passion. He was not himself a trained musician, but his soul was attuned to harmony in every sphere. So that, under the inspiration of the Lord, he made music a part of every ritual and sacrament of this Church.

In 1830, when the Church was organized, music in the United States was in its swaddling clothes. Dr. Lowell Mason was just beginning his pioneering work of improving the New England psalmody. There was no public orchestra, no philharmonic, no opera, no chamber music recitals, and no music publishing houses. A very few operatic and instrumental virtuosi later found their way from Europe to America, that is, between 1840-1850. Only one choral society existed—the Handel and Hayden Society of Boston, founded in 1815. Churches still looked upon secular music as second only in allurements and danger to dancing and “playacting.”

The Latter-day Saints made a bold leap into musical tradition when they incorporated all musical possibilities in social intercourse, on the hearthstone, and at the altar.

Away back in Kirtland, the Prophet made music an integral part of every social, domestic, and divine service. Elder M. C. Davis was the choir-leader there, and he had at least three assistants; for when the Kirtland temple was dedicated, the choir was divided into four parts, and placed in the four corners of the room, while the four choristers had seats in the pulpits at each end of the hall. The songs sung on that glorious occasion were nearly all original; “Ere Long the Veil will Rend in Twain,” by Parley P. Pratt, and “Oh Happy Souls who Pray,” “Hosanna,”

"This Earth was once a Garden Place," the latter three written by W. W. Phelps. One hymn by Watts, "How Pleased and Blessed was I," was placed upon the program. The congregation no doubt joined in the happy strains of prayer and praise on that wonderful occasion.

The Prophet's close associate—Brigham Young—came from a musical family; his father, John Young, was an excellent singer, while his mother, Abigail Howe, was one of the first Howe sisters who sang everywhere in their native Massachusetts towns. The Young brothers—John, Joseph, Brigham, and Lorenzo—sang quartets with natural harmonic gifts. The Prophet loved to hear the Young brothers sing, and often invited them to his house to make music.—"Mother" Whitney—wife of Bishop Newel K. Whitney—was a sweet singer, and her quaint ballads and hymns were always called for in the home of the Prophet.

Susan Devine was Nauvoo's most glorious female singer. She was a sister-in-law to William Pitt, the leader of the brass band and of the string band of Nauvoo. Another Nauvoo musician was Mrs. Pitchforth, who was an accomplished pianist; she went from house to house, giving melodeon, piano and organ lessons—for there were pianos in Nauvoo, President John Taylor had one, and President Heber C. Kimball had one and brought his piano across the plains to the Valley. The splendid Nauvoo Martial Band, under the baton of Demick Huntington, was an inspiration to young and old, alike.

There were pioneer distinctions between a "string-band," which had violins and viols as the greater part of the equipment, and the "martial band" which was made up of reed instruments augmented by drums and cymbals, and the brass band was a group of brasses and drums. These bands, with the established church choir, were all a necessary part of the life of Kirtland, of Missouri, and especially of Nauvoo.

Many of the early Saints were Methodist converts, and these brought with them the gems of Watts and Wesley. The Prophet discarded such hymns as "Come, ye Sinners Poor and Wretched," but loved, "Guide us, O Thou great Jehovah" and "How Firm a Foundation."

It was the habit of our song writers and song singers at that time to "compose" words to fit any favorite tune—whether religious or secular. In this, they copied all of the early church musicians. We had many song singers and song writers during the first thirty years. Among these were Parley P. Pratt, W. W. Phelps, our own beloved Eliza R. Snow, John Jaques, Wm. Clayton, C. W. Penrose, Henry W. Naisbitt, and Alexander Niebaur. The earliest hymn composers were C. J. Thomas, John Tullidge and that dean of "Mormon" musicians and composers, George Careless. His hymns constitute our most beautiful contribution

to Church music, while he himself brought choral music to its highest mark in our history.

One of the pioneer musicians—Prof. C. J. Thomas, conductor of orchestra and choirs, has the distinction of being the oldest active musical worker in the Church. John Kay was a famous singer of Nauvoo. Duzette was a favorite leader in those days. A famous Utah pioneer orchestral conductor was Captain Ballo, a converted Italian, who had been the leader of the Brass Band at West Point, before joining the Church. When asked once why he did not bear his testimony, he replied in broken English: "I bear my testimony with this," at the same time fingering his beloved clarinet. He is said to have been a finished clarinet player, and fine musician. Of the early choir leaders were John Parry, Stephen Goddard, James Smithies, C. J. Thomas, Robert Sant, George Careless and Ebenezer Beesley.

Mention must be made of Professor Evan Stephens who, although much later, is equally gifted as poet, composer, singer and leader. He has made an indelible name for himself in the musical annals of this Church. The Tabernacle Choir, under Prof. Stephens has taken three epochal trips, one to the Chicago Fair, one to sing for the Irrigation Congress in New York City, and one to Los Angeles and San Francisco. The present Choir is greatly enlarged and is of international fame.

Not all the fine musicians are located in Salt Lake City, by any means. This little sketch could not reach to half the Church boundaries, and proclaim the excellence of stake and ward choirs, leaders, singers, instrumentalists and composers who constitute a very remarkable percentage of every one of our eight hundred wards and branches with the seventy-odd stake divisions that constitute our Church today. Among locally famous musicians, none surpass in magnetic leadership, and in extreme popularity, the dean of music at the Brigham Young University, Professor Anton C. Lund, a graduate of the Leipsic Conservatory. The leader of the Provo choir, Prof. Adolph Boshard, is a natural musician of fine taste and enthusiastic leadership. Prof. George Thatcher of Logan is one of Utah's most scholarly and polished musicians. His sister, Nettie Thatcher Sloan, is also a fine musician, pianist and singer.

The Ogden Tabernacle Choir, under the leadership of Prof. Joseph Ballantyne, has a national reputation. His work is of the highest type of leadership and musical beauty. He took his superb choir to the Portland Fair, and recently to the Panama-Pacific and California Expositions, with credit to all concerned.

Another local favorite musician is John Chamberlain whose sweet song written and dedicated to the Relief Society, appears in this number.

His choir of little girls who sang this song at headquarters



PROF. JOHN CHAMBERLAIN AND HIS CHOIR OF GIRLS.

recently demonstrated anew the affectionate regard in which this zealous and faithful musical leader is held by those who know his worth.

It will be remembered that none of the churches during the middle ages permitted women singers to take part in the rituals. Not until Martin Luther broke away so completely from the narrow tradition of the mother church, were women permitted to sing in public or in the church. And even now, women are not allowed as a rule to sing in the Catholic church choirs, nor in the High Church Episcopalian services, where men and boys carry forward all the official musical exercises. The Protestants, however, permitted women to sing in the congregations, and mixed quartets began to be quite popular in the eighteenth and nineteenth centuries. But it was a long while before organs were permitted in the churches of the reformers and their later followers.

In ancient Hebrew times, women were afforded wide opportunities in musical work. We read in the scriptures of there being men and women singers in all the temple services. Miriam sang and danced at the head of the women on the shores of the Red Sea, giving responses to the song of Moses, who led the men in that solemn festival. Deborah sang an exquisite song of triumph, after her victory over Sisera. Mary's song is still the masterpiece of the ages, and is sung as the magnificat in all the Catholic churches.

But with the apostasy of the Middle Ages women were driven out of their places in the church services, and art, music, science, and education altogether were confined to the priests.

No greater evidence of the liberality of the Church to women could be shown, than in the revelation which was given to the Prophet's wife—Emma Smith—in July, 1830, directly after the Church was organized. Think of it, you women who bask now in the sunshine of inherited freedom and equality with the men in this Church! Think what it meant for the Lord to say to this wonderful and favored woman:

"And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church;

"For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

Through this revelation the door of advancement was opened, and women were given a wonderful opportunity for art culture. The first hymn book of the Saints was prepared by Brigham Young, Parley P. Pratt and John Taylor, in Liverpool, in 1840. Since then, this book has passed through 25 editions, and is the most popular published work in the Church.

The combination of women's voices in duets, trios, and choral

work is very modern indeed. One hundred years would cover the time that such privilege and opportunity have been offered for women singers.

Within the last 25 years, everywhere in the Christian world, women have entered boldly into every phase of musical achievement, except, perhaps, one, and that is in the composition and conducting of great choral and operatic works. There are a number of gifted women composers in the simplest musical forms—women conductors are known, while women performers and vocalists are as numerous as sands upon the seashore. When the Lord gave Emma Smith that wonderful revelation, there were few women in musical life, and no American had then attempted to gather and publish a collection of hymns. Side by side with men, women sang in all of the Kirtland and Nauvoo choirs, and enlivened the dreary and unhappy journeys across the plains, with the Utah pioneers. Every company had its choir and every ward church since then, has had a mixed choir, where women sing, and usually compose the greater number of such choirs.

The Church has produced a galaxy of women singers of varied rank and power. Among them, in early days, Susan Devine leads with Elizabeth Ann Whitney, Mary Ellen Kimball, Melissa Jane Bigler Lambson, Sophia Goodrich Hardy, Elizabeth Neslin, Zina D. H. Young, Emily Partridge, and Emmeline B. Wells as associate singers in the choir and around the hearthstones of the Nauvoo and Utah pioneer homes. It would be impossible to name all of the gifted singers of former or later days in the limits of this brief article. Some historian should assume this pleasing duty.

Sister Eliza R. Snow was beloved by the Prophet for her rare poetic gifts. She was one of the greatest hymn writers we have ever had. Her hymn, "O my Father," is one of the standard hymns of the Church. She early began her hymn-writing, and continued throughout all her life. In her later years, she made a fine collection of hymns which she published for the Primary Association. So exacting was she in this labor, that she carried on a voluminous correspondence with eastern composers in order to make her work as nearly perfect as might be.

Chief of all of the Utah pioneer women singers stands the name of peerless Lavinia Careless whose glorious lyric soprano voice transported the soul to heavenly realms on the rising waves of melody. The early Church was full of beautiful singers. Among them may be mentioned Fanny Young Thatcher, daughter of President Young, who was both singer and performer. In a family where all were musical, and some were excellent musicians, Fanny was the best—her voice was sweet, true, and very sympathetic, while her piano and organ "touch" was exquisitely beautiful. She was one of the pioneer organists of the old tabernacle.

under Professor C. J. Thomas, her sister Mary preceding her in this position. Her sister Janet was likewise an excellent singer and player. Among these pioneer singers was Lizzie Nunn, who was a famous singer, of English birth. Then came Margaret Thomas Romney, who was noted as being a beautiful soubrette actress, and with a charming soprano voice; also Elizabeth ("Lizzie") C. L. Thomas, wife of Professor Thomas. Later came Margaret Swan Hull, lovely dramatic soprano; Sarah Olson Langford, who followed Mrs. Careless as leading soprano of the Tabernacle choir; Agnes Olsen Thomas, whose contralto voice was the inspiration and delight of all Utah; Louie Wells, who had a rare dramatic soprano, while her sister Emmie—both daughters of our honored President Emmeline B. Wells—was also a sweet singer. Nellie Druce Pugsley, supreme as Utah's lyric soprano, is still singing to the delight of all; Bessie Dean Allison, whose rich and mellow contralto voice will never be forgotten in Utah nor ever heard again. She possessed a splendid contralto voice, which she used, however, only in light opera, where she has been a favorite for a number of years. She died Sept. 2, this year, in Ogden. A relative of hers, Ella Ridges, possessed a beautiful voice, and sang very charmingly.

The three Tout singers have beautiful voices, and both Hazel and Margaret have made a pronounced success on the light opera stage. Margaret and Nannie both had gifts which would have qualified them for grand opera, if they had taken the time and spent the money necessary for this arduous labor and exalted position. Margaret Tout Browning is the possessor of a magnificent voice, with a charming personality which wins friends wherever she goes. It is a great pity that she confines her work to light opera fields.

Hazel Taylor Peery is another favorite local singer, and possesses a lovely, light, coloratura soprano voice; and is also a charming actress, with much histrionic ability. She has studied in the east, and if she had gone on the stage, she unquestionably would have made a great success.

Emma Ramsey Morris is one of Utah's greatest and most gifted dramatic sopranos. She had a good training under Mme. Correlli of Berlin. If she had followed her profession only she could have attained the greatest heights. Arvilla Clark Andelin is still another gifted and favored contralto. Luella Ferrin Sharp is a beautiful and popular lyric soprano. Mrs. Della Daynes Hill is another exquisitely lovely soprano. Mrs. Leonine Savage is still another brilliant soprano, who was well-beloved here. Edna Evans, in charge of the vocal department of the University of Utah, has a sweet and flexible soprano, and is as well a fine little actress. Among our Salt Lake singers might be mentioned Sarah Lees Woods, who has a lovely voice, and sings today in the Salt Lake

Choir, and Nellie Niebaur is both singer, performer and teacher, and she has taught her own children, besides many others, to express themselves musically and with charm. Mrs. Lottie Crozier is another of our local musicians, who has made a name for herself.

Among those who have studied abroad, Lillie Shipp is a very charming singer, and possesses a high and clear soprano voice with much beauty of tone and considerable coloratura. She spent many years in Germany, studying under the famous Madame Corelli, and is indeed an excellently trained singer.

Florence Jepperson of Provo, is perhaps the greatest contralto this Church has known. Miss Jepperson is much better known in Boston than she is in Utah; but she is an artist of rare gifts and wonderful personality. It is a pity Utah does not know her better.

Among all the Church singers, Emma Lucy Gates is supreme. Of international fame, her genius—which Emerson said is the capacity for hard work—places her among the greatest coloratura sopranos this world has produced. With a range of over three octaves, running up to F in alt, her silver notes are as true and as free as a carolling bird's. Miss Gates has the distinction of being the only Utah singer who has attained to grand opera, and Royal Grand Opera at that. She is as great an actress as singer, and made an unsurpassed record as the prima donna of the Berlin and Cassell Royal Opera houses. She was our first Utah singer who went to Germany for her training. And perhaps the one point about that training that should be noted here, is that she retained her faith and integrity from first to last, and that she set the example for all who followed after, of keeping the Word of Wisdom, attending to her meetings, and of preserving herself as a Latter-day Saint in whatever society she might be thrown.

We had many early women music teachers; of the Nauvoo teachers we have mentioned Mrs. Pitchforth. Some early Utah teachers were Dr. Romania B. Penrose, Charlotte Cobb, Sarah Ann Cook, and Sarah Godwin Brown.

Among the women instrumentalists, who have achieved place and distinction, not only at home but abroad, we would perhaps name first Sybella Clayton, pianist, and Romania Hyde, violinist. Romania Hyde is still very young, but she is a genius, has a marvelous technique for one so young, combined with a brilliant and magnetic personality, and she has a rarely beautiful tone on her instrument. Sybella Clayton studied in Germany also, and is a wonderful pianist. She has almost a masculine touch in its strength, united with a delicacy of expression which is unsurpassed. She is an ideal accompanist also, and is a genius in her own right. Mattie Reed Evans also went to Germany for study, and was at one time one of our leading pianists. Marriage and

the cares of a home rob us of many women professionals among us; but we would not have it otherwise.

Alice Calder Tuddenham was a musician, and did a great deal of work for the Y. L. M. I. A. before her family demanded her presence at home.

Another charming violinist is Phyllis Thatcher Spicher who was in Boston and New York, and who possesses a delicacy and fragile loveliness which expresses itself on her violin with touching appeal.

Since the Relief Society has undertaken to encourage the foundation of ward and stake Relief Society choirs, there has been a great awakening in musical matters in this Society.

We present in this number an excellent article from the pen of one of our gifted Stake Choir leaders, Mrs. Lucy May Green of Granite stake. We have also a piece of music she has composed which will be used in a later issue. Both article and music prove the intelligent quality of Sister Green's work.

The General Board would like still further to encourage this important and highly commendable activity. As one phase of the work, we would suggest that the choir leaders secure a little data and history of music in their own ward and society, to preserve in the annals of their Society.

We are presenting to you as the frontispiece of this number the picture of our General Chorister—Mrs. Lizzie Thomas Edward—one of our most brilliant musicians, who is herself a rarely beautiful singer, and the leader not only of our own General choir, but also of the Nineteenth Ward choir, where she lives. Mrs. Edward has the distinction, which is a sad and yet beautiful one, of singing at more funerals than any other musician in the Church. She has seldom, if ever, refused to sing over the biers of the departed. Her voice is a clear, sweet soprano of great range and perfect pitch. Mrs. Edward has had many pupils, and is still a successful and favorite teacher in this city. She has brought the music for our semi-annual conferences into prominence, and has provided a rich, musical feast for all these occasions. The splendid choir which she gathered recently, and which she trained so ably, presented her with gifts and flowers, and letters of appreciation at our last conference.

Associated with Mrs. Edward is Miss Edna Coray, a singularly gifted and modest musician who has a wonderful organ touch and considerable technique. She is the only woman in the Church who can and does play the large organ in the Tabernacle and in the Assembly Hall. She had her training in the east, and is well equipped for the work she does. She is sympathetic in her accompaniments, quick in her musical apprehension, and full of artistic qualities in all of her labors.

We are very happy that music has thus become a part of our Relief Society work.

Sister Eliza R. Snow loved music, and those who have followed in her footsteps—Sisters Zina D. H. Young, and Sister Bathsheba W. Smith have been equally interested in this sublime art, as applied to Relief Society work, while President Emmeline B. Wells sang in the Nauvoo Temple choir, and loved music passing well. She has written a number of hymns herself, some of which are included in our hymn book.

The study and practice of music enlarges the soul and refines the feelings. Music is the only art which is referred to in the Scriptures as a part of heaven itself. The Jews would not permit paintings or images to appear in any of their homes and houses of worship. Indeed the second commandment enjoins us from the making of images for religious purposes. We read of no other art practiced so universally in the heavenly courts as that of music. Music is the reward of the righteous, and the occupation of the angels.

The birth of the Savior was announced by a heavenly choir, and all the forms and rituals of the early and later Hebrews held music as the very center and speech of all rituals. Music is but the exalted expression of love, harmony and worship.

ATTENTION, OFFICERS!

MEMBERSHIP IN THE RELIEF SOCIETY.

Any woman of good character from the oldest to the youngest who desires to unite with the Society shall be welcomed therein. Applicant should be recommended by a member and be received by the majority vote of the members present.

Membership in the Relief Society is perpetual.

One roll shall be kept to contain the names of all the members and the roll shall be called at all regular meetings. No name shall be removed except by request of the individual; or by a two-thirds vote of the members present at a meeting, and for good and sufficient reasons. Opposite the name of the member removed or deceased, there should be written the word "Removed" or "Deceased" and the date.

Immediately after December 1 of each year the officers of the Relief Society should visit every member, giving special attention to non-attendants and urging such members to become active in the Relief Society work. Special effort should be made to enroll those who are eligible and who are not members of the Relief Society.

Where members are unable or unwilling to pay annual dues, after earnest personal solicitation on the part of the Society officers, the Society should make up the amount from its general funds, and notify the individual of this action.

The Place of Music in Ward and Stake Relief Society.

Lucy May Green, Chorister, Granite Stake.

"Oh how we love to sing the songs
Of Zion's blest abode!
They cause our hearts to burn with joy
And help us on the road.
There's comfort in their cheering words
That warms the strangest heart,
No other songs we hear today
Can such delight impart."

—R. B. Baird.

The beautiful thought suggested by this verse should enter the spirit of every Relief Society member, and we should all use our influence and the talents with which we are blessed, to raise the standard of singing and music in our Relief Society gatherings.

How can this be accomplished? First,—every Ward Society should have a chorister and an organist. These sisters should be chosen, not for musical ability alone, but musicians should be chosen who have bright, sunny natures, tact, punctuality and faithfulness. The chorister and organist should be prompt and diligent in attendance at meetings, and should understand how to read, play, and sing the songs of Zion. A good chorister is one who not only gives lip service, but whose heart is in the work and whose songs of the heart are acceptable until Him who has said,—“For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing on their heads.”

Second,—Relief Society choirs should be organized wherever it is possible—not to do all the singing, but to lead the singing in the Relief Society meetings. All should join in the song of praise to our Father. And those who are not blessed with a voice for singing, should follow the words and sing with their hearts that they too may merit the promised blessings.

The Relief Society choir should meet regularly for practice; and at times, it would be well for the president to allow the chorister a half hour in the general meeting to practice with the society, that new hymns and songs may be learned.

There are a number of ways to keep up interest in Ward Re-

lief Society choir work, and I would suggest a few: Use your Relief Society choir to furnish music at your ward Relief Society conferences, annuals and on Anniversary Day—17th day of March. If the bishop gives a Sunday meeting to your organization, call on your choir to sing. Visit the homes of the aged and bedridden Saints, sing to them and bring sunshine into their lonely lives. Visit hospitals or infirmaries and render a suitable program. "Spend a day together in the House of the Lord." At funerals, often the ward choir cannot attend in full, as the men are busy on the farm or in the store or office. Here is a good field for a well-balanced Relief Society choir. I recall several funerals where the Relief Society choir has rendered beautiful and appropriate music.

Have an occasional social with a program of national songs. We are a cosmopolitan people, and enjoy hearing and singing the "old country" tunes. At a recent choir social, we listened with equal pleasure to "Our mountain home so dear," "Annie Laurie," "Ye banks and braes," and a group of Swiss and German melodies. These are a few suggestions; but all have been tried out and found of use in the Granite stake.

Third.—Stake choirs—each stake should be proud to own a stake Relief Society choir, to furnish music for the monthly officers' meetings, conferences, and conventions. Its membership should consist of all local choristers and choir members, and others who care to belong. Its field of labor is somewhat broader, but it can work along the same lines as the ward Relief Society choir.

Fourth,—to have successful music in our Society, both stake and ward the songs chosen should be appropriate to the work of the day, and the theme of the meeting. Here is where the good judgment and tact of the chorister should be used, for a song can give the keynote of a meeting, or it can change the tone and almost spoil the spirit of the gathering. On one occasion, at a meeting held on the anniversary of the martyrdom of the Prophet and his brother, when the hearts of those present were full of sad memories and of love for the departed, instead of singing, "Praise to the man who communed with Jehovah," or the familiar song of praise and prayer, "We thank thee, O God, for a Prophet," a thoughtless chorister announced, and the choir sang,—*"Don't kill the little birds!"*

There is a popular idea that exists in the minds of the brethren, that the favorite song of the sisters is "Come all ye sons of Zion." While we do not sing this as often as of yore, in many of our societies, the choice of songs is limited to a very few old, familiar tunes. One reason for this, is that very few have their own books, and so many think that their singing days are over. The Lord says, "Sing and rejoice ye daughters of Zion."

Let us wake up musically, and sing with spirit and understanding. "Let everything that hath breath, praise the Lord. Praise ye the Lord." What shall we sing? From the days of 1830, when Emma Smith was commanded by the Lord to make a selection of sacred hymns, "to be used in my Church," up to the present day, we have had many collections of hymns and sacred songs, and all of them are good. But after ten years' experience in Relief Society choir work, I find no book better for Relief Society meetings than the new Sunday School Song Book. In it there are songs suitable for all occasions, and a large number of them express the real spirit and genius of our work. Choristers can select their lists. I suggest that hymns written by our gifted women be used—hymns written by Eliza R. Snow, Mrs. Emmeline B. Wells, L. L. G. Richards, Emily H. Woodmansee, Susa Young Gates, Hannah Cornaby, and others. "Seek, and ye shall find" them. Rejoice in the Lord; again, I say unto you rejoice."

SONGS OF THE SEASONS.

Spring.

- 72 The opening buds of springtime.
- 250 Easter morning (Duet).
- 14 Catch the sunshine.
Spring. April *Relief Society Magazine*, 1915.
- 37 Sowing.
- 195 Are we sowing seeds of kindness?
- 264 What shall the harvest be?

Summer.

- 75 Earth with her ten thousand flowers.
- 169 Days of summer glory (Duet).
- 228 O bright smiling morning.
- 123 There is beauty in the forest.

Autumn—"Wheat" meetings.

- 132 Waiting for the reapers.
- 168 To the giver of all blessings.
Song of the wheat. February *Relief Society Magazine*, 1915.
- 138 Today, while the sun shines.

Winter.

- 180 The Bright New Year.
- 116 The joy and the song.
- 143 Providence is over all.

- 111 Don't worry.
 156 Should the changes of Life.
 172 When the mists have rolled away.

Relief Society Hymns.

- 195 Scatter sunshine.
 197 Make the world brighter.
 207 Have I done any good, etc.
 222 Sunshine in your hearts.
 265 Let us oft speak kind words.
 239 Let's be kind to one another.
 60 Ere the sun goes down.
 53 Improve the shining moments.
 146 Let us treat each other kindly.
 88 Nay, speak no ill
 178 Put your shoulder to the wheel.
 35 Sweet is the work.
 135 Come follow me.
 208 Think gently of the erring one.
 268 Jesus, I my cross have taken.
 269 The Relief Society. October number *Relief Society Magazine*.

At Joseph Smith Meetings.

- 260 Father of life and light.
 41 Oh how lovely was the morning.
 24 Praise to the man.
 The Seer. (Psalmody), solo.
 177 Sing, sing the wondrous story.
 234 One hundred years.

For Patriotic Occasions.

- 215 America.
 22 Flag of the free.
 18 Utah, we love thee.
 202 Utah, the star of the West.
 200 Proud? yes of our home, etc.

GENEALOGICAL CLASSES FOR THE RELIEF SOCIETY
 CONFERENCE.

On Friday and Saturday, October 1 and 2, the Relief Society conference will be held in Salt Lake City. There will be four genealogical classes held, at 4:30 p. m. on Friday and Saturday, October 1 and 2, and Tuesday and Wednesday, October 5 and 6, in the Bishop's Building, under the auspices of the General Board of the Relief Society. The attendance at these classes will be optional. All will be heartily welcome. No delegates will be called.

His Wife's Talents.

By Elsie Chamberlain Carroll.

"O, by the way, Kate, I met Blanche Norris this morning and she wanted me to ask you if you would play in an entertainment. The Relief Society is going to give next week to raise funds for our stricken Saints in Europe." Congratulating himself on his memory, Frank Ashton folded his napkin and pushed back his chair.

"Me play in a public entertainment!" gasped his wife. "For goodness sake, Frank, what did you tell her?"

"Why, I told her I was sure you would be glad to do so and thanked her for giving you a chance. You don't get out enough, my dear. There is no need for women staying as closely at home as most of you do. You would make better wives if you didn't. I hope you won't miss an opportunity like playing in this entertainment."

Kate swallowed hard to keep back the tears that suddenly sprang to her eyes. Why couldn't men understand? She had a mingled feeling of self-pity and resentment, but she said as calmly as possible,

"Why, Frank, you ought to know that I could no more play the piano in a public entertainment than Kathryn could."

It was the husband's turn to look surprised now.

"Well, I should think you would hate to admit that all the time and money you spent on a musical education has been wasted," he remarked critically.

"You know very well, Frank, that I have scarcely touched the piano since we were married and it doesn't take six years to forget a good deal of music."

"Well, why haven't you been practicing up? You have a piano now." (He had surprised her with one on her birthday two weeks before.) "What do you suppose I sunk five hundred dollars in a piano for, anyway, if you are not going to do anything with it? You know I have felt guilty ever since we were married to think that you were giving up your music because I could not afford a piano for you. So the first five hundred I could clear above actual necessities went for that. That five hundred would have bought five shares in the new Irrigation Company and would have netted us a hundred dollars a year and maybe more. Not every man would miss a chance to go into a paying proposition like that just to give his wife something he thought she would enjoy. I thought you would at least appreciate my side of it."

"I do, Frank. It was lovely of you. But you don't know—I hardly have time to dust the piano, let alone to practice on it."

Again Mr. Ashton looked his surprise.

"Well, if I remember correctly when I first met you you were teaching fifty children, and still you found time to practice, then, and to play in every entertainment that came along. It is the strangest thing to me how easily you women give up your talents and ambitions. You never see us men settling down so completely that we forget all the interests we had when we were boys. What would the world come to if we did? But you women—here you have only four children to take care of now, instead of fifty, and yet you say you haven't time to practice. Why, Kate you were the best pianist in the country when I married you. Why do you want to bury your talent? It is not right. I don't understand."

This was no news to Kate. But how could she make him understand? When she married she had made up her mind to keep all the petty little worries of the home to herself. If the man earned the bread, she told herself, the woman should not trouble him with how it was to be mixed and baked and eaten. And so she had done her best to make her home attractive and cheerful, and had kept all her own difficulties and perplexities in the background. And now it seemed to Frank that the keeping of a five-roomed cottage and the care of four small children was a mere passtime.

The man saw that somehow he had hurt his wife, so he mollified his tone as he continued.

"I don't mean to be harsh, my dear, but I'm really in earnest. You have a wonderful talent in music and I don't want you to neglect it. You say you haven't time to practice. Let me give you a recipe to make time. Plan your work. Go at it systematically as we men do in our business. That's the secret of success every time. System. That's the whole thing in a nut shell. Try it, my dear, and I'm sure you'll find that you have time on your hands." Glancing at his watch, Mr. Ashton grabbed his hat, and hastily kissing his wife goodbye left the room.

He poked his head in at the door a moment later, however, and exclaimed irritably,

"What do you suppose those youngsters have been doing? They've driven my bicycle tires full of nails. It seems to me that they are always up to some such mischief and they ought to know better. They need a little systematic discipline. Now this means that I will be late to the office, and no doubt a new pair of tires as well. You must look after them a little closer, Kate, or I don't know what the little reprobates will come to."

Kate sighed as she went to the front porch where the culprits, the five-year-old twins, Farrel and Darrel, a little subdued by their father's reprimand, were trying to think of some new outlet to

their overabundance of energy. She took them to the back of the house and improvised a work-bench before she went in to clear up the table.

Naturally she fell to thinking of what Frank had said. She wondered if she could plan her work a little better and find time to practice. She would try. Now, this afternoon there was the dinner work to do up, the beds were not made, there were the basement shelves to clean and Kathryn's dress to finish. Perhaps if she hurried and could keep at it she could get through before supper time. She began to sing as she worked, with this thought in mind.

"Mama, please dress my dolly, and see, she is bleeding saw-dust." It was three-year-old Kathryn holding up her wounded baby for mother's help.

Kate wiped off the sink and washed her hands, then took the doll and mended and dressed it. This done she hurried down to the basement shelves, hoping to get this task finished before the baby awoke. She had just started, however, when his cry called her, and with a little sigh she thought how futile after all are a mother's plans.

She took the baby up and gave him something to eat, then setting him in the high-chair went back to her work. Before she had finished she had stopped once to do up a twin's thumb, again to put the baby into his buggy and wheel him onto the lawn where the children could amuse him, and once more to rescue a doll's bonnet from the irrigating ditch where a teasing brother had thrown it. It was now almost four o'clock and the dress had not been touched.

Kate was not easily discouraged, however, and decided to leave the sewing and practice a little just to make a start and to convince Frank that she did have an interest in her music, even if she had uncomplainingly given it up to the service of him and their babies.

She hurriedly slipped on a fresh dress and went into the parlor, glancing out of the window to see that the children were all right, and sat down at the piano.

As her fingers wandered carelessly over the ivory keys she felt all her old passion for her art returning. If she only could have an hour or so with her music every day, how much it would add to life for her. She went on picking up old forgotten melodies one after another, and living over the carefree days that had gone with them. She forgot the children; she forgot the present and was again pretty Kate Wheeler pouring out her soul in exquisite sound.

A baby's frightened scream brought her back to the world of reality. She rushed outside just in time to see Darrel drag the baby from the ditch. The other three children resembled so many muddy, bedraggled rats.

Just then Frank entered the gate.

"Why, what in the world does this mean?" he demanded.

"It means that I took your advice and tried to practice a few moments on the piano," Kate answered, snatching up the baby and hurrying into the house to hide the tears of vexation that choked her.

After the children had been bathed and fed and put to bed, and Frank and Kate sat at their own supper, he remarked thoughtfully,

"I've been thinking, Kate, about your music and I think I have a plan."

"Please don't mention it, then," she replied rather sharply. "I can see plainer than anyone else that it is impossible. Since I am the loser, why worry about it?"

"Now, Kate, you have the wrong attitude. You are not the only loser if you bury your talent, and I am going to see that you do not do it."

"Are you going to hire a nurse to take care of the children while I practice?" she demanded sarcastically.

Her husband flushed.

"You know I would if I could, but since I can't do that I'm going to offer myself."

It was Kate's turn to be surprised.

"Now, I'm sure you found time to practice today and all would have gone well if it had not been for the youngsters. Here's my plan. I am going to bring some of my work home every afternoon and relieve you for an hour or so. Abstracts and documents like that I can do just as well here as at the office. You see I take the active part of the office work in the forenoon anyhow, so can easily arrange this plan with McGregor. I'll take the whole responsibility so you can be perfectly free with your music. It will be a good thing for me and the youngsters as well. Why, I'll have to admit that I hardly know the little beggars. And the twins, I can see, really need a little of a father's discipline."

Kate had smiled at the first part of the proposition a little doubtfully, but suddenly she acquiesced with the thought that if she did not gain much from the arrangement musically, Frank's eyes might be opened to some things he had not seen before.

Accordingly, the next day found Frank leaving the office at three o'clock, hurrying toward home with a roll of legal blanks in one hand and a couple of law books in the other.

(TO BE CONTINUED.)

In the Kitchen Laboratory.

By Hazel Love Dunford.

RELISHES AND PICKLES.

The season of pickling time has rolled around once more, and no matter how much dietists write about the indigestibility of pickles, housekeepers will still make and serve them. Most people concede they are not good for man, woman or beast. In my own home I make my relishes very mild; and I do not make a practice of serving them regularly.

In making pickles, never use metal vessels. A tiny piece of alum scalded in the vinegar, makes the pickle crisp. If vinegar has to be boiled, never boil it more than three or four minutes, as it loses in strength. Always buy the best cider vinegar to be had. Put pickles away in glass or stone jars. If, at any time, the pickles have the appearance of spoiling, pour off the vinegar and put fresh scalded vinegar on. Small cucumbers can be pickled early in the summer; put in brine for a time, then put into vinegar and they can be used later on in chow-chow and many other pickles.

Pickled peaches, pears, grapes, etc., make extremely good relishes. They are more easily digested than pickles made of cucumbers, cabbage, etc. Compared with purchased pickles, those that are made at home are much cheaper and safer.

Chili Sauce.

- | | |
|--------------------------|---------------|
| 1 pk. tomatoes (skinned) | |
| 6 onions | 1 c. sugar |
| $\frac{1}{2}$ c. salt | 1 qt. vinegar |
| 1 ts. celery seed | |

Chop vegetables fine, add the other ingredients and boil until thick.

Mustard Pickles.

- | | |
|-------------------------|--------------------------|
| 3 qts. cucumbers cut up | $\frac{3}{4}$ c. mustard |
| 2 qts. cauliflower | 1 cup flour |
| 2 qts. small onions | 2 tb. tumeric |
| 2 c. sugar | |

Use enough brine to cover, allowing four quarts of water to one pint salt. Pour over the mixture and soak over night. Drain in the morning. Put vinegar on stove and add vegetables, when boiling. Mix flour, sugar and tumeric with a little cold vinegar. into the pickles, and cook until smooth, and the vegetables are tender.

Tomato Meat Relish.

30 ripe tomatoes	12 sour apples
10 onions	6 green peppers
4 tb. salt	1 qt. vinegar

Scald and skin tomatoes. Pare and core apples. Peel the onions and remove stems and seeds from peppers. Chop all fine. Mix thoroughly; add vinegar, and cook slowly one and one-half hours, and then add 4 tb. mustard seed, $\frac{1}{2}$ tb. cloves, $\frac{3}{4}$ tb. cinnamon and $\frac{1}{2}$ tb. pepper. Seal in air tight jars.

Pickled Onions.

Select small onions. Make enough strong brine to cover, and let stand 24 hours. Replace the old brine with new, and let stand again 24 hours, and change again on the third morning. On the fourth day, wash onions and put cold water on and bring to the boiling point. Drain and rinse in cold water in a jar, and distribute slices of red pepper among them. Pour boiling vinegar over to cover.

Spanish Pickles.

To one peck of green tomatoes, cut in thin slices, put one-half cup salt. Let stand over night, then add one and one-half pints green peppers cut fine and three pints of onions.

1 $\frac{1}{2}$ tb. ginger	1 tb. celery seed
1 t. cloves	$\frac{3}{4}$ c. mustard
1 t. allspice	1 c. sugar

Vinegar to cover, and boil hard five minutes.

SALAD DRESSING.

$\frac{1}{2}$ cup tomatoes.	$\frac{1}{4}$ teaspoon pepper.
$\frac{1}{4}$ teaspoon salt	$\frac{1}{4}$ cup vinegar.
1 tablespoon sugar.	
1 tablespoon flour.	
$\frac{1}{8}$ teaspoon mustard.	

Beat eggs and water and vinegar, add mixed dry ingredients; cook until thick, stirring constantly. Cut hard boiled eggs and cress fine. Do this separately, then combine with the dressing. A little whipped cream will improve the dressing.

Rub a freshly-cut lemon over ink immediately after it has been spilled on carpet. No matter what the color of the carpet this will take out the fresh stain without injury to it.

Remove the odor of food from a wooden chopping bowl by soaking the bowl in boiling water in which a little soda is dissolved. A tablespoonful of soda to a gallon of water is the proportion.

Notes from the Field.

By the General Secretary, Mrs. Amy B. Lyman.

Mrs. Grace Callis has recently been appointed president of the Relief Society of the Southern States. Mrs. Callis is the wife of President Charles A. Callis, of the Southern States Mission, and was appointed by Elder Rudger Clawson at the request of President Emmeline B. Wells, during his recent visit to the South. Mrs. Callis was set apart July 27, 1915. Elder Clawson reports that Relief Society organizations have been effected in Jacksonville, Atlanta, Memphis and Greenville, as well as in several of the country districts of the South.

As an example of the interest taken by the Relief Society in public work and civic improvement, we have only to refer to some of the work done during the last year. The Eagar ward of the St. Johns stake, during the year 1914, paid for one hundred dollars worth of work on the town roads, while the Manassa ward, of the San Luis stake, paid thirty-three dollars in prize money for flies.

It is not generally known that in the Maricopa stake there has been for some years a very interesting Indian ward Relief Society known as the Papago ward. The president of this ward is teaching sewing and quilting and darning, and is making an effort to teach the members to speak English. In this latter work she is assisted very materially by her counselor who is a graduate of the Indian school at Phoenix, and is a very bright and interesting young mother.

The report comes from one ward that because of the absence of the president and first counselor, Relief Society meetings were suspended for many weeks. It should be understood by all that Relief Society meetings should never be postponed. In case a president is absent it is the duty of the first counselor to go on with the work; in case of the absence of both it falls to the lot of the second counselor to see that meetings are held and to conduct the same, and so on down the line of officers. As a rule, a society should be reorganized when the president must be absent for any length of time.

The St. George stake reports that since taking up the work of Genealogy and Temple work, the attendance at meetings has greatly increased. A temple excursion from Emery stake has been reported.

The Relief Society of the St. Charles ward, Bear Lake stake, has during the year taken special entertainment and good cheer to the homes of thirty aged women and widows.

A Prince of Ur.

By Homespun.

The long, winding stone steps, leading from terrace to terrace in the eastern corner of the palace of Ur, resounded to the measured tread of Abram, as he climbed to his great chambers in the dizzy heights of that remote eyrie, that eventful evening of the fifth week day. His brow was still knitted with the sadness begotten of his unhappy encounter with his pretty but intensely selfish kinswoman that afternoon, and yet his face was very calm with the serenity of an inner light which shone upon his soul. At his feet trotted the little black child who had again broken away from her Cushite half-sisters and mother, to follow the prince in his ascent to his room of meditation.

With a sigh, he laid the little one down, and motioned to his servant to approach with fans that the slumber of his pet might be made the more tolerable in the heated close of the day, and in that exposed tower.

Abram's thoughts centered about Sarai as her gracious and lovely image rose before him. Where in all the wide world was there such glowing, radiating beauty as his fair kinswoman had possessed, even as a tiny child. She was very good, and very fair, and majestically beautiful. Yet in all their intercourse as children and youths, had he never been encouraged to presume upon his kinship. He might admire her dark curls, as they fell like misty showers about her white-robed form, or long for a glance of her exquisite brown eyes as she dropped her veined lids over their melting charm; but the Princess folded within her soul her secret thoughts and allowed no man or child to idly lure them from that hiding place. The gemmed girdle of her waist was shamed in its beauty by the delicate pearl-like teeth which parted her lips of coral. Her white sandaled feet were clasped with anklets of pure, beaten gold. Who in all the earth might hope to mate with the Princess Sarai?

The noise of some visitors climbing to the tower of Abram sent his new friend Eliezer to the edge of the upper terrace to discover its source. The Damaskan smiled to find that the black baby had awakened, and was now close to his own heels as he stood intently listening to the upsounding babel of voices.

"Little one," he said in Accadian tongue—for the child understood but little of the pure Semitic language of his new-found master and friend, Prince Abram—"thou art born under the star of evil in Tammuz; but thou hast chosen thy place in in-

fancy amongst the great. The God of Abram will surely shield thee from all harm, if that may be."

The child spread out his arms and the Damascan tossed the black body lightly to his own brown-girt shoulder.

"Prince Abram! Brother of my soul! Reader of the stars! Ruler of heaven and earth! Projector of great missiles which bring pestilence or send fire from heaven! Abram, Prince of Ur, where art thou?" The shrill voice was far below, in the lower terraces.

The Damascan smiled again and again, as he heard the loud insistent voice, followed by more or less din of others following after. He knew the owner of that nasal call, and he still smiled.

With a tightening grip around the form of his little charge, Eliezer stepped silently and gravely around the edge of the tower, which hid him from the long and tortuous flight of steps, leading to this ziggurat.

"Ho, there, Abram, friend of the husbandman, patron of the seed-sower, teacher of the mysteries of Egyptian's Ennead—reader of the stars and worshiper of the great Unknown, where art thou?"

Down from the upper sanctuary came Abram, his calm face now wreathed in a sunny gleam that might have been humor, if one so sage and sorrow-laden could be found to smile. He stood, a beautiful figure of supreme young manhood, his white-robed form draped only in the pure white linen of his tunic, while upon the flowing dark brown of his glossy hair there rested only the small skull-cap which was but a covering for the crown of his blossoming head. His noble features were regular, his nose had that full and long contour that bent as the line swept down his face to give the full benignity which his glowing brown eyes with the covert kindness in their depths warranted. The mouth was large and firm, as befitted such a prince, and on the firm, clear-cut chin, there sat the seal of self-command. He justified the incoherent epithets of praise which were preceding the voluble visitor up the long and tiresome stairs.

"Thou ziggurat among men—thou sun-tressed god, thou beaming eye-lighted tower—thou faithful friend and deathless lover—where art thou?"

At that moment, the bowed and crooked form of the old Tarshish traveler emerged into view under the cooling rays of twilight, followed by a concourse of men and women, slaves and servants of the palace, who were always wonderfully attracted by Javanu the Tarshish ambassador, trader in slaves and stuffs, and general distributor of news from Babylon to Ur. The old man tossed his dark tunic to his own slave who followed closely behind with a short javelin in his hand with which he prodded any of the too-curious who might press upon his master.

"Welcome," said Abram heartily, "thou friend of my youth—thou minister of my body's wants, when chance has brought me under thy roaming tent-roof, in desert ruin or by the cities' marts. Thou art always welcome, Javanu. Come hither, then!"

So saying, Abram stretched out his hand and drew the old man into his embrace, and then on within his vaulted roof-chamber, the library. There, Javanu was bidden to lie and rest for a few moments while his slave fanned his face or brought water to cleanse and rest his now unsandaled feet. The crowd remained without, but Eliezer was bidden within.

"Nay," said Abram, as Eliezer sought to wash the traveler's feet, "mine shall be the task to thus minister to the friend who hath never scrupled to minister so to me whenever time or distance hath brought about our meeting."

The crowd without heard Javanu's loud protestations.

"Japhet has not forgotten how to wag his tongue," said one young lusty torch-bearer in the fringe of the crowd, "even to this last and fourth generation."

"And he'll be ready with great tales of war and cannibalism in the districts now infested by the Lydians," said an old woman whose gleaming white teeth and crinkly hair betrayed her own close relations with the Chushites and Lydians.

"Tut," cried a white-haired woman beside her, "thou art ever too greedy for tales of murders and flowing blood. For my part, I know no reason why we should seek or hunt out sorrow; we have quite enough in Terah's palace on the hill."

"Who speaks of murder, thou crone? I know not whether life is better kept or given up. When Elkanah cries out for atoning blood, there's no lack of offers to give that blood."

"More shame to the apostate gods of the Ziggurat, say I," stoutly maintained the white-haired crone. "I have lived to see our Father Terah's posterity themselves corrupted by the idolatrous practices of these Assyrian gods."

The voice of the old woman had a low and musical thrill, her eyes were very bright under her shaggy brows, and as she swayed to and fro upon her squatting body, her tones awakened in her hearers' hearts vast stores of long-forgotten memories. She had the power of the seer of visions. The women and children in the outer circle crowded closer as she spoke, and with their simple credulity, they waited eagerly for her to break out in one of the long-forgotten chants of the olden time. She had once been a free woman, and worshiped with her kinsman Terah. For this, she was treated with a grave respect amongst them all. She was not a slave; her father had sold her into bondage while she was still quite young.

"It made my blood run thick this night when the Princess Ischah persuaded the little Irit and the three black daughters of

Azzijaami, Argob, Shammash and Edra, to go to the Pavilion of the Sacred Pavement; it will lead them to the sacrificial altar of Ishtar."

"Why would the wenches not sit willingly then on the sacred pavement of Mylitta? They preened themselves on the teachings of our Princess Sarai, and felt that their chastity was of such value to them that death would be preferable," said the scornful voice of a lusty young black.

"Then, they and we must e'en be satisfied," remarked a huge brown fellow, with the placid fatalism of the Assyrian, "if they pay the penalty with their lives."

"I doubt me that the sacrifice will come to pass, if Prince Abram learns of Ischah's betrayal."

"Who, then, is Abram?" quoth the black slave impudently.

Just then, the distant blowing of a trumpet sounded the rising of the moon in the east and this sacred summons called them all to flee below, that each might be prostrated before his idol when the moment for the midnight sacrifice of Elkanah was offered. The public temple itself was far across the city from where the palace of Terah stood, while Abram's temple courts could not thus be polluted.

Within the vaulted chamber, Abram sat at converse with his friends.

"My prince," cried the old man in jovial tones, "thou must let me tell all my best news first, for thou knowest my face was not cut from a burial cloth, and I have little joy in tales of war and grim death, except to tease the frightened maids or ruffle up the doughty back of some callous youth. I ne'er would let my tongue repeat the stories of the crime-invested lands where oft my business carries me, were it not thus necessary."

"Say on, good friend; my lips may not chase smiles from east to west across my face as thine are wont to do, but I still have joy in all the lighter phases of this mystery we call life. Say on—"

"Then, say I, friend and Prince, that if thou hast not taken to wife the Princess Sarai by now, that thou art more than foolish. For there are such and such bright offers even now under my tunic from royal princes of Egypt and of Gerar, that thine own offer will look like smoke beside the flame or agate when the lapis-lazuli sends the agate's dim and dusty gleaming into shadows. See, see!" He brought forth five royal tablets in their clay envelopes, each envelope sealed with the royal sign and nail print.

Abram's face clouded with a slow and mounting blush.

"Tush," he said, in such low and stern accents that were it not that Japheth's son was made of steel inside his merry outer rim, Javanu would have shrunk from going on with his tale.

"Tush and tush again, my doughty friend. Thy courage is

never wanting when a foeman looks thee in the eye ; thy hand cannot find thy javelin half quick enough if the terrible lion roars or shows his slinking form. Why shouldst thou wait and fear and shake, as if a south west wind had stricken all thy joints? Did not the goddess Ishtar touch thy youthful veins with moulten silver when this very day thou must have seen thy father's workmen fashion her from wood or cunning bronze? How now, my handsome friend and prince. Thine own renown hath gone from out thy palace walls to far-off Ethiopia; thy skill with letters, and the learning of thy brilliant head, thy manly grace and charm, thy riches and thy great estate hath all combined to make thee such a prize as is discussed behind a thousand closed lattices in wide Damascus palaces, in Egyptia's halls and in Nineveh itself, the daughters of the mighty Nimrod have petitioned me again and yet again to repeat the many points of interest of the mystic nameless prince as spouse and master. None but I knew that thou were both Abram and the nameless prince; but even so all love thee."

"I thank thee not for this, thou cunning friend, for thou hast never had my first consent to hawk my name about in ladies' harlems or to name my name as Abram or the nameless prince, in any court where trade or intrigue might lead thy wandering feet. I am ashamed of thee!"

Whereat, the vaulted roof of that solemn sanctuary echoed again and again to the peals of laughter which rang from out the wide throat of that traveled and shrewd ambassador.

"Thou wouldst make the gods laugh on their stony pedestals. I never saw thee matched for modesty. What sense of anger canst thou cultivate for a friend who yet hath waited for the first time to name thee in any conversation which was between me and others. I know thy shrinking sense of dread for worldly fame and worldly preferment; dost think that I would scandalize thy friendship by praising thee in delicate numbers for the pleasure of a dozen silly princesses? Be truer to my nature. I can laugh to see thee such a simple man when thou hast every reason to be different. But thou must not accuse me falsely."

The face of the young man beside him gradually calmed, as Abram felt that his quick words had almost wounded his best friend.

"'Tis thus, my prince," the old man said, rising on his elbows on the divan the better to see his friend's face in the heavy gloom.

"Abram," at length spoke the older man, "thy beauteous, young cousin hath been sought in marriage by six of the highest reigning kings and potentates of the earth. Her beauty and her charm are known as far as are your own kingliness. And what is more, if thou hast not the courage of thy love, when thy father Terah returns, he will quickly settle all this matter."

"Terah? My father? Hast thou knowledge of him?" The tones of Abram's voice were vibrant with suppressed emotion.

"Aye, that I have. He accompanies to this city our great founder and Emperor Nimrod, who hath just humbled in the dust the last of the old Assyrian rebels. Nimrod will himself dedicate the new Ziggartu tomorrow night, or next. Nimrod hath now wholly given himself up to riotous idolatry, and to Elkanah. With Nimrod's powerful hold upon this land, not a single king dare stand up in defiance before him. Old as he is, he hath slain his tens of thousands of lions, and hath thundered and crashed down the sands of Babylon and Syria with a conqueror's heel. Thousands of victims, slaves and princes, crowded his train with victims for the altars of Babylon. Thy father hath drunk of the wine of Nimrod's fornications, and he is just now not in any mood to brook any opposition from thee. Be very ware. One false step, one word of un wisdom will precipitate such rebellion and sedition in these palace walls as will make your courtyards run with blood. I wish that thou wouldst leave this wicked city, this fetid plain. There is a land, far to the west, that thou couldst inhabit."

"Javanu, thou hast come in time. I thank thee for this warning. I have often thought with longing upon my mighty kinsman Melchizedek, who dwells in Salem. I would that I might return to him, and receive his promised blessings. As for thee, thou mayst hide it from others, but thy smiling presence is an evidence that thou hast spared neither oar nor camel in thy flight to thus bespeak me in my hour of trial. I understand; thou knowest how I worship, how my father Terah has always worshiped till his senile years, when he has allowed himself to be drawn into such unholy alliances. Nimrod may be the mightiest king in all the earth." The light from the sanctuary gathered softly round the kingly form of Abram, as the darkness without helped to focus its bright rays upon the upright figure of the youthful prince. "But, Javanu, there is a King, whom I have worshiped, who dwells in the heavens, who hath all the mighty attributes and powers which my father's idols of wood and stone are made to typify. I know that God lives, and though my bones were burnt in the furnace of Merodach, or crushed under the iron altar of the god Elkanah, I could not deny Him in whom I have life and breath."

The intensity of the ringing voice, the magnetism of his tones, the glistening eyes and the uplifted arm swept through the brain and heart of the Damascan, with an electrical shock. Javanu himself was profoundly moved.

"Master," said Eliezer, softly, "sit down here beside us; tell us of this God, about whom you have spoken. I would know more. Speak of Him. My heart burns to know Him better. A

God who could fashion and bless an Abram is one that should be worshiped."

The three men paused in their midnight communions. From below, somewhere in the vast precincts of the palace, there arose the faint wail of the dead. It rose and fell upon the midnight air with keen, yet faint, persistence. The death chant was thrilling in this solemn gloom, and all three men felt the tremor of uncanny suggestions as they listened to the long drawn out cries. They rose higher and higher, the weird minor tones carrying on the sound-waves a very burden of woe and despair.

"Who is dead in the palace? Does not the wailing come from the slave-quarters," asked Abram of himself, and yet he spoke aloud.

"Under your father's vast roof-tree, where ten hundred souls sleep nightly, and the hundreds more go and come upon the errand of duty or love, it must happen very often that death and sorrow pierce the gathered throngs in some spot."

"True, but even so, my soul is harrowed always with the sorrows of my family and my tribe. They are even as my own. I cannot pass over their merest mischance lightly. How sharp is the pang when some mother lays down her little child, or a son closes the eyes of his beloved father."

"Good prince, I would not lessen thy humanity. It is uncommon enough in these latter days of sin and crime. Life is very cheap, my friend, in all Assyria and Babylonia. Time was when we were nurtured by the fathers of our race with all tender loving care. But in these last degenerate days, we are very careless of the slave-worm which crawls beneath our tent, or curls within our palace walls. The blood of prince or husbandman is precious; but the spawn of slave markets is too cheap for counting, eh?"

The effort to lighten his friend's sadness was not successful. With a heavy sigh, Abram prepared to descend into the great courtyards and to discover for himself the causes of the midnight woe.

Out in the distant horizon, there swept the silent battalions of the incoming host of Nimrod's army. They were so swift and shadowy in their cool and flying march across the plains of the Euphrates, that even the lions and wild beasts of the sands and groves scarce lifted up their shaggy manes to growl as they passed.

"What ho! for Ur of Chaldee!" cried the swift forerunners of the king's own division. "What ho! for Ur!" echoed back the swift galloping soldiers behind them. "What ho for Ur!" cried the giant Nimrod in his chariot, borne along by powerful sweep of a dozen white horses, their brass panoply glittering gayly in the rising moonbeams, and the golden accoutrements of the huge

chariot, rattling grimly as the carriage was flung by the swift flight onward.

"What ho for Ur!" echoed the Prince Terah, who followed swift in the wake of his royal master and kinsman. "What ho for Ur! The palace of the Prince of Ur shall open wide its gates for my royal guests and kinsman. What ho for Ur! Speed the runners. Quicken the chariot wheels in their revolutions. Fling the stinging lash wide over beast and man. What ho for Ur!"

Within the palace enclosure, no sound of the flying squadrons would penetrate Ur for hours. The hosts were traveling by night to reach the city for the yearly feast to Elkanah. Nimrod determined, as he rode along, that the human sacrifice to be offered up should be sufficiently large and imposing to gratify the deepest blood-lust amongst his restless, fiery-tempered soldiers, and especially should the local priesthood feel the weight of his offering as a powerful concession from the monarch who had removed the central sanctuary from old Ur to the sumptuous newer city of Nineveh.

In the far distant quarters of the slaves of the palace of Ur there shuddered and wailed the voice of lamentation for the dead. The emperor's hosts might ride swiftly in the cool midnight rush for distant Ur of the Chaldees, but death will claim her own, and the mourners' cry rose loud and shrill as the sable wings of the angel of Death beat upon the midnight air.

(TO BE CONTINUED.)

The Relief Society will hold its semi-annual conference on Friday and Saturday, October 1 and 2, 1915. Two general sessions will be held on Friday, at 10 a. m. and 2 p. m., in the Assembly Hall. On Saturday, two business meetings for officers, at 10 a. m. and 2 p. m., will be held in the Bishop's Building, when reports from the standing committee of the General Board will be heard, and specific instructions on Relief Society work will be given. It is expected that every stake in the Church will be represented at this conference.

Noon luncheon will be served as usual in the auditorium of the Building for our visiting delegates, on Friday and Saturday.

The Social Hall Cafeteria will serve dinner and supper all through the Conference and Fair week.

Current Topics.

By James H. Anderson.

During the past five months, the British navy has captured or destroyed 40 German submarines; which goes to show that submarine warfare is no longer a one-sided game.

The recent Haitien revolution was a bloody affair which the United States has stepped in to settle, by at least preventing active hostilities in the effort of the people there to govern themselves partly after their own liking.

A raid of 62 aeroplanes from France into Germany dropping bombs and doing great damage, suggests that a fleet of 10,000 aeroplanes, such as is proposed, would be a terrific menace to any thickly populated region which might be assailed.

Half-a-hundred Sevier Valley farmers made a trip through northern Utah in their own automobiles in August—a great change from the tramping and toiling of half-a-century since, when a few settlers in the Sevier Valley were fighting Indians for the privilege of staying there.

The temperance movement that is sweeping over the world is now including a strong protest against the cigarette habit and over-indulgence in coffee and tea. The argument in favor of right-living seems to be growing more efficacious with the extending field of its publicity.

Under the management of Maud May Babcock, the Utah Theater in Salt Lake City will eliminate its Sunday performances, being content with working six days a week. The change is highly commendable for its moral effect, as well as for giving to its company of artists the needed one-day-in-seven rest.

On August 20, a meeting was held in Salt Lake City, at which a resolution was passed favoring an equal suffrage amendment to the national Constitution. If women in other States were as well informed on governmental affairs generally as they are in Utah and the equal suffrage States, there would be no need for such amendment, since all the backward States would already have the franchise.

Dr. Stephen Langdon, assyriologist, etc., of Oxford Univer-

sity, England, claims to have discovered tablets older than the Deluge, in which he says the Sumerian theology asserts that Noah, and not Adam, was the cause of the fall of man, 1,000 years before the period given in Genesis. It is notable that many learned men have sought to discredit the account given by Moses, and equally definite that all of them have failed. Dr. Langdon also says that his discovery reveals a claim that ten earthly kings reigned an average of 43,200 years each. If he had said 43,200 days—60 years—he would have been more reasonable in his treatment of the claims he is discussing, for then he might find believers in his interpretations.

On the first anniversary of the outbreak of the present European war, the pope of Rome made an appeal for peace, with apparently little effect. But the real aim and influence of this appeal must not be judged without future developments, which may give the proposition notable vitality. Pope Benedict is an astute politician, and fully realizes the enhanced prestige that would come to the Vatican if he should be able to occupy a commanding place in the peace negotiations; hence the purpose of his appeal is likely to be sought in much further activity.

In the early part of August, Erie, Pa., was the scene of a great disaster by a storm which transformed a small stream flowing through the city into a raging torrent, causing the loss of over 30 lives and about six million dollars in property. Then came the great Gulf storm in the middle of August, over Galveston and eastern Texas up through central and eastern Missouri, doing tenfold more damage to life and property than was registered at Erie. Besides these, there were thousands of lives lost in the great storm in China. Truly, 1915 is making a record for storm as well as for war.

Whatever may be the outcome in other fields, the elimination of Turkey as a great world-power seems to be definitely on the program; and whatever may be the geographical distribution of the present Osmanli domain, it seems equally certain that the section between the lower Euphrates and the Mediterranean, including Palestine, will fall to the share of Great Britain. That truly will be a long step toward the "times of the Gentiles" being fulfilled and that a purely Gentile race, the Turcomans, will be stopped from its centuries of "treading down" Jerusalem, by the inauguration of a building-up process which attends the controlling influence of that race from which so much of the "blood of Israel," particularly of Ephraim, is being gathered to the "tops of the mountains" in the western land of Zion.

EDITORIAL

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Motto—Charity Never Fails.

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VOL. II.

OCTOBER, 1915.

No. 10.

THE SPOKEN WORD.

Unspoken Prayer

So much of stress has been laid on the statement that "prayer is the soul's sincere desire, uttered or unexpressed," that we have come to accept that definition without qualification. While there is a subtle truth in this poetic expression, it is also true that words clothe the thought as the body covers the spirit. The universe might be filled with potential desires, wishes, hopes and aims, yet, unless the word focuses and makes of the thought a created force, there will be no resultant action, no impact of will upon matter.

We are told in the seventh Lecture on Faith in the Doctrine and Covenants, that "when a man by Word. works by faith, he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers that every being works when he works by force. God said, 'Let there be light, and there was light. Joshua spake, and the great lights which God had created, stood still. Elijah commanded, and the heavens were stayed. Faith then works by words; and by these its mightiest works have been, and will be performed." What

clearer or more definite description of the manner in which the power of faith can be invoked and exercised, could be imagined than this pellucid statement.

The Power of the Spoken Word A word is a powerful thing. It is the tabernacle of the thought; and when once called into being can be killed or destroyed only as the body is destroyed by natural process of change and absorption. Solomon's beautiful allusion to "words fitly spoken" is familiar to all. Isaiah tells us "the Lord has sworn by myself, the word has gone out of my mouth—and shall not return." The Lord sternly reminds us that "for every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words shalt thou be condemned." Not for our thoughts, for they may be strangled, but for the embodied thought, the tabernacled thought. St. John calls the Savior The Word, and says, "In the beginning was the Word, and the Word was with God, and the Word was God—and the Word was made flesh."

Words are a Living Force Our words are a savor of life unto life, or a savor of death unto death. When your heart is crushed with loneliness, or your soul torn with loss, how comforting is a loving word, a tender caress. When words of unjust criticism flow out of our lips, how quickly they react in the distress of our body or the destruction of our peace. We may not know always why we suffer, nor why our desires are not given us. Perhaps it is sometimes because our desires are voiceless, wordless. The spoken word of prayer, the spoken word of gentleness to an enemy, the spoken word of comfort to the downcast—all these help to flood our souls with light and peace. The spoken word is the switch which turns on the light, the "current" which feeds the engine, the match which lights the candle, the source of ignition and explosion. The power, the force is all there—it must be "touched off," so to speak; it must be ignited by the Word, the spoken, living, palpitating Word. Speak, then, the word of encouragement to your repentance, of hope to your sorrow, of rebuke to your temptation, and of petition to the Almighty. Make thy words, not thine enemies, and thine avengers, but thy servants and thy friends. By thy words shalt thou be judged.

Guide Lessons.

LESSON I.

NOVEMBER 2, 1915.

Work and Business.

LESSON II.

NOVEMBER 9.

Theology and Testimony.

KEEPING THE SABBATH DAY HOLY.

The Lord has left no doubt in the testimony and teachings of former and latter-day prophets concerning the method and manner of observing the Sabbath day. Moses tells us in the first book of the Pentateuch that when the Lord had spent six days in framing and shaping the world, he rested from His labors on the seventh day, and hallowed it. The same writer tells us in the second book that of the ten vital laws which were written on the tables of stone, the fourth long and particular law concerned itself with the keeping of the Sabbath day. From the days of Adam, the covenant people were distinguished by their reverence for the Sabbath day. The sons of Japhet and Ham, regardless as they were of many other principles of the Gospel, kept this law intact, down the ages from Nimrod to Nebuchadnezzar.

Nearly all of the ancient prophets deal more or less directly with the necessity of keeping, and the heinousness of breaking, this law. Isaiah devotes nearly a chapter to this, and uses these deeply significant words to sum up the whole matter:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The Lord did not leave our latter-day prophet in ignorance on the matter. We are told in the Doctrine and Covenants:

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer; or in other words, rejoicing and prayer."

As to technical points in the carrying out of these instructions, such as pleasure-riding, theater-going, concert-giving, feasting with friends, and social diversions of all kinds with attendant labors, no sane and reasonable woman can fail to rightly interpret these sayings of the prophets. Adults must square their law-breaking with their own conscience; but the mothers and grandmothers who belong to this Society should see to it that their own examples do not become a stumbling block to the youth of Israel. Many trifling acts may not be particularly wrong in themselves, but if the doing of certain things are inexpedient because of the example and inference given to weaker minds, Saints will refrain from even the appearance of evil.

QUESTIONS.

What is the Sabbath day?

When and why was it instituted?

What things do you consider right to do on that day?

What might be done on week days that would be unlawful on the Sabbath?

When do the Jews observe the Sabbath?

Why do we observe the first day of the week as the Sabbath?

Read the 1, 2, 3 verses of the second chapter of Genesis.

Read the Fourth Commandment.

Read the fifty-eighth chapter of Isaiah.

Read the fifty-ninth section of the Doctrine and Covenants.

Genealogy.

LESSON III.

NOVEMBER 16.

SOURCES OF INFORMATION.

Sources of Genealogical Information:

1. Personal information on hand.
2. Bibles; information on loose papers, temple forms, etc.
3. Information from living relatives and friends.
4. Writing to relatives, parish clerks, ministers, etc. (Forms for reply may be had at the Genealogical Society's office.)
5. Tradition and its uses; tombstone inscriptions.
6. Library research. Home and foreign.

The student should get out all loose papers, old letters, old Temple books, and from these copy in a pencil note-book first,

FAMILY RECORD

HUSBAND				WIFE			
Name				Name			
Date of Birth				Date of Birth			
Place of Birth				Place of Birth			
Date of Marriage				Date of Death			
Place of Marriage				Place of Death			
Date of Death				Father's Name			
Place of Death				Mother's Maiden Name			
Father's Name							
Mother's Maiden Name							
Page of Parents' Genealogy*				Page of Parents' Genealogy*			
Page of other Marriages*				Page of other Marriages*			

CHILDREN	Record Continued on page*	WHEN BORN			WHERE BORN			WHEN DIED			MARRIED				
		Day	Month	Year	Town	County	State or Country	Day	Month	Year	To Whom	Day	Month	Year	
.....															
.....															
.....															

*These page numbers are to be filled in, if necessary, when the complete record is being compiled.
The reverse of this sheet may be used for additional data or history.

These forms can be purchased for 10 cts. a dozen.

every possible name with dates, real or approximated; properly number each name, state the relationship to the heir; and after this has been done in the note-book, copy it carefully—where it is pedigreed information of the dead—into a Family Record for Temple use.

This done, the student will wish to know where next to turn for further information.

Correspondence with living relatives and friends, with parish priests, pastors, and clerks in the town from which the student emigrated, from or whence his parents and progenitors came—these sources of information must next be tried.

Letter writing, on this subject, is of a peculiar importance. The writer must exercise tact and wisdom. He or she must write courteously and fully, must state exactly what is wanted, and give enough information to elicit the data which is desired from the person who receives the letter.

We suggest that such writers always enclose stamps for reply as well as the forms prepared by the Genealogical Society of Utah, a copy of which we give here. Your own data which you send for purpose of identification may be also written on this form.

Write dozens, nay hundreds of times, if necessary. Write again and again and again, until your friends will answer you. Never give up until you have exhausted your stamps and patience.

QUESTIONS.

What are the sources of information?

What should first be done by the genealogical student?

To whom should letters be written?

Let each student write a sample letter asking a relative or a parish clerk for genealogical information.

NOTE.—Such students as are familiar with the lessons, so far given, should now center their efforts on instructing and helping others.

Home Ethics and Art.

LESSON IV.

NOVEMBER 23.

ETHICS.

SYMPATHY.

The tender, unselfish understanding which is called sympathy is one of the most Christ-like traits of the human heart. Jesus was eminently sympathetic and compassionate.

Parents that are wisely sympathetic, gain and keep the respect and companionship of children forever. Children are not always sympathetic because few children are naturally unselfish. It is a virtue that must be cultivated and properly controlled. Boys and

girls should be trained to be sympathetic, and especially to father and mother and to the aged members of the household.

Sympathy begets confidence and inspires loves. It is woman's chief charm. The girl who is sympathetic is always well supplied with friends and lovers, for companionship is second nature to her.

A sympathetic officer in the Relief Society, who has lacked education, attracts more members, inspires more courage, cheers more downcast souls, and does more good than the best trained woman could possibly do if she were cold, selfish and harshly unsympathetic in her spirit. Sympathy is the key that unlocks the door of the human heart.

Children should be taught sympathy for animals. They usually love their pets but are not always considerate of them. A child should not be permitted to maul and abuse cats, dogs or any other animals. •

We should cultivate a large sympathy with the suffering of our neighbors, and with the world outside our own doors. The woman who loves music, beauty and harmony is usually a tenderly sympathetic soul.

There is also a danger that sympathy be bestowed unwisely. When children need to be disciplined mothers must control their sympathetic natures—as God does when we need and receive His chastening.

Children should never be laughed at; some supremely sensitive children are crushed and their future lives blighted by ridicule and a lack of sympathy from their parents and brothers and sisters. The tenderest note in all sympathetic natures is usually struck by deformity and disease, but little children should be taught this delicate compassion because they are inclined to ridicule what they do not understand.

Women and men of highly sensitive natures sometimes make fools of themselves by offering maudlin sympathy to wicked men, to condemned murderers and other guilty souls. One is distressed to know anybody must suffer, but we should not make of our sympathy a vice instead of a virtue. Extreme sympathy predisposes to nervous troubles, especially when the person is always sorry for himself. Sympathize with others? yes, when sympathy is wise and true, but rarely offer yourself the weakening consolation of self-pity.

Sympathy is to love what the fragrance is to the flower—its essence and spirit. "Put yourself in his place." Understand others' burdens through the rare alchemy of pure sympathy. Cultivate sympathy and your friends will cultivate you.

QUESTIONS.

1. What is sympathy?
2. When should parents sympathize with children?
3. How should children treat their parents and the aged?

4. How can they be taught to do this?
5. What makes the plainest girl attractive?
6. What would you say about false sympathy, or sentimentality?
7. How can you cultivate sympathy?

ART.

LORUS PRATT.

- (a) Describe Pratt's landscape painting of the Shepherd and his Flock.
- (b) Tell of the life of Lorus Pratt.
- (c) What troubles did his mother foresee in the artist's career?
- (d) Who were his parents and what work did they do?
- (e) Should such men as Lorus Pratt be encouraged? Why?
- (f) Do you love the landscape?
- (g) What would you like best to paint? What does Pratt prefer as to subject?
- (h) Have you seen any of his paintings?
- (i) His best work is in the Salt Lake Temple. Have you seen that beautiful work?
- (j) Who encouraged him to go abroad?

EDWIN EVANS.

Evans, teacher of the Fine Arts in the University of Utah, is now refreshing himself at the Fountain Head of Art in America, New York City.

- (a) How and by whom was the artist discovered in Evans?
- (b) Of what special benefit is Evans' critical disposition?
- (c) In what theme is this artist most at home?
- (d) Have you visited the Art gallery designed by Evans at the University? If so, describe it.
- (e) What qualities difficult to secure can Evans get in his color effects?

H. L. A. CULMER.

Have you seen any of the pictures by the late H. L. A. Culmer? Describe one of them.

- (a) What subjects did he mostly paint?
- (b) Have you visited the Holmes' Art Gallery in which much of Culmer's work is exhibited?
- (c) What public work did Mr. Culmer do?
- (d) Who have been his loyal patrons among the wealthy? Answer. Colonel and Mrs. Emery Holmes.
- (e) Who is his wife?
- (f) Is there an artist in your town? In your family? What can you do to encourage them?
- (g) Why do we need artists?

The Relief Society.

Words and Music by
JOHN M. CHAMBERLAIN.

Moderato. mf

1. At midnight hour there came a call From a wid - ow's
2. With lov - ing hearts and willing hands, They an - swer

Piano or Organ. mf

p

This system contains the first two staves of the musical score. The top staff is for the voice and the bottom staff is for the piano or organ. The key signature is one flat (B-flat) and the time signature is common time (C). The first staff begins with a treble clef and the second with a bass clef. The first staff has a dynamic marking of *p* at the end. The second staff has a dynamic marking of *mf* at the beginning.

hum - ble home, "My darling boy, my on - ly joy, Is
to the call; With heaven's aid the boy is saved, By

mf

mf

This system contains the third and fourth staves of the musical score. The top staff is for the voice and the bottom staff is for the piano or organ. The key signature is one flat (B-flat) and the time signature is common time (C). The third staff has a dynamic marking of *mf* at the beginning. The fourth staff has a dynamic marking of *mf* at the beginning.

dy - ing: I'm a - lone." The call was like a bu - gle
Him who helps us all. The mother raised her voice in

f *mf*

f *mf*

This system contains the fifth and sixth staves of the musical score. The top staff is for the voice and the bottom staff is for the piano or organ. The key signature is one flat (B-flat) and the time signature is common time (C). The fifth staff has a dynamic marking of *f* at the beginning and *mf* at the end. The sixth staff has a dynamic marking of *f* at the beginning and *mf* at the end.

p *mf*

sound, To Re-lief moth-ers' band, Who min-is-praise To God who reigns on high, And thanked the

p *mf*

p

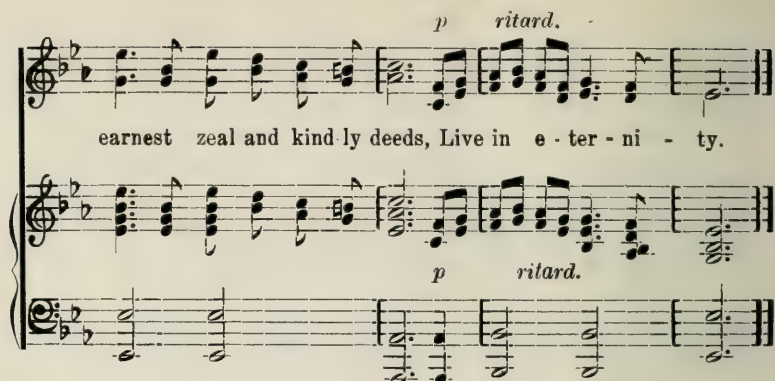
ter by night and day To poor of ev-'ry land.
moth-er an-gel band Who heard the wid-ow's cry.

p

CHORUS.*Faster. f*

All hail to thee O noble band, Re-lief so-ci-e-ty, Whose

Faster. f



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School term eight months.

Course A—Entrance fee for the course in Obstetrics, which includes nursing and invalid cooking—\$50.00.

Course B—Entrance fee for course in Nursing, which includes invalid cooking—\$25.00.

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Dr. Roberts has successfully conducted our School of Nurses nine school years, graduating over 300 Relief Society nurses. The work done by these ministering angels furnishes an ideal of true Relief Society service.

Dr. Roberts has for over 20 years, conducted private classes in obstetrics, but this year, we are gratified to announce the class in Obstetrics will be under our own supervision. Dr. Roberts' graduates in Obstetrics have invariably passed successful examinations before the Utah State Medical Board. For further information, write to the Secretary of the Committee, Elizabeth S. Wilcox, Relief Society Headquarters, Bishop's Building, Salt Lake City.

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THE CHILDREN'S BED.

By Eleanor Schow.

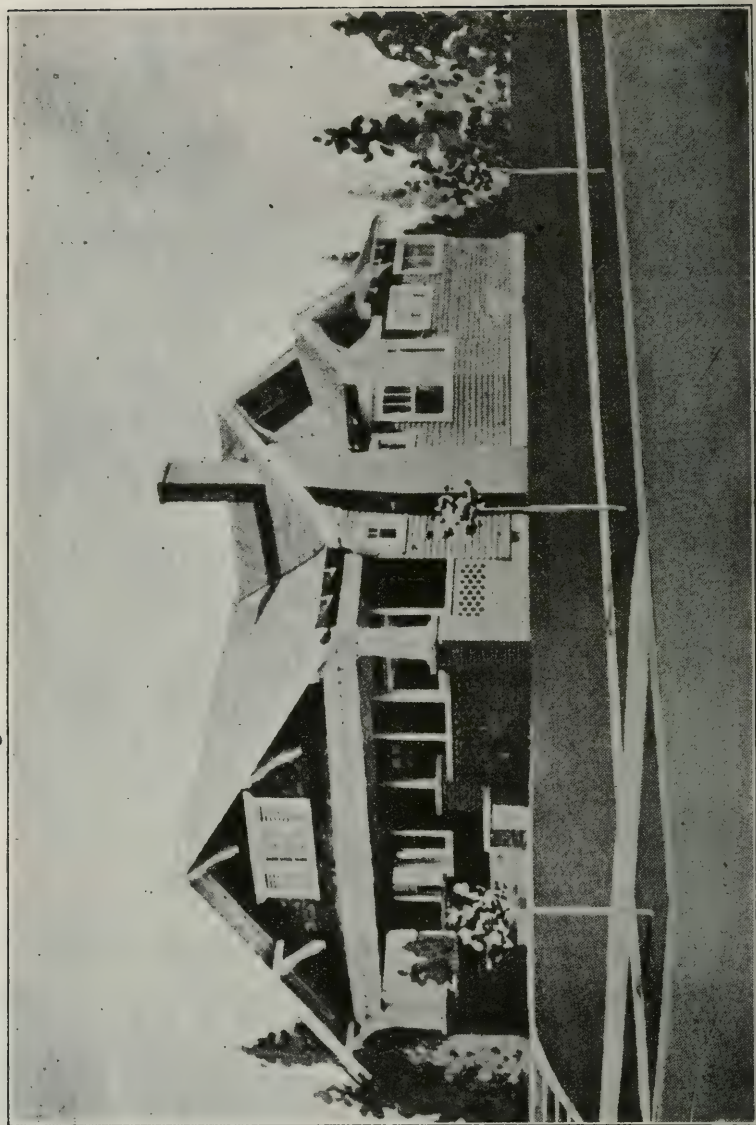
Dear little bed, oh, holy little bed!
Around thee surely guardian angels tread.
To thee our darlings come at close of day,
Tired and flushed from romp and childish play.
In reverence sincere, each golden head
Is bowed in prayer beside thee, little bed.

Oh little bed, thou treasured little bed!
Thy pillows soft, with dainty muslin spread,
Bespeak not wealth, but show a mother's care,
All clean and pure and sweet and fair—
Where rosy childhood rests from trouble free—
This sacred trust my Lord has given me.

Loved little bed! Once when my heart was tried,
When fever scorched the child I knelt beside—
I was so young to give a mother's care;
I cried to One above to hear my prayer,
To give me health and strength to nurse my son;
To help me say, "Thy will, not mine, be done."

I stood again beside thee, little bed,
Feeling, that were my child alive or dead
He still would progress, still my son would be,
Throughout all time and all eternity.
And so, with humbled heart and chastened soul,
I did my best, nor once lost self-control.

What gift more choice could Heavenly Father give
Than son and daughter in our home to live?
Created in his image, by his love!
O, that a heavenly light may ever shed
Its radiance around thee, little bed.



A MODEL HOME.

Furnished by Cannon Co.

THE Relief Society Magazine

Vol. II.

NOVEMBER, 1915.

No. 11

The Relief Society Woman and Her Home.

So much of prose and poetry has been written about the home that one wonders what is left to say. Very little. Yet there is much for women to do daily and hourly in order to create, maintain, and develop the home. Today, more than at any other period in the world's history, there is a determined effort to break down the barriers of the home. This is not altogether the fault of the deliberate childlessness of the wife, the club attractions for both husband and wife, nor to the increasing popularity of the cosy flat in the forest of apartments which every great city multiplies. These are all but manifestations of a disintegrating force within the body social. However this may be, our Relief Society sisters are the keepers of the keys of home life and home traditions among this people, and eventually in the world; so that it behooves them to exert themselves to do all possible in this matter of bettering home conditions, and keeping the fires bright on the home altars.

We are pleased to offer our associate workers a course in home economics. Our aim is to make the outlines so simple and comprehensive that any one of our members may be able to give the lessons and also to assist in the demonstrations.

Our home studies will cover a period of three years. The first period will take up Home Management, the second the Food Problem, and the third The House Itself. The first year's work will concern itself with Household Management.

All of these topics will be accompanied by practical demonstration work on grains, vegetables, meats, yeast, condiments and preservatives; together with a little home preparation and experiment. This will prepare the way for the second year's course on food.

We can assure our friends that all will enjoy this course and

the homes of the sisters will benefit greatly by this extended inquiry into the whys and wherefores of our domestic problems. Home-building, home-making, and home-keeping are the highest and most beautiful professions in the world. Let us help to maintain the high standard and ideal we have always had, at the same time improving the practical and scientific side of our work, as these modern studies permit us to do.

In this home-coming, home-loving, thanks-giving month of November, we are happy to present our friends with these new home thoughts and plans for our beloved homes in Zion.

THE KITCHEN OF THE HOTEL UTAH.

All of our readers know the advantages and the disadvantages of the individual kitchen in the individual home. Yet few have ever peeped into the airy vastness of a modern palatial hotel, with its army of servants and its staff of rigidly-trained chefs, stewards major domos, and captains of kitchen industry; its arching walls of translucent white tiling, its long expanse of porcelain tables and glistening white sinks, and silver water faucets; its thousands of lovely porcelain dishes, and baskets of gleaming silverware; its array of spotless kitchen utensils, its shining pure white expanse of floors, and its electrical lighting and modern ventilation. The linen closets, where piles on piles of snowy napery and delicate table linens are stored. There are the store rooms, where supplies are gathered in tons and barrels, and bales, to be distributed with greatest care and diligence. Nowhere in the world can so many thousands of shovelfuls be thrown out with teaspoons as in the mammoth kitchens of the modern hostelryes.

The manager of the Hotel Utah—Mr. George O. Relf—a cultured, genial, and shrewd American of the best type, came to Utah with the settled determination to make of this superb hotel the cleanest, best served, most popular hotel in the West, while putting a few gilt edges of economy on the capital there invested. With this end in view, he made the kitchen and its complete and perfect service the unit of the hotel. The results have over and over demonstrated the wisdom of his decision. A house or a hotel may be palatial, or it may be bare of all but necessities; yet, if the daily board within is spread with wholesome food, well cooked and pleasingly served, one man or all men will return to it day after day, calling it his haven and his and their best abiding place.

Mr. Relf raises all the vegetables on his own farm, provides the milk and cream, puts up the delicious pickles and relishes, and even supplies the succulent watercress which garnishes the tables.

The kitchens of the Hotel Utah are the last word in spotless purity of equipment, up-to-date appointments, and luxurious furnishings. One may gather some idea of the scope and quality of the service from the following descriptions:

It is interesting to know that all of the tiled kitchen and pantry floors slope into drains to carry off water when they are flooded, as they frequently are, for hygienic purposes. The tiled walls are as frequently washed, so that they shine with cleanliness. There is an automatic dish-washer, separate refrigerators for fowl, fish, meats, vegetables, and for eggs, cheese and butter. There is also a refrigerator for cooling cold-service foods. Then there are the steam heated racks for plates and hot dishes, another heater



A CORNER OF THE HOTEL UTAH DINING ROOM.

for keeping rolls hot and soft. There is an automatic egg boiler, and an ice plant, which manufactures all ices and candies. There is a bakery with two great ovens, and all the bread, rolls, and cakes used are made in the hotel kitchen. There are about 50 loaves and 1,500 rolls used daily. In the supply rooms for groceries, the storeroom steward has charge, but he must give a voucher for



THE KITCHEN OF THE HOTEL UTAH.

everything received and disbursed. And when you know that there is from \$18,000 to \$20,000 a month spent for food alone, in this great kitchen, you can realize how important the steward's position is. There is some importation of fancy vegetables and meats

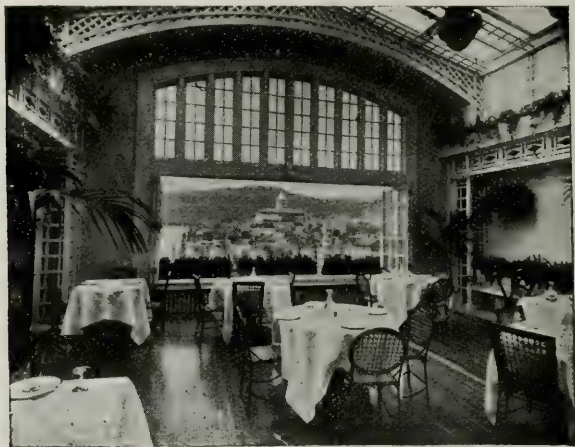
from the east, but the steward reports that the Utah fruits and vegetables surpass any found in other parts of the country.

There is an official with the title of *jardemanger* who has charge of all garnishes, and when you go into the hotel and find yourself served with carrots cut into roses, and turnips into lilies, you know that this clever artist has looked after all that work.

In the Silver Room, another head steward takes charge of the \$40,000 worth of silver. He is a silver-smith, and an expert in his business; he cleans, polishes, and carefully preserves all of his precious ware. It is the best of silver, and nearest the hepplewhite ever designed. A curious little item connected with the silver steward is that he is obliged to replace a great deal of this ware, which is both bought and stolen for souvenirs. Honest tourists are willing to pay well for this delightful souvenir of a visit to Salt Lake, while the dishonest ones take them at the rate of dozens of spoons monthly. Five dozen were taken within the last month from this mammoth hotel.

There are \$20,000 invested in china. There is a \$2,500 gold service set in the china closet, which is used for state occasions.

The Roof Garden Restaurant has been exceedingly popular. Forty thousand dollars was spent to put this popular resort into shape. The item of flowers alone for the decoration cost \$3,400. This restaurant seats over 600 people, and yet through the hot summer months, after the theatres are out, many are daily turned away. There is an auxiliary kitchen up there, which enables them to serve everything piping hot. In the kitchen below, a little item which is interesting to note, is that the shelves for receiving used dishes, are so arranged that the person distributing them moves in a circle, thereby avoiding congestion, and facilitating distribu-

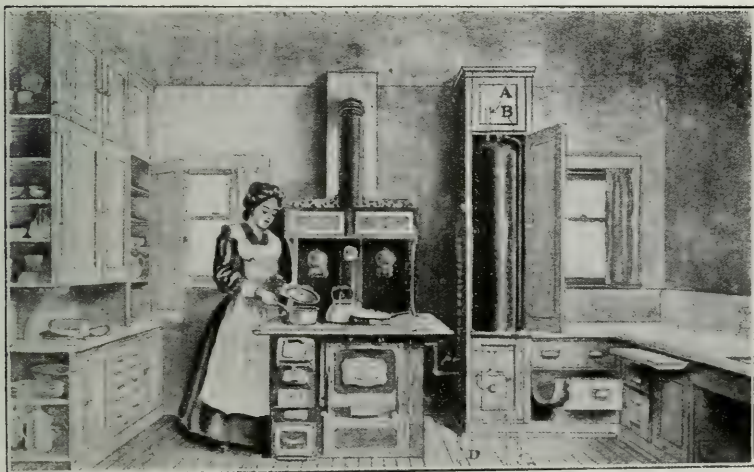


A SECTION OF THE ROOF GARDEN RESTAURANT.

tion. These dishes are distributed by the bus boys, who take them from the waiters. There is a special room for making salad. Here a woman is in charge who has two assistants. There is a special room for making garnishes. The ranges are seventy-five feet long, and all of them burn charcoal. There are aluminum buckets in steam racks, which are used for keeping the cooked vegetables hot, while the head steward has a special room in which he arranges table decorations for parties and banquets. The head chef devises most of the new dishes, and all are made under his especial supervision.

There are one hundred ten servants employed in the kitchens and dining rooms; two head chefs with four assistants, and head stewards for every department. There are 525 bed-rooms. There are from 500 to 600 people in the hotel every day during the summer months. In the winter, the average would be 400 each day, while the capacity is 650 guests, some of them occupying double rooms.

Thus it will be seen that housekeeping in a hotel is as complex and as exacting as the managing of a steel mill or the financing of a wholesale dry goods establishment. No wonder that men with their supreme physical forces and masculine grasp of great problems are chosen to control and direct such gigantic enterprises.



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NOTE THE COMPACT CONVENIENCES AND SMALL SPACE OCCUPIED
BY THIS MODEL HOME KITCHEN.

A Modern Thanksgiving.

(With apologies to Walt Mason.)

By Lily.

The girls are coming home, Jake,
And I can hardly wait
To see their dear, sweet faces
Coming through the garden gate.
There's Dora, with her white hair.
And May with little Joe;
There's Leah with her Doctor,
And Lucy with her beau.

The turkey's in the cellar,
And the jelly's on the shelf,
The mince meat's mellowing softly,
While the cider works itself.
The pumpkin pie's forthcoming,
The doughnuts swim in oil,
The pudding bursts with richness,
The kettle's "on the boil."

But what on earth to do, Jake,
With these women folks of yours,
Is more than I can tell, Jake,
For thy're all on diet cures.
There's Dora wants but stale bread,
And Mabel drinks skim milk;
While Leah chews her food till
'Tis soft as softest silk.
And Lucy's getting fat, so
She wants no oils nor sweets;
And their children have been starved with
The most hygienic "eats."

There's only you and John left
To eat the sumptuous spread,
For all the rest will look on while
They munch a crust of bread.
This happy home thanksgiving
Is a sentimental day;
But what if none observe it
In the good old-fashioned way!
My turkey and my puddings
Will be given to the poor;
While the scanty remnants of the feast
Remain within my door.

But the girls are coming home, Jake,
And I can hardly wait
To see their dear, sweet faces
Coming through the garden gate.

Thanksgiving Day in the Hospital.

By Ida Stewart Peay.

In her narrow white bed at the big hospital, Evelyn was crying bitterly. Since she had been brought into the ward early that morning she had turned her face uncompromisingly toward the wall, and abandoned herself to the full measure of her misery. At sight of her heaving shoulders, the half dozen other women in the room exchanged concerned, curious glances, for in this great house people are—well, sort of on their mettle,—unless something unusual, even for a hospital, is wrong, emotion is choked back, all try to maintain a brave countenance; so they began to speculate in pitying whispers.

Evelyn was entirely unaware of their existence. With the indifference born of supreme moment, she sobbed aloud her despair. What had she done, she wailed to herself, in angry protest, that she should be shut up in this horrid prison, chained to the bed, racked with pain, starved and forgotten—while all her family, neighbors and friends, were enjoying themselves to their hearts' content. They had no distracting pain, they could eat anything they wished—were, perhaps, at that very moment, sitting down to the big turkey dinner and chattering over what entertainment they were to have in the evening. At the thought she groaned and sobbed afresh—her lot was almost harder than she could bear. And this was Thanksgiving Day! Thanksgiving Day, indeed! In the past, she had spent many pleasant Thanksgiving days (though she had not always thought them so at the time), but today she certainly had nothing in the world for which to be thankful. From the bottom of her heavy heart, Evelyn pitied herself and thought herself the most abused person in the world.

The nurse ran in several times with a cheery word, but Evelyn would not be cheered. Her family and friends came with flowers and words of encouragement: Evelyn refused to be encouraged. She accused them of belittling her suffering. She declared they would talk differently if they had a taste of her portion. They all claimed, defensively, to have been, at times, very ill. But Evelyn could not believe that any one had ever been quite so sick as she was; and so, as the day wore on, she wore away her nerves and temper.

Finally, when her visitors had all departed, when, too, her tears were spent, she settled into a tragic calm, continuing to stare—now stony-eyed—at the white walls. In this quietness a few sounds bore in upon her consciousness: sounds of women's voices

in subdued conversation. O, yes, of course, there were other sick people, she confessed to herself, but they were not—that is, they couldn't possibly be,—as miserable as she was. She experienced an indifferent desire to turn and look at the other occupants of the room, and did at last, like a child won for a moment from a tantrum, give a casual glance over her shoulder. Her attention was at once caught and held by a soft, merry little laugh from the woman next to her who was chatting with a patient further on. With childish curiosity, Evelyn turned slowly over and took a square look at her next neighbor. And when she had taken in all the details of that never-to-be-forgotten picture, her blood fairly staggered in her veins. She beheld a sweet, kindly-faced, little woman strapped, literally strapped, in a perfectly prostrate position, to a board, with her arms confined to the elbows, and a small mirror swung before her to assist her in eating and seeing about.

At Evelyn's sociable movement, the small invalid turned her head ever so slightly (which was as far as it could be moved), and the eyes of the two women met. Evelyn's betrayed amazement and horror.

"We've been so sorry for you," murmured the woman, sympathetically inviting conversation. "Hope you're feeling better this afternoon."

Evelyn's mind went quickly over her actions that morning, and a feeling of shame colored her pretty face pink. "I—a—thought—yes, I'm—a—better;" she stammered confusedly, continuing to stare, fascinated, at the chilling sight.

"You've been suffering awfully?" went on the stricken lady kindly, questioningly.

"Yes—er—I—a—thought I was—it was appendicitis," faltered the girl almost too abashed, in the presence of this great calamity, to utter the words.

"Oh, and those pains are so hard to bear."

"Have you had that operation?" asked Evelyn with quick interest.

"Some time ago—yes," said the lady, "but I have not forgotten the pains."

"They must not be as bad as—as bad as—" Evelyn stopped in embarrassment, her eyes indicating the board and straps.

"No," slowly, with a brave little smile, "but they are bad enough," she ended, unwilling to depreciate Evelyn's ills.

At that moment the nurse came and asked each patient how she had enjoyed Thanksgiving Day. Evelyn was amazed when she heard her next neighbor cry out gaily,

"O it has been a glorious day, I never was so happy in all my life. I've been laughing all day," and she laughed again the

gleeful laugh that had first won Evelyn from her heavy cross and now caused her to ask impulsively,

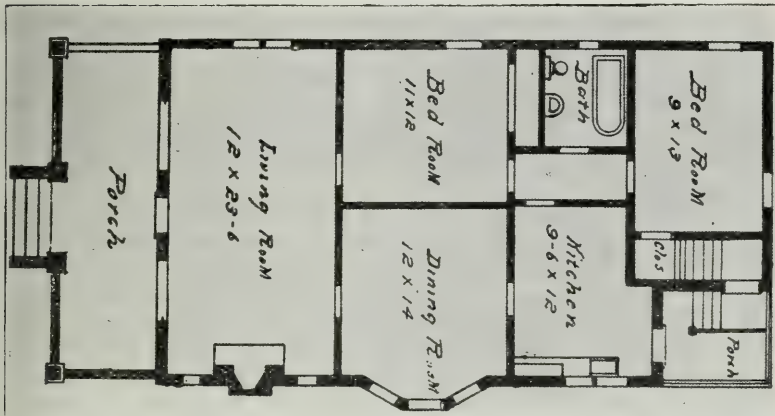
"What in the world have you been laughing at?"

The frail woman turned her head slowly toward Evelyn, her face glowing with a genuine, happy smile. "Why, you see," she explained, "I've only four months more to be strapped to this board—" Evelyn gasped audibly, but her new acquaintance continued—"I've been on here eight months today. The doctor said if I would permit myself to be strapped to this board one year I would be able to walk. Now, just think, eight months have passed. Only four months more—then I can walk and go home—I get so homesick sometimes—" her eyes grew suddenly misty, then in a moment she was gay again—"but, oh, four months will soon pass, and then I'll be home. Isn't that something to be thankful for?" She turned smiling eyes toward Evelyn at the question.

"I—a—suppose," murmured the girl in a shaky voice.

When Evelyn's family came again that evening they cried out joyfully, "Why, you're lots better, dear, aren't you?"

"Yes, I'm better," she whispered tearfully, "I'm all right, and I'll be home in a week and, oh"; she sobbed, "every Thanksgiving Day, and, indeed, every day of my life, from now on, I'm going to be thankful, oh, so very thankful, that I am not strapped to a board."



Furnished by Cannon Co.

PLAN OF MODEL HOME.

His Wife's Talents.

Elsie Chamberlain Carroll.

(CONCLUDED.)

"Now, my dear, so that you will be absolutely free from all worry and responsibility, I called in at Aunt Betsey's and told her of my plan and asked her if you couldn't come down there to practice for a time or two until you sort of get at yourself. She was tickled to death at the idea, so put on your hat and leave the fort to me."

Kate accepted the additional change without a murmur and left him with a merry goodbye.

"Stay just as long as you want to and don't worry," he called after her.

"Now, kiddies," he said cheerfully, turning to the three older members of his brood (the baby was asleep) "you can just have a jolly time this afternoon playing here by father while he works." He placed his books on the dining-room table and unrolled the blanks.

"Let's play wild bear," suggested one of the twins and the game was on.

"Why, what's all this noise about?" demanded the father as he returned from another room a moment later where he had been looking for a dictionary.

"We're playing wild bear," Darrel explained, as with a growl he rushed across the room upsetting Kathryn and her doll and bumping his own head on the table legs.

When calm was gained after this first disaster the father suggested that they had better turn it into "tame bear."

"All right, we'll play circus," they cried and immediately proceeded to make cages by turning chairs upside down, and improvised tents for rugs and couch covers.

"I don't want to play circus," said Kathryn. "I want to sew for my dolly," and she began rummaging in her mother's work-basket to find needle, scissors and thread. Presently she held up a very fine needle and number eight thread and demanded that her father thread it for her.

"Whv, Kathryn, can't you thread your own needles yet? I should think your mother would teach you children a little more independence." He wrestled for five minutes with the task pricking his fingers a half dozen times and swearing as many times under his breath, then he snatched the work basket and turned it upside down on the table to find a darning needle.

"Now, sister," he admonished as he handed her the threaded darning needle, "You must not bother me any more. I must get at my work."

By this time the circus parade was coming up the main street

of the village. A weird shriek from the calliope brought an answering shriek from the baby in the next room.

"Now look here, boys, I can't have all this racket. You've waked the baby up already. Go into the kitchen and play and maybe he'll go to sleep again."

The circus moved into the kitchen, that is the active part of it, though the tents and cages were left where they were. The baby was not to be so easily pacified, however.

Frank brought him in and dumped him on the couch. He had just started to write. The baby was not used to such unceremonious treatment and set up a protest. The father looked at him witheringly.

"Well, sir, you're up. What more do you want?" A louder cry was the little fellow's reply. Then Frank remembered that Kate had told him the baby must have something to eat when he awoke. This reminded him of a bag of chocolates he had brought as a treat for the youngsters. He fished them out of his pocket and emptied them into the baby's lap.

For a little time there was quiet, but somehow he could not recall that elusive sentence again. He sat scratching his head when Kathryn informed him that she needed some cloth to make her dolly a new bonnet because the old one got spoiled in the ditch yesterday.

"O, go away, child. Find some cloth yourself. I must work."

The little girl looked in a place or two, then suddenly decided that the brown and green of the sofa pillow beside brother would make a lovely bonnet. It took her some time to haggle a piece out for she was cutting not only through the cover but through the pillow as well. Soon baby began to laugh and crow and pull feathers from the hole in the pillow.

The father had just got started on his work when a pitiful yowl came from the kitchen. He rushed to the kitchen to find the twins dancing up and down before the range. The cries of distress came from the oven.

"What in thunder are you doing?" he demanded as he released poor tabby.

"We're playing. Hansel and Grettel and tabby is the wicked witch woman."

"Well, can't you think of anything but mischief? Go out on the lawn and run races."

When the father returned to the dining room his attention was drawn to the baby. The chocolate had been daubed in an uneven coat over the little fellow's face and hands and feathers were sticking out in every direction. The suggestive tar and feather picture would have brought a smile to most any face, but the poor man sank into a chair and groaned "What next?"

The next was the telephone.

"Hello, Ashton," came the voice over the wire. "This is George Harding. I haven't seen you since the old days at Harvard and as I was passing through your town thought I'd stop off a few hours and pay you a little visit. I understand you are a family man. I am anxious to see the wife and young Gladstones as well. Are you busy? If you're not I'll come right up. That will beat an office visit all to pieces."

Frank clenched the receiver and cast one wild glance over the room.

"Hold on a minute, George," he shouted. "I—I will be down to the office right away. I have a little work to do there then I'll bring you up to supper." He slammed the receiver on the hook and looked at his watch. Surely Kate would soon be home. Why his watch must be stopped, it was only a quarter to four. He shook it and glanced at the clock which confirmed the statement of his ticker. Good heavens had it only been three quarters of an hour since Kate left? And he had told her to stay as long as she wanted to!

Well the twins seemed to be having a good time, judging from the frequent shouts of merriment that came to his ears. He simply must get that document done, so he sat down in sheer desperation and began to write.

Presently Kathryn stuck her needle in her finger and began to cry. The baby, who by this time was a full-fledged robin, felt rather uncomfortable and began to cry also. The father demanded that they hush, but this only seemed to increase their lung power. Slamming his books shut he got up and began to pace the floor. Why didn't Kate come. She ought to know that he couldn't stay there all day.

The telephone rang again. Amid the cries of the two children the father caught these words,

"Is this Mr. Ashton? Well, sir, this is police headquarters. I wonder if you are aware that two of your children are interfering with public passage by turning the hose onto every one who passes your place?"

"Good Lord, no!" thundered Ashton, and leaving the receiver dangling, he rushed from the house just in time to see the corpulent form of Mr. Bunker, president of the local railroad company, side step into the middle of the street to the delighted shrieks of the twins, who lifted the hose and showered him a second time before their irate father could reach them. No doubt the thought of the Bunker bill that was coming up in court, and which Ashton and McGregor had hoped to defend, added to the vigor of the shake received by each surprised culprit as he was hustled into the house, one of them being shoved into each bed room until the father could think out an adequate punishment. Their lusty howl joined the duet already in progress.

Just then Kate came up the walk, wondering at the drenching

path and porch. Hearing the quartet of sounds within she quickened her steps. Frank saw her coming and met her at the door, hat in hand.

"I haven't been able to do a confounded thing," he informed her in a tone that somehow suggested that his wife was to blame. "I've got to get this document fixed up tonight." He brushed past her, but turned to add, "George Harding will be here to supper," as he rushed toward the street.

Kate went in. The medley of sounds, and the chaos of the room told their own story. A little breeze sent the feathers flying in every direction. She looked at the baby who was holding out his little feathered arms. She didn't know whether to laugh or cry, so she sat down and did a little of both. Kathryn ran to the shelter of mother's skirts. Two doors opened simultaneously and two wet, towseled heads peeped out. In a moment she had them all gathered in her arms and the afternoon's tragedy was turned into a comedy.

Soon, with the help of the willing little hands that had made all the confusion, order was brought out of chaos and Kate began to hum softly as she planned the evening meal. Her music really did not matter so much to life's happiness after all. And the consoling thought came to her that perhaps her husband had learned that a woman's greatest talent does not lie in the field of fine arts, but in the higher field of real home making.

That evening after the children had been put to bed and their guest had gone, Frank Ashton looked at his wife as if he had never really seen her before.

"Kate, how on earth do you do it?" he broke out with a genuine admiration in his eyes.

"Do what?" she laughed.

"Why, manage this house and those children. Another afternoon like this one would land me in the insane asylum."

"I think they must have been extra trying today," she consoled.

"Well, I haven't given up my plan for your music, anyhow," was his next surprising statement.

"You certainly deserve that much, and you are going to have it. You know how cousin Elizabeth feels about my fixing up that mortgage for her? She's always wishing there was some way in which she could sort of pay us. Well, I called around there tonight and told her she could send her Bessie over every afternoon to take the children to the park for an hour or two while you practice. And you will never hear me again, my dear, lamenting the fact that women give up their talents and ambitions when they are married. Law, if they didn't what would become of us poor, selfish men?"

(THE END)

The Word of Wisdom.

*Extracts from a Discourse by Patriarch Hyrum Smith From
"Times and Seasons," Vol. III.*

When God first made man upon the earth, he was a different being entirely to what he now is. His body was strong, athletic, robust, and healthy; his days were prolonged upon the earth; he lived nearly one thousand years; his mind was vigorous and active, and his intellectual faculties clear and comprehensive. But he has become degenerated; his life has dwindled to a span; disease preys upon his system; his body is enervated and feeble, and his mental and intellectual faculties are impaired and weakened. Man is not now that dignified, noble, majestic, honorable and mighty being that he was when he first proceeded from the hands of his Maker.

The Lord has in his wise designs revealed to us his will. He has made known to us his future purposes. He has told us as did his ancient prophets that the earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox—and that they shall not hurt or destroy—that the knowledge of the Lord shall cover the earth as the waters cover the sea—that man's days shall be as the days of a tree, that he shall live one thousand years on the earth. This is the time of restoration of all things and it has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

Everything has become degenerated from what it was in its primitive state. God made man pure, but he has found out many inventions: his vices have become innumerable and his diseases multiplied. His taste has become vitiated and his judgment impaired. He has fallen—fallen—fallen from that dignified state that he once occupied on the earth, and it needs a restorative that man has not in his possession, wisdom which is beyond the reach of human intellect, the power which human philosophy, talent and ingenuity cannot control. God only is acquainted with the fountain of action and the mainsprings of human events. He knows where disease is seated and what is the cause of it. He is also acquainted with the springs of health, the balm of Gilead—of life. He knows what course to pursue to restore mankind to their pristine excellency and primitive vigor and health. He has appointed the Word of Wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health and vigor, and promote peace between him and the brute creation. It is one of the little wheels in God's designs, to help to regulate the great machinery, which shall eventually revolutionize the earth and bring about the restoration of all things.

The Lord has told us what is good for us to eat and to drink, and what is pernicious. But some of our wise philosophers and some of our elders too pay no regard to it; they think it too little, too foolish for wise men to regard. Fools! Where is their wisdom, philosophy and intelligence? From whence did they obtain their superior light? Their capacity and their power of reasoning was given them by the great Jehovah. If they have any wisdom they obtained it from him, and have grown so much wiser than God that they are going to instruct him in the path of duty, and tell him what is wise and what is foolish. They think it too small for him to condescend to tell men what will be nutritious or what will be unhealthful. Who made the corn, the wheat, the rye, and all the vegetable substances? And who was it that organized man and constituted him as he is found? Who made his stomach and his digestive organs and prepared proper nutriment for his system that the juices of his body might be supplied and his form be invigorated by the kind of food which the laws of nature and the laws of God have said would be good for man? And has God made his food and provided it for the use of man, and shall he be ashamed to speak of the work of his hands? Has he become so fantastical, so foolish, so weak and effeminate that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? O shame! let it not be heard among the Saints. Let the man who inculcates such principles hide his face. We are told by some that circumstances alter the revelations of God! Tell me what circumstances would alter the ten commandments? They were given by revelation—given as a law to the children of Israel. Who has a right to alter that law? Some think that they are too small for God to notice, and we have got so high, so bloated out that we cannot condescend to notice things that God has ordained for our benefit? or have we got so weak that we are not fit to be called Saints? for the Word of Wisdom is adapted to the capacity of all that are or can be called Saints. Listen not to the teachings of any man, or any elder who says the Word of Wisdom is of no moment, for such a man will eventually be overthrown. These are principles that I have always acted upon, that I have always practiced, and they are what my family practices. They are what Brother Hyrum has always contended for, and what I now contend for, and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that strong drinks are not good. Who is it that will say they are, when the Lord says they are not? That man who says I can drink wine or strong drink and it will not hurt me is not wise. But some will say, "I know that it did me good, for I was fatigued and feeble on a certain occasion and

it revived me, and I was invigorated thereby and that is sufficient proof for me." It may be for you, but it would not be for a wise man, for every spirit of this kind will only produce a greater languor when its effects cease to operate upon the human body. But you know that you are benefitted. Yes; so does the man who has mortgaged his property know that he is relieved from his present embarrassments, but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drinks for the belly, but for the washing of the body. And again, tobacco is not for the body, neither for the belly, and is not good for man, but as an herb for bruises and all sick cattle, to be used with judgment and skill. Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being shall think of using it. For an elder especially to eat or smoke it is a disgrace—he is not fit for the office, he ought first to learn to keep the Word of Wisdom and then to teach others. God will not prosper the man who uses it. Again, hot drinks are not for the body or belly. There are many who wonder what this can mean, whether it refers to tea or coffee, or not. *I say it does refer to tea and coffee.* Why is it that we are so dull and languid? It is because we break the Word of Wisdom, disease preys upon our systems, our understandings are darkened and we do not comprehend the things of God; the devil takes advantage of us and we fall into temptation. Not only are they injurious in their tendency and baneful in their effects, but the importation of foreign products might be the means of thousands of our people being poisoned at a future time through the advantage that an enemy might take of us if we made use of these things that are spoken of as being evil. And be it remembered that this instruction is given "in consequence of evils that do exist in the hearts of conspiring men."

Let men attend to these instructions; let them use the things ordained of God; let them be sparing of the life of animals. It is pleasing, saith the Lord, that flesh be used only in times of winter or times of famine. And why be used in times of famine? Because all domestic animals would naturally die and may as well be made use of by man as not.

Let these things be adhered to; let the Saints be wise; so shall we be blessed of the great Jehovah in time and in eternity. We shall be healthy, strong and vigorous. We shall be enabled to resist disease, and wisdom will crown our councils, our progeny will become mighty and will rise up and call us blessed. The daughters of Zion will be beautiful, and her sons the joy of the whole earth. We shall prepare ourselves for the purposes of Jehovah, for the kingdom of God, for the appearance of Jesus in his glory; out of Zion the perfection of beauty. God will shine; Zion will be exalted and become the praise of the whole earth.

The Prince of Ur

By Homespun.

"What ho, for Ur—What ho, for Ur—" came the call down the morning dawn, the cool breezes bearing swift messages from the shady plain below, up to the very towers and Ziggurats of the mighty city, rising hundreds of feet into the cloud-land above.

Abram stood with his friends the Tarshish and Damascan merchants, watching the cavalcade now sweeping into sure vision under the huge brick walls of the palace and city.

"It is surely Gilames, Merodach, Nimrod," cried the merchant. "It is he, the Shepherd of Uruk, the well-protected, the wise, the powerful, the perfect, he is its shepherd and its master."

The vast army was panoplied and gorgeous in the rays of the rising sun.

Following the great body of chariots and carts, a multitude of priests and scribes appeared, and these carried various huge and impish images, which were even now worshiped blindly, as the very doubles of Nimrod, who favored such idolatry as conducing to his own present power and his future fame in the earth. Then came a company of guards, and at last Nimrod and his court. First came a golden war chariot, richly caparisoned, and in it stood Abram's own father, the prince of Terah. He wore under his war accoutrement, the white robes of a priest, and Abram's lips set grimly as he thought of the mockery of his father's conduct. Then came the glittering, shining, heavily-encrusted war-chariot of Nimrod, its jewels of rarest glow, scintillating on both chariot and harness of the prancing white steeds which drew the heavy chariot along as if it were a thing of feathery lightness. Terah was a prince, but Nimrod was the king! The gloomy thought of Abram must fain admit that comparison. And Abram bowed his head in unwilling admiration, as the towering figure of his ancient relative, King Nimrod, came into view.

Nimrod was of such commanding figure that his giant body-guard were dwarfed in his presence. His curled hair and beard fell in riotous profusion, hanging in tiny ringlets over his corslet and down upon his mailed shirt. His eyes, broad between and brilliant of pupil, glowed beneath his golden helmet with unearthly glamour; they roamed from side to side, they caught each passing detail, they pierced to the very marrow of one on whom he had fixed them with his stare. His majestic arms were uncovered above the elbow and the glossy brown skin but covered the whip-like muscles as he moved his spear with the rapid jolting of his

chariot. His robe fell in finely-plaited folds clear to his feet, parting under the right arm to fall away over the huge knee and betray the richly embroidered shirt which reached only to the upper joint. Tassels of gold, and heavily twisted fringe of gold, embossed this inner garment, and added lustre to the shimmering folds of the crimson and blue glory of this outer garment. The inner shirt was of that delicate texture of linen that betrayed its importation from the looms of Damascus. As Nimrod stood in his chariot, under the rising sun of the eastern horizon, its rays glistening and glowing as they covered him with golden glory, there was such evidence of power and strength, such an aroma of kingly dignity and force about his person, that even Abram did not chide as his companion once more flung himself on the ground of the wide parapet and shouted till his voice was gone.

"Merodach, the king god—the lord of the Euphrates—the Lord of both worlds—hail—god of Elkanah—perfector of wars—divine one—hail—hail!"

It was the deep, full hour of the morning, and as the king stepped from his chariot, the whole populace threw themselves upon the earth and shouted, while his body-guard closed in around him, as he made entry into the narrow gateway of the city proper. Others surrounded him, as he emerged into the streets of the city, the officials of the court of Ur, and a gorgeous palanquin, with cloth of golden embroideries, garnished by waving ostrich plumes, was held over him as he marched proudly through the festal streets towards the palace of Terah.

"Poor, blind mole"—said Abraham under his breath, as his friend lay whimpering on the parapet, in abject worship over this apostate warrior, "why should I chide when even my father Terah can drag his priestly robes in the dust of man-worship, and prostitute his offices to the forming of idols to enshrine the worldly glory of this demi-god?"

Abram's eye was caught at that moment by a lone chariot which had followed in the wake of the king's own car, and in it stood a solitary warrior, whose dun-colored armor and grimy chariot ill became all this procession of gaudiness. His dark brows were lowered, and his lip curled, as if in contempt, as he spurned alike the cringing shouts of the debased population and the scattered flowers of the maidens by the gateway. He stood erect, his slender and youthful form vibrating with energy as he himself held the speeding course of his steeds, and steadied between his powerful arms the spear which was untipped with gold, and which bore no gleaming colors at its base.

"My kinsman, Lot, who has gone out to welcome Nimrod," whispered Abram, and his friend the merchant who now stood upon his feet echoed the words—

"'Tis Lot, the man of valor and of contention."

"Lot may be of firm mind," quickly defended Abram, "but he does not oppose the counsel of those over him. But come, it is time we were at our posts. The king may give audience, and we must not seem to lack in princely welcome."

It was the afternoon following the return of Nimrod. The fierce sun was sinking in the west, and the breezes and dews of the river-banks were spreading gradually over the blistering plains, while men who had slept and drowsed through the torrid noontide now awoke to carousal or business as the tender gray shadows of twilight began to steal over the groves and fields, the city streets and courts.

Within Terah's palace walls, there had been many and great preparations for the public audience which the king-warrior-god had promised to his faithful subjects of this lower city of Ur. The princely throne of Terah had been decked with the gorgeous royal trappings of Nimrod, the spears were fixed in shining rows around the red and gold walls of the audience chamber, the musicians were already gathered in the small balcony above the lower entrance with their kinnors, their kerens, their cymbals and tambourines and they were ready to pour out their weird minor strains accompanied by the regular palace singers, who had been drilling all day under the court music-master.

A blast of trumpets announced the approach of the king. Soldiers, chamberlains, priests, scribes, all marched with clang and clash into the confined limits of this smaller palace hall.

Soldiers, with spears lowered, entered the hall and ranged themselves about the edges of the walls. Nobles, courtiers of high rank, each with his silver shield, or with shining tiaras of golden bands about their brows, marched with grave decorum into the fast-filling audience chamber. The thundering of the drums' roll, the crash of the cymbals, accentuated the marching rythm of the advancing throngs. The loud and prolonged blast of a hundred silver trumpets proclaimed the near approach of the king.

Nimrod would give audience this day in the halls of the Prince Terah, his loyal vassal. Room for the king! Room, I say; room for the king of Assyria, of Babylon! Founder of empires and mighty hunter of men and beasts of human and Nimrod of divine origin. Room for Nimrod—Merodach—Gilgamesh!

Nimrod dwarfed the huge soldiery, the massy forms of his warriors and attendants—all sank into comparative insignificance when the giant form of the worshiped king towered shoulders high above them all. His was indeed a goodly person.

The king was robed in richest stuffs and the edges of his beautiful purple abaya were embroidered with all manner of floral designs. Upon his brow there rested a diadem of the Moon-god.

over a conical mitre which supported two horns of slender gold and the rich mitre was covered with mystic embroideries of sinister significance. His arms were loaded with massive bracelets and his fingers with rings; a heavy necklace was hung about his thick neck, and his great ears were further emphasized by jeweled earrings hanging upon his shoulders. In his belt there protruded a shining hilt of a dagger, whose brilliant steel surface was as delicately curved as the slender horn of the new moon.

As he at length entered the hall, the whole people, save his own body-guard, threw themselves wildly upon the tasseled floors, and shouted themselves hoarse with cries of—

“Merodach—lord of the upper and the nether world—potentate of all the earth—supreme ruler of the universe—god of light and heat!—Nimrod! Merodach—Gilgames—”

The king looked grimly at his prostrate followers. This was no uncommon sight—he had been familiar with it for a hundred years. But it ever thrilled him with the sense of his own greatness and majesty. His was the colossal magnetism of a throbbing, self-centered, self-worshiped personality, his own vivid conception of his personal wisdom and courage, giving color and warmth to the adulation of his hypnotized subjects. Instinctively, the thought that swept over him at this groveling exhibition was:

“I, Nimrod, am indeed a marvel! The heavens and the earth bow down before me!”

Seated upon his throne, he nodded graciously to Prince Terah, who took the favored seat upon the steps below the throne. Terah was very tired. His body was wearing with age and the strife between conscience and expediency.

Into the hall there came messengers and ministers from many of the surrounding tribes and petty courts. The princes of the desert tribes sent presents of rarest horses, of woven tapestries, of jewels and golden tributes worth a royal ransom. In return, they asked the federated protection of Nimrod's powerful arm. And Nimrod was very gracious. Rarely had the king been in better humor. His glory was at its height, his trophies of the war and chase filled a score of hundred carts without the city's walls. Twenty fierce lions which had troubled the villages and camps about Ur had met summary death at the massive hands of this warrior hunter, on this very trip across the valleys of the Euphrates. Towns and kingdoms that had resisted him hitherto had come bending even here in Ur, to offer allegiance and to crave protection.

Old as was the king, his spirit knew no feebleness nor diminution of valor. Nimrod was still lord of the whole earth.

As the king sat graciously brooding over these triumphant thoughts, his eye roved about the halls, and he espied his effeminate bastard son Mardan, smooth-faced, pop-eyed, elegantly clad,

and with his bold shifting eyes fixed on that of his father, the king, as if to catch the very glance now directed that way. Nimrod held out his scepter.

"Approach, thou perfumed suckling of a noble house. With what black magic hast thou been tickling thine inner ear, that should thus capture mine attention?"

Mardan was momentarily confused. He realized that he was not a favorite with Nimrod, as was his brethren who dwelt in Babylon, for he cared more for the luxuries and safety of the courts at home, than the risks and burdens of a warrior's life on the field. But he soon gathered himself. He knew that Nimrod's eyes were very keen, yet no keener nor swifter than was his own tongue to travel the path of dulcet flattery. And a royal son who could not flatter might not always be so attractive to this old tyrant father as a bastard son who knew just where and how to lay in the tints and colors of artistic praise.

Nimrod signalled to the musicians to cease their songs and clashing harmonies, and bent his huge ear very graciously down to hear the piping treble of this son of the house of Nimrod.

"The woods and the waves pour their tribute into the lap of thy greatness. The lions roar thy welcome, and in thy wake their cublets cry upon the plains in desolation at thy power. Kings come to the brightness of thy rising star, and the nobles exalt the horn of thy majesty. In the heavens thou art supreme, for it was decreed that thou shouldst set up thy reign from the rivers to the ends of the earth."

Conventional and studied as all his flattery was, Mardan himself had the charm of the house of Nimrod, and his dulcet tones were warm with personal admiration, while his bowed form held an attitude of sincere devotion and rapt worship that did not escape the tyrant who loved such tribute and glorification.

"Thou hast wiped out a measure of thy weak, bodily offenses by thy loyal devotion of speech. But words are weak servants, ghosts of deeds that stand in the way to frighten or break the courage of him who uses them idly. What lingers behind thy words?"

"Ten thousand youth, with scarcely sprouting down upon their chins are ready to offer themselves as warriors in Nimrod's brave and powerful army. Two thousand virgins of all casts and nationalities are this night preparing to sit upon the sacred pavement there to win their right to woman's dower from the priest or noble who gives them nod of invitation. The loveliest of these will be chosen by myself to wait upon thy majesty's commands."

"What assurance have I that my son Mardan's private choice will not fall upon those most succulent and fair?"

The eyes of Nimrod pierced the bold, shifting brown orbs of

Mardan as he muttered his challenge. But the pale youth gave back his stare and said loftily:

"My soldiers and the virgins are hostage for my chaste and pure intentions!"

Nimrod bent his shaggy brows first upon Mardan, whose lustful eyes and puffed eyelids told their own story of debauchery to the keen gaze of the shrewd old potentate. But Terah, who sat at his feet full of that confidence in young people, begotten of personal ignorance of corruption, save as it flowed in outer lower channels—Terah was quick to answer:

"Do Nimrod's sons follow not the ways of the Assyrian priesthood?"

Nimrod glanced warily at his host. He knew that Terah was as upright and secure in his pure manhood as Nimrod and his courtiers were abandoned and without shame. And he felt also that he had touched upon a sore spot of hidden suspicion in the old man towards Mardan, which might flare into open rebellion if he pressed the point. So he merely turned to Mardan and said:

"All thou sayest is good. What more?"

"The priesthood of the great temple of Ur, which thou hast thyself caused to be here erected in the plains of Shinar, are this night ready to dedicate its altars with the most holy and profound anointing of bloody sacrifice. They wait upon thy commands. The edifice is complete, the altars are ready, the victims await the knife and fire. I have the honor to be their messenger." Terah looked up at Mardan with awakening suspicion. Why this boasted familiarity with the priests of Ur? Terah had made a sharp distinction between his own allegiance to his country and to his God. Had Mardan confused these two?

Again Nimrod paused. He knew that his host Terah was not friendly to the method which he—Nimrod—had invoked of dedicating all newly built altars by the offering of human sacrifice. Yet, Nimrod also knew that the puny will of any man, be he who or what he may, would not stop him in this inspired ghastly whim of his later years. If the populace had become fired with the wild lust of idol-worship to the extent hinted at by Mardan, and the sacrifice was ready, he—Nimrod—would offer it, though the very devil Merodach should rise from the lower bowels of hell to prevent.

As he paused, Mardan lifted his right hand aloft, and with a sudden, but elusive gesture, he smote the left hand softly into the palm of the right, and as swiftly bent his arm with a significant gesture. His motion was so graceful, and was so smoothly, rhythmically done, that only those who understood caught at its significance.

"Who are the sacred offerings?" quoth Nimrod, his hand still in his beard, where he had placed it, as if casually, yet in answer—

ing signal to his son Mardan's secret sign. As Nimrod answered Mardan, Terah gazed open-mouthed, for he had become suddenly suspicious of Mardan.

"There are three of them, your majesty. Three Cushite maidens, who are virgins, as is required. They have refused to sit upon the sacred pavement, and prefer death to that delicate initiation into the Babylonian cult."

"Are you preparing both death and initiation?" asked the wily monarch.

"The high priest will see to that," darkly answered Mardan. Terah was now widely awake and on the alert.

Just then, a great clattering noise, as of some voluble person in contention, made confusion at the entrance of the hall. The king frowned. But his displeasure was not sufficient to prevent the inrush of the screaming, gesticulating, fighting merchant of Tarshish, who had persisted in entering into the royal presence in spite of the somewhat futile efforts of the guard at the door. Behind him came the Damascus merchant Eliezer, his friend and close associate. The soldiers all knew the babbling Javanu, and who could resist the laughter-loving wretch when he set out to have his way.

"What now? What now? Who comes thus unheralded into the Presence?" growled Nimrod. Although he sought to retain some semblance of democratic freedom with his rough and ready courtiers of the plains, he did not take kindly to irruptions of this sort.

"Makers of devils—molders of hell—what do ye think—am I a tadpole, that ye can pull off my tail and leave me to swim about in this sweating atmosphere void of lambs' wool or even my linen?"

For the soldiers had clutched his tunic as he was passed jovially up to the throne, and even his inner white garment was almost torn from his loins in their rough handling.

When the king saw who it was, his own features lighted up.

"Sit thee down, Javanu, sit thee down. Right at my feet, old gossip of a thousand courts, and tell thy merry tales of love and conquest from which kings and scullery maids have but lately emerged. I love thy waggish tongue. Say on, thou male sparrow."

Javanu, thus adjured, spent a few moments trying to bring some order into his tousled array, and then, with a shrewd thrust of his tongue into his cheek, he began the long and delightful recital of events which had made him famous in a hundred courts, and for which he was welcomed in hovel or palace. His was the true art of recital. With the sympathetic soul of the artist, he recounted the wars of Egyptia, the loves of the Lydian courts, the brawls of the fierce sons of Japhet in the highlands of the east.

He brought before his listeners the hot streets of Damascus, the cool meadows of Goshen, the rich courts of Pharaoh. The dark glances of houris, the proud wooing of princes, all these were woven into swift-moving tales of court and field. At its close, Nimrod asked:

"What brought thee hither, Javanu?"

The merchant's exalted manner dropped from him like a cloak, and he moistened his lips as he looked vainly about the audience hall for the friendly protection of his wise friend Abram. How much and how little should he tell? He had not expected to be quizzed. He only thought to exercise his beloved gift of recital; but Nimrod's quick glance noted his hesitation. Determined to pluck the trembling merchant's innermost secret from him, Nimrod bawled with deep tones:

"Tell all, thou fool, or Nimrod will suck thee dry as rotten fruit in the hot sand."

Thus adjured, poor Javanu motioned to Eleizer, his Damascan friend, and to gain a little time he whispered with him. But Nimrod was impatient.

"What is it that you hold within your bosom? Tablets? See! They bulge out from your garment."

With quick stroke, the king plucked the three tablets from Javanu's inner robe, and squinting at the seals, he said heavily:

"Wouldst thou trick the king? These are royal missives, sealed with the nails of kings. I can not read their contents, but I know my kingly brothers' sign manual. Read them, I say. Read! And lest thou stumble wilfully, here is my son Mardan, he shall look over thy shoulder as thou dost interpret them."

With trembling hands the merchant took from his robe the tablets he had shown to Abram, all of a private nature, and all directed to Terah.

"They are sent to Terah, my lord," said Javanu, helplessly.

"Well," again bellowed the king, "read them to Terah in my presence. Is he not my vice-gerent? My kinsman, my confederate? Read, I say!"

The merchant began his tablets, each one being an offer to the prince for the hand of his queenly and renowned daughter—or granddaughter Sarai.

"Who is Sarai?" the question and the tablet had set the quivering body of Terah groveling in fear and anguish of soul before the throne. The loveliest flower in all his household. Protected, shielded, even more than any other of his carefully guarded women folk, Sarai was suddenly in great danger.

"Who is Sarai?" Aye, who was Sarai indeed?

The soldier Lot looked falteringly at his grandfather Terah, and his cousin Mardan. Here was a complication little dreamed of. The merchant Javanu realized that he had let fly a poisoned

arrow from his rattling tongue and love of display. The guilty merchant quaked in abject misery.

The question rolled for the third time down the hall, "Who is Sarai?"

This time, there stepped from the side of the hall a figure that instantly commanded all attention. If the king were tall, so was he. If the king's body were knit with sinews of steel, covered with muscles of velvety gloss, so were those which firmly outlined the massive form of Abram as he stood, unchallenged, and splendid in his manhood, erect before King Nimrod.

"And who art thou?" shouted the confused and impatient king.

"My name is Abram, O king, I am son of Nahor, Terah's son."

"Abram!" bellowed the enraged monarch, Abram! The one whom he had thought dead and out of his way long years ago. Terah had deceived him—him—Nimrod—the king.

"O king, why art thou thus angry? What has Abram done to make thee thus enraged?" asked Abram calmly.

But the king was rising from his throne to grasp the prostrate Terah on the step below, and there was murder in his glaring eyes. As he stooped, he was caught by the muscles of his neck in the sinewy fingers of Abram, and instantly thrown back into his seat.

Without one word, Abram reared again upright and faced the glaring eyes of his kingly foe. With the motion of forked lightning, Abram raised his arm above the shoulder, and in a voice of thunder, he said:

"Thou mayest be king, but thou shalt not be murderer under this roof."

The tone, the superb gesture, full of hidden meaning, awed every soul within that hall. Even the burly giant on the throne cowered before those blazing dark eyes. Abram was within his rights. Even a king owed the duty of protection to the body of his host. But oh, the hatred which gushed from those glittering black eyes of the king, and behind those gnashing teeth, as Nimrod sought to answer sullenly:

"Abram teaches a king his duty. 'Tis well! The king may have some future words with Abram."

The words, the look, the snarling teeth of the enraged old king cut the palsied air. The soldiers who had crowded around the throne to interpose, now fell back.

Terah had arisen. His own eyes were scintillating with sudden rage at the king, for the insult offered to himself and to his children.

"Who is Sarai?" bellowed again the king.

(To be continued.)

Current Topics.

By James H. Anderson.

Vilhjalmar Stefansson, the explorer, has discovered a new land north of Alaska. As yet, however, there seems to be no rush of emigration thither.

The cornerstone of the fifth temple for the Latter-day Saints, since the settlement of Utah, was laid on September 19. This one is at Raymond, Canada, but yet in the land of Zion, and significant of the growth of the gospel cause.

Joseph S. Glass has been selected by the Roman Catholic church as its bishop in Utah. Should he prove to be as fair, as tolerant, and as courteous as his predecessor, Bishop Laurence Scanlan, he will establish for himself an enviable record.

The conditions in Mexico seem to be getting no better fast. No sooner does a ray of hope appear athwart the war-sky there than a storm of increased intensity sweeps over the horizon, reaching even to the American side of the Rio Grande.

Half a billion dollars is the loan which the English and French governments have secured in America. This will be soon spent for American goods, and the European nations will be years paying heavy bills to American producers, with a substantial rate of interest, while still other loans are looming up.

The University of Utah has practically the same enrollment as last year, notwithstanding predictions to the contrary by those who sought to set aside, in effect at least, the law which requires the board of regents to control University affairs.

In a recent convention of Baptists held in Salt Lake City, one of the chief speakers advocated tithing as a means of raising church funds. He showed clearly that it was the Lord's method with His people, notwithstanding the fact that sectarian organizations disregard it.

The effort of certain national government officials to have the national government assume control over all the water power sites within the States received sharp criticism from Utah and other western States represented at the recent Conservation Congress. Those western representatives seemed possessed of the idea that

the people of the various states have some rights which command respect.

The *Brooklyn* (New York) *Eagle* sent a representative to Utah to learn how equal suffrage for men and women worked in this state. From his expressions to prominent men, made when there were no women present to influence him by thought of gallantry or chivalry, he was convinced that it worked very well indeed.

A leading New York authority in the fashion world, during a recent trip through the West, says she has ascertained that the women in the Pacific Coast and Intermountain West region pay double as much as do New York women to be equally well dressed; and she lays it to the lack of careful buying. This should open the eyes of Western women to the urgent need of retrenchment, if only for the sake of those who must earn the money with which to pay bills.

On September 27, a carload of gasoline in the Atchison, Topeka & Santa Fe depot yard at Ardmore, Oklahoma, exploded, demolishing the station and killing every person therein, besides wrecking a great portion of the town, setting on fire blocks of business buildings, killing about fifty people and injuring about four times that many others. This was a terrible illustration of the great danger which attends leaving, in the populated part of a town, carloads of high explosives, which is frequently done.

The recall of Dr. Constantin T. Dumba, Austrian ambassador to the United States, upon request from Washington, because of his interference in American industrial affairs, is a warning to the nations that there is a point beyond which American patience will not be stretched. Foreign representatives accredited to this government have the business of their own countries to attend to, and that is sufficient to keep any of them legitimately busy.

Count Franz von Papen, military attache at Washington, referred to certain newspapermen in New York as "idiotic Yankees." Whatever he thought, or however appropriate may have been his description, it is enough that his official position made the remark so inappropriate that his presence at the national capital as a representative of the German government has been deemed inadvisable, hence his departure. Thus some European diplomats may learn that "a wise head keeps a still tongue," even in democratic America.

Notes from the Field.

By General Secretary, Amy B. Lyman.

It will probably be surprising to many of our readers to know that in the European mission there are 95 branches of the Relief Society. Of these branches, there are 42 in Great Britain, 9 in Switzerland and Germany, 7 in the Netherlands, and 37 in Scandinavia.

In a recent report from Mrs. Ida B. Smith, who is President of the Relief Society in the European mission, we learn that the average enrollment of each Society is 23, and the average attendance is 14. During the year of 1914 and until March, 1915, 8,630 visits had been made to the sick, and \$1,643.42 distributed for charity.

The Relief Society members in Great Britain have made and contributed to the British Army 2,427 articles of clothing, consisting of shirts, body belts, socks, mufflers, helmets, etc.,—nearly all woolen knitted goods. These were given to the Army in response to the call of the Government. This work represents special effort on the part of the Society, as the regular Relief Society work has not been neglected in the least. These branches also contributed 488 books, pamphlets, magazines, etc., to the Army.

Mrs. Smith has received many beautiful letters of acknowledgement for these useful gifts of the Relief Society, two of which we print, the second being from Her Majesty's secretary.

"1 Gambier Terrace, Liverpool,

"Dear Mrs. Smith:

"Will you please convey to the ladies of your Society the very warmest thanks of the committee for the most generous and welcome gift of warm clothing for our soldiers. They appreciate not only the gift itself but also the kind thoughts and the sympathy with the work which prompted the senders. The demands on our store of such warm things is very heavy, so you may imagine how glad we are to have it replenished by such beautiful things as you have sent us. I am sure they will be much appreciated by those fortunate men who receive them. Once more *very* many thanks for your past and present help.

"Yours sincerely,

"WINIFRED RATHBONE,

"Lady Mayoress."

The articles made by the Societies of the London Conference were taken by President John A. Maynes to St. James Palace and the following was received:

"Friary Court, St. James Palace, S. W.

"February 23, 1915.

"Hon. Lady Lawley,

"Hon. Secretary,

"*Dear Sir:*

"I am commanded by Her Majesty to convey to you the expression of her high appreciation of your generosity and to thank you for the splendid gift of clothing which you have been so good as to send to the Queen Mary's Needlework Guild.

"Yours faithfully,

"ANNIE LAWLEY,

"Hon. Secretary."

The following extract from an interesting letter from Mrs. Smith to her aunt Counsellor Juliana C. Smith, gives further detailed matter concerning the work in England:

"Our Relief Societies throughout the European mission are still working hard. We have completed our special work for the soldiers. Our sisters have worked faithfully and well, and are still working hard.

We have taken up a special work for the poor, and about 2,149 members are engaged in this noble labor. The sum of fifteen dollars, from the amount sent by our Saints in Utah to be distributed to the poor of this country, was given out to each Relief Society for the purpose of buying material to make up for the poor children—as sheets, pillow cases, night dresses, underclothing, etc. These articles can be made for about one-half less than they can be bought ready made, and the members of our Relief Societies are eager to do the work. A complete report of this work will be sent as soon as it has been finished, with the amount of money contributed and the number of articles made.

Our meetings during the past nine months have been very successful. They are all held in the evenings, as most of our sisters work during the day. The president and her counselors make out the program about a week ahead. The meeting is called to order, and, after the second hymn, the roll is called, and each member responds with a sentiment. We are trying to encourage the sisters to read and commit a little to memory each week. Many of them learn passages of scripture. Others give splendid lines from good authors, and are in this way becoming acquainted with their own voices in public. Next, we have reports of visits.

Then the work is distributed among the members, which has previously been prepared by a committee during the week. This is done quietly, without any confusion or talking. When the sewing is started, we have a gospel talk by one of the elders, a local member, or one of the sisters. Then we have a song, a story, a musical number, and the closing exercises.

In this way we are leading the sisters out of the rut of gossiping while they sew. They seem to be very much enthused with their work. A number of them have expressed themselves in this way: The Saints in Utah have provided the money for the poor, and the Saints in this country are performing the work. So they feel that there is a connecting link between them. They are so anxious to feel that they are a part of that great organization in Zion, and that the noble sisters who constitute the general board are interested in the work they are trying to accomplish.

We are making a specialty of visiting the poor, the sick, and the sorrowful. I hope to be able to visit all the conferences in August or September.

It looks as if the war might continue a year or more. Foodstuff has been on the rise. The weather has been beautiful for the past two weeks. The crops, however, are suffering for want of rain. It is claimed the potato crop is practically ruined. The people of this country can ill afford to have ruined crops this year."

PROGRAM OF SEMI-ANNUAL MEETING OF THE RELIEF SOCIETY.

October 1st and 2nd, 1915.

FRIDAY MORNING, OCT. 1ST, 10:00 A.M.

Organ Prelude	Organist Edna Coray
a. Pastorale in F (J. S. Bach)	
b. Adagio Op. 113 (Spohr)	
Hymn, "Come, Come, Ye Saints"	Congregation
Prayer	
Music, "Soldiers of the Captain" (Parks)...	Relief Society Choir
Address of Welcome.....	President Emmeline B. Wells
Response.....	Mary H. Stringham, President Uintah Stake
Soprano Solo, "Gates of Paradise" (King)	
Reports of Stakes	Stake Presidents
Summary of Relief Society Activities.....	
.....	General Secretary Amy Brown Lyman
Organ Solo, Fantasia in C (Tours).....	Edna Coray
Report of Genealogical Excursion to California.....	
.....	Elizabeth C. McCune
Instrumental Music	Schettler Trio

Address.....Counselor Julina L. Smith
 Music, "Savior with Thee" (Molloy).....Choir
 Benediction
 Postlude, "Sing unto God" Arr. by Best (Handel)..Edna Coray

FRIDAY AFTERNOON, OCTOBER 1ST, 2:00 P.M.

Organ Prelude, Andante 4th Symphony (Mendelssohn)....
Edna Coray
 Music, "Softly Now the Light of Day" (Von Weber).....Choir
 Address Counselor Clarissa S. Williams
 Instrumental Music.. Profs. Willard Weihe and John J. McClellan
 Address.....Martha H. Tingey, Pres. Y. L. M. I. A.
 Contralto Solo, "My Heart at Thy Sweet Voice" (C. Saint-
 Saens) Evangeline Thomas
 Address.....Pres. Louie B. Felt, Pres. Primary Association
 Music, "Band of Little Faces" (Parke).....Choir
 Remarks.....Members of General Board
 Music, "The Lost Chord" (Arthur Sullivan)..Chorus Little Girls
 Closing Remarks.....President Emmeline B. Wells
 Music, "Sanctus" (Dudley Buck).....Choir
 Postlude, "March Solemelle" (Schubert).....Edna Coray

OFFICERS' MEETINGS.

SATURDAY MORNING, OCTOBER 2ND, 10:00 A.M.

Reports:

Magazine Counselor Clarissa S. Williams
 Membership Ruling
 Relief Society Books..General Secretary Amy Brown Lyman
 Duet, "Music of the Pines" (Chamberlain).....
Pearl White and Violet Felkins

Reports:

Lesson Work
 Theology
 Art Alice Merrill Horne
 Home Economics Janette A. Hyde
 Nurse School Phebe Y. Beatie
 Relief Society History Susa Young Gates

Discussion

Remarks..... Counselor Julina L. Smith
 Remarks.....President Emmeline B. Wells

SATURDAY AFTERNOON, OCTOBER 2ND, 2 P.M.

Testimony Meeting

Note. All stake and ward officers and class supervisors are
 invited to be in attendance at the officers' meetings.

SPECIAL MEETINGS.

GENEALOGY.

The Genealogical Department will hold special meetings in the Auditorium on the fourth floor of the Bishop's Building, as follows:

Friday afternoon, October 1st, at 4:30 p. m.—Subject: Stake Reports and Discussion.

Saturday, October 2nd, at 4:30 p. m.—Subject: Individual Record.

Tuesday, October 5th, at 4:30 p. m.—Subject: Living Family Groups.

Wednesday, October 6th, at 4:30 p. m.—Subject: The Coming Season's Work.

ART.

Under the auspices of the Relief Society Art Department, a day has been arranged for at the University of Utah, Tuesday, October 5th. At 11 a. m. the visitors will meet in the Girls' Rest Room, in the Administration Building, when Dr. Joseph F. Merrill will give information on the grounds and buildings.

At 11:30 a lecture will be given in the Archaeological Department on the collection taken from the Cliff Dwellers, by Prof. Levi Edgar Young.

At 12:00 o'clock the visitors will be conducted through the Art Gallery by Chairman Alice Merrill Horne. This Art Gallery contains many beautiful pictures, among them the "Alice Art Collection."

At 12:30 p. m. a lecture will be given in the Museum Building by Professor George Montayne Marshall; subject, English Architecture, the lecture to be illustrated with colored slides.

At 1:15 p. m. the guests may be accommodated in the University Cafeteria at a 15-cent lunch, served under the direction of Dean Lucy M. VanCott.

On Monday at 4:15 p. m., a lecture will be given in the Reception Room of the Relief Society Headquarters by Mrs. Alice Merrill Horne; subject, Art and Architecture of the California Exposition.

In the Kitchen Laboratory.

By Hazel Love Dunford.

HONEY.

It has not been long since honey was the principal sweet used in the American home; but with the advent of the sugar factory, it is fast losing its place on our tables. This is a mistake, for honey is one of nature's best foods. Unlike cane sugar, it is very easily assimilated. Many persons who find it impossible to eat sugar find that honey gives them no distress whatsoever. It is especially good for children, and where they are allowed a liberal supply, it will largely do away with the inordinate longing for candy and other sweets. Ask the average child whether he will have honey alone on his bread, or butter alone, and almost invariably, he will answer, "honey." Yet seldom are the needs or the taste of the child properly consulted.

The old man craves fat meat, the child loathes it; he wants sweet, not fat; and now that the cold weather is coming, he will want it more than ever. Why not give it to him in the very best form?

In many cases, it may be a matter of real economy to lessen the butter bill by letting honey take its place, at least in part. The eating of butter and honey together is not a good habit for children to form. If honey is bought in large quantities, it can be used in a great many ways.

CARE OF HONEY.

The average housekeeper puts honey in the cellar for safe keeping—about the worst place possible, for it readily takes up moisture; and in the cellar, or a damp place, extracted honey will often become thin, and even sour, in time. The best is a dry, warm place. A temperature of 100 degrees will not hurt it.

If it is kept for any length of time—especially during cold weather—it has a tendency to granulate, or candy. But this condition is not to be taken as an evidence against its genuineness or purity, but rather on the contrary, for adulterated honeys are less liable to candy than those that are pure. Many prefer honey in the candied state, the majority prefer liquid. It is a very easy matter to restore it from its former liquid condition—simply keep it in hot water long enough. It should not be heated above 160 degrees, as there is danger of spoiling the delicate flavor. A good way is to set it in another vessel containing the water, not allowing the bottom of the one to rest on the bottom of the other.

Place a shingle, or something of the kind, between; let it stand on the stove but do not let it boil.

RECIPES.

Honey Tea Cakes.

1 cup honey	$\frac{1}{2}$ cup flour
$\frac{1}{2}$ cup sour cream thin	$\frac{1}{2}$ teaspoon soda (scant)
2 eggs	1 teaspoon cream tartar
$\frac{1}{2}$ cup butter	

Cream butter, add honey, eggs, cream and flour, soda and cream of tartar. Bake thirty minutes.

Honey Gems.

2 quarts flour	2 quarts flour
3 tb. melted lard	3tb. melted lard
$\frac{3}{4}$ pt. honey	1 pt. honey
$\frac{1}{2}$ pint molasses	$\frac{1}{4}$ pt. molasses
4 heaping teaspoonful brown sugar	$\frac{1}{4}$ level tablespoonful soda
$1\frac{1}{2}$ level tb. soda	1 level teaspoonful salt
1 level teaspoonful salt	$\frac{1}{4}$ pt. water
1-3 pt. water	$\frac{1}{2}$ t. vanilla
$\frac{1}{2}$ t. vanilla extract	

Honey Jumbles.

OLD-FASHIONED THANKSGIVING MENU.

Lily's Roast Turkey.

If a tough bird, steam for a couple or more hours. Fifteen minutes to the pound should be allowed for roasting, unless the bird is very young or has been steamed. Cook in double pan; if possible. Allow $\frac{1}{2}$ lb. of butter to baste with, unless you use bacon, which is objectionable to some people.

Oyster Dressing.

2 dozen raw oysters or 1 quart can, chopped. Use the liquor to wet the dressing.

3 eggs, well beaten.

The crumbs of 3 loaves of baker's bread or 2 loaves of home-made.

$\frac{1}{2}$ lb. of butter.

1 ts. of salt.

Fill craw and inside of turkey. Then make balls and put about the wings and legs, as it keeps the meat from drying.

Lily's Creamed Potatoes.

Few people make good mashed potatoes. Cook soft, and mash thoroughly. To 6 large potatoes, add 2 tablespoons of but-

ter and 1 cup of thin cream .If you have no cream use more butter. Skim milk mashed potatoes are worse than none. After the cream and butter are stirred in, take a toasting fork and whip the potatoes till they are like snow. Serve with butter in small hole on the top of the pyramid—as mother used to do.

Grandma Gates' Plum Pudding.

1 lb. of chopped suet.	15 cts. of chopped citron.
1 lb. of chopped raisins.	4 beaten eggs.
1 cup of chopped walnuts.	2 cups flour rubbed in the fruit.
10 cts. of chopped lemon peel.	2 teaspoonfuls of yeast powder.
1½ pint of bread crumbs.	2 pints sweet milk.
1 lb. of cleaned currants.	
1 teaspoon each of cinnamon, nutmeg, and cloves.	

Boil in tin buckets set in water. Keep boiling hard for 6 or 10 hours. Serve with ice cream.

Jennie's Pie Crust.

1 tb. flour.	1 tb. ubtter.
1½ ts. salt.	

Mix flour with water enough to make a soft dough; place butter in corner of clean cloth, work all the water and moisture out, and form into a pat. Roll out the dough about an inch thick, place the butter in the center, and fold over three times; then roll out again. Let stand for five minutes between each process. Repeat the process six or seven times. Always roll the crust from you, handling as lightly as possible. Use but little extra flour in the process of rolling it out.

Pumpkin Pie.

2 eggs well beaten.	½ cup sugar.
½ cup steamed pumpkin or squash.	
1 pt. rich milk—little cream adds much to richness and flavor.	
1 pinch salt.	

Stir all well together, flavor with nutmeg or cinnamon, and bake in under crust.

Pineapple Pie.

1 can grated pineapple, well drained.	
1 cup sweet cream.	½ cup sugar.
5 eggs.	½ cup butter.

Beat butter and sugar to cream; add beaten yolks of eggs, then add pineapple and cream, and lastly the beaten whites—whip in lightly. Bake with under crust only.

EDITORIAL

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Vol. II.

NOVEMBER, 1915.

No. 11

THANK GOD FOR OUR HOMES.

The Jews have preserved to the human race the **The Ancient Home.** home and its truest, best ideals. The pagan and oriental nations lost or muddled the clear fountain of home inspirations. The state, not the home, was the unit of the surrounding nations when Noah floated over a destroyed world, when the Lord thundered to Moses from Mount Sinai, and when the Master taught from the Mount of Olives.

"Mormonism" has given to the modern world a **The Modern Home.** virile conception of the home, its relation to the individual, to society, and to the state. According to the gospel of Jesus Christ the home is the unit of all organized human life, here and hereafter. What the heavenly parents are to our earthly home, so are our divine Parents to that eternal home on high. The modern scholar Sayce, in his recent book, *Babylonians and Assyrians*, page 233, thus describes, from his own researches among the ancient tablets and mounds of the Valley of the Euphrates,

the "peculiar" ideas of the ancient Semites—or children of Shem—concerning the family relations here and hereafter:

"Wholly different was the idea which underlay the spiritual conception of the Semites. He believed in a god in whose image man had been made. It was a god whose attributes were human, but intensified in power and action. The human family on earth had its counterpart in the divine family in heaven. By the side of the god stood the goddess, a colorless reflection of the god, like the woman by the side of the man. The divine pair were accompanied by a son, who was the heir to his father's power and his representative and interpreter. As man stood at the head of created things in this world, so, too, the god stood at the head of all creation. He had called all things into existence, and could destroy them if he chose."

For an uninspired translation of ancient belief, what more perfect description of true earthly and heavenly ideals and beliefs could be given. Any people who hold such exalted possibilities as to the ultimate conditions of family relations and home life must of necessity possess correspondingly pure and elevated working principles of action.

Thanksgiving For Our Homes. When we gather around our home altars at this peaceful thanksgiving season, let not the least of our grateful thanks extend on high for the restored knowledge of what a home is, may be, and will be in the future. Let us thank God for homes in Zion where truth exists as the bulwark and love as the light of our daily lives and conduct. Thank God—thank our earthly parents, and each other, for all the blessedness which comes to our human homes. Unlock our lips, unseal our thoughts, and give love and gratitude, voice and speech. 'Tis the season of gratitude and thanksgiving, and we thank and worship thee, O our Father, for homes, for families, and above all for the knowledge of our relationship to our selves, to thee and to thine, in that Heavenly Home.

CHARITY.

The mantle of Charity all should wear,
 Regardless of color or size;
 For it never grows old, as some things do,
 And is very becoming to me and you.
 'Tis a gem we all should prize.

EDITH MCCLENDON.

Mesa, Arizona.

Guide Lessons.

LESSON I.

Work and Business.

FIRST WEEK (Dec. 7).

Theology and Testimony.

SECOND WEEK (Dec. 14).

WORD OF WISDOM.

Section 89 of the Doctrine and Covenants contains a very clear and specific revelation on the foods good for man, and those which are injurious. This revelation was further clarified by Patriarch Hyrum Smith who stated that tea and coffee were forbidden articles. All spirituous liquors—which contain intoxicating principles were forbidden. All stimulants—especially strong drink, tea and coffee—are also forbidden. Meat should be eaten sparingly, and then in winter, and times of famine. All herbs, which we freely interpret as vegetables, with fruits in their season, grains, and all of the good things of the earth, air, and waters, are blessed, and dedicated to the use of man. The leaders who followed the Prophet, especially President Brigham Young and President Joseph F. Smith, have laid heavy stress on the keeping of this law. President Smith recently laid down the injunction that officers in this Society should be strict in the observance of this law. Let the Relief Society workers set an example worthy of imitation by every daughter of Zion.

1. Read Section 89, Doctrine & Covenants.
2. Why are stimulants and narcotics injurious?
3. What can you say as to the use of beer, wine, whiskey and tobacco?
4. What would you think of Relief Society officers who would serve or offer tea, coffee, beer, or wine, to friends or guests at home, or in bazaars or public gatherings?
5. Why is cleanliness a part of health?
6. What are the healing powers of love and charity?
7. Read Verses 123-125 of Section 88, Doctrine & Covenants.
8. Read Verse 3 in the seventh Lecture on Faith.
9. Who should keep the Word of Wisdom?

Reference: See Sermon by Patriarch Hyrum Smith, in this issue.

Genealogy.

SOURCES OF INFORMATION (Dec. 21).

LIBRARIES AND BOOKS.

The extent and scope of genealogical libraries is astonishing to most people. The millions of dollars spent for spacious and costly buildings, for rare and expensive books comes as a surprise to the uninitiated. Nearly every section of the United States has its district genealogical association with the usual library. Among the New England people there is the Boston or New England Genealogical Society Library; for the early Dutch and Knickerbockers, there is the New York Society and Library; for the Quakers and Pennsylvania Dutch, there is the Pennsylvania Society and Library in Philadelphia; the New Jersey people have their own at Trenton; the Old Northwest Society includes Illinois, Ohio, Kansas, Minnesota, Indiana, and Iowa; for the West, the California Society at San Francisco; and for all our people, the Utah Genealogical Society and Library in Salt Lake City.

In all of these libraries, emphasis is laid on the sectional work and family lines, yet all of them possess also the standard genealogical books. The list of standard English and American books will be found in our Lesson Books.

Our Utah Genealogical Library has most of these standard books. The earnest student will certainly pay a good visit to our library each time he comes to the city. Theatres, fairs, shops, all these are of small value compared with the great worth of such a collection of possibilities as are in our own genealogical library. Not once, but every time possible, our students should visit and work in our library. Here, as in other similar libraries, is the most important and fruitful source of information in the world.

Let the class read chapter 7 in our new Lesson Book on Sources of Information.

FOR EXERCISE.

Procure a printed genealogical or family history, from which take a few original examples to place on the blackboard, numbering the same, and giving proper heirship and relationship. Compare modes of arranging pedigrees as shown in printed records.

Home Ethics and Art.

LESSON IV.—THE SIN OF INGRATITUDE.

(December 28th.)

ETHICS.

The old English prayer book contains a significant prayer for our sins of commission and of omission. Most people feel pleased and grateful—at the time—for gifts which are given, and for favors which are shown. But too often they forget, or omit: first, to express gratitude; and second, to remember the obligation.

It is true that gifts are sometimes given ostentatiously, and obligations are brought up constantly, and therefore offensively. It is almost a sin to parade a favor or to boast of an obligation.

ligation.

Latter-day Saints have been trained in the stern school of self-control and self-repression. But they should not allow these traits to make them cold, ungrateful or unresponsive.

This is so much the age of the child, that the child is in danger of growing up selfish, self-centered, and ungrateful. Too often, children say to parents, "I think you owe me this, or that pleasure, treat, or advantage." Parents "owe" children no more than children "owe" parents. Children selfishly marry, unwisely choose an expensive career, refuse to attend family or religious duty, and give not a thought to the sacrifices made by parents, nor to obligations they owe to parents who have given life itself almost to their children. Children should be guarded against the sin of ingratitude, by constant and rigid training in unselfishly seeking the welfare of parents and family before their own; also they should be trained to say and to feel—"thank you," for kindnesses shown, favors done, or gifts bestowed.

Ingratitude is a sin, denounced by society, the state, and by heaven itself. The ungrateful child is despised by society, and is legislated against in some countries. Ancient Babylonia and Assyria, as well as Judea, had strict laws compelling an outward observance, at least, of gratitude and reverence on the part of children for parents. Paul describes the present apostate condition of the world in II Timothy 3:2, referring especially to men being "blasphemers, disobedient to parents, *unthankful*, unholy." David, in his exquisite psalms, exhorts all created nature to gratitude and thanksgiving to God for all his mercies. Yet, how ungrateful is mankind today, to parents, to associates, to benefactors, to the aged, to public servants, and to God the Father of all.

QUESTIONS.

1. What are some sins of omission?
2. When are we absolved from expressing or even feeling grateful for a favor?
3. What do you think of selfish and ungrateful people?
4. Are your children properly grateful to their father and mother?
5. Quote II Timothy 3.
6. How can you train your family to be grateful?
7. Is it enough to feel grateful, or should we also express gratitude?
8. When do you express your gratitude to your husband, your friends and to your Maker?

ART.

The Christmas month always brings thoughts of the Christ child and his mother Mary. So many of the members of Relief Society have come from foreign lands, where numberless Madonna pictures are seen, that we feel to dedicate the time given to the art lesson to these sisters of foreign extraction. We suggest the following program:

A. Describe in your native tongue a beautiful picture or statue of the Christ child and Mary his mother that you saw in your native land; translation may follow.

B. Describe a beautiful scene, or church, or work of art in your native land. Translation may follow.

C. Describe a park with its trees, flowers, paths, fountains, statues, in your native land.

D. With what great European artists are you acquainted?

E. Describe your native home. Is the roof thatched, slate, tile, etc.?

F. Have you seen the Land of the Midnight Sun? Describe it. If there are Scandinavians, let them describe the snow-scenes, the fjords, etc.

G. Describe the English Christmas, the German Christmas, the French Christmas.

H. What decorations are used in your native home, for Christmas festive occasions? What can be utilized in your location now, for Christmas decoration? Make a plan for your Christmas table, showing the decorations to be used.

Mrs. Horne wishes to announce that she has made arrangements with the publishers, and can now offer her Art Book—*Devotees and Their Shrines*—for \$1.00.

THE CROWN THAT I WOULD WEAR.

Oh, talk not to me of your earthly crowns,
Her titles and honors I'd laugh to scorn,
For I would tell of a beautiful crown,
E'en angels and gods might covet when worn.
'Tis the glorious crown of motherhood,
'Tis the crown I long for, prize, and love,
'Tis the deepest dream, the least understood,
The celestial star in heaven above.

Oh, give me the crown of pure motherhood!
I crave and I hunger for babies' love;
In that holy bliss I discern a power
That swayeth empires and kingdoms move.
Then go with your empty baubles of fame;
Yes, go with your shallowness, show and dress:
A pure mother's love shall be my empire,
My heaven a baby's sweet caress.

Oh, give me the joyous laugh and the thrill
Of healthy and innocent childhood's glee.
This rejected cup I would quaff and fill
At the fountain that flows from eternity.
Let the childless queen of dame fashion strut,
Let her proudly boast of a life so free:
The Lapland mother in her rude ice hut
Drinks deeper of happiness than she.

Then give me the joys of sweet motherhood;
The title is sacred and most divine,
Her crown will be lasting and count for good,
Oh, grant that this title and crown be mine.
Oh, sainted mothers of the good and wise,
Of the great, the noble, the pure, the true,
Ye are queens of heaven in earth's disguise,
Your true worth was never quite understood.

Name me a monarch, prophet, or foreman,
Or warrior who worthy battles fought,
But owes his being and body to woman,
Born by thee, nurtured, fed, clothed, rearer and taught.
Then fling your earthly crowns unto the wind,
Or crumble them low in the dust of earth;
Intelligence fittingly crowns the mind
With brightest jewels of the choicest worth.

Then let my empire be a world of love,
 Where selfishness reigns not, but only good;
 Let me submit to heaven's first great law,
 And taste the blessed fruits of motherhood.
 Then lightly spurn it, ye of worldly mind,
 But lo, your day of sad regret's at hand.
 For me, my life I dedicate with joy
 To please the Lord and carry out his plan.

Right gladly I'd suffer those hours of pain;
 What were an hour in the valley of death
 Compared with so great and eternal gain
 As that e'en one mortal through me hath breath.
 Naught but sweet praise to the Father above
 For this grandest privilege of life on earth,
 And my soul shall ever be full of love
 For the blessed mother who gave me birth.

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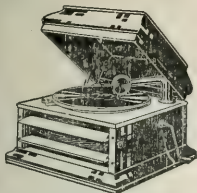
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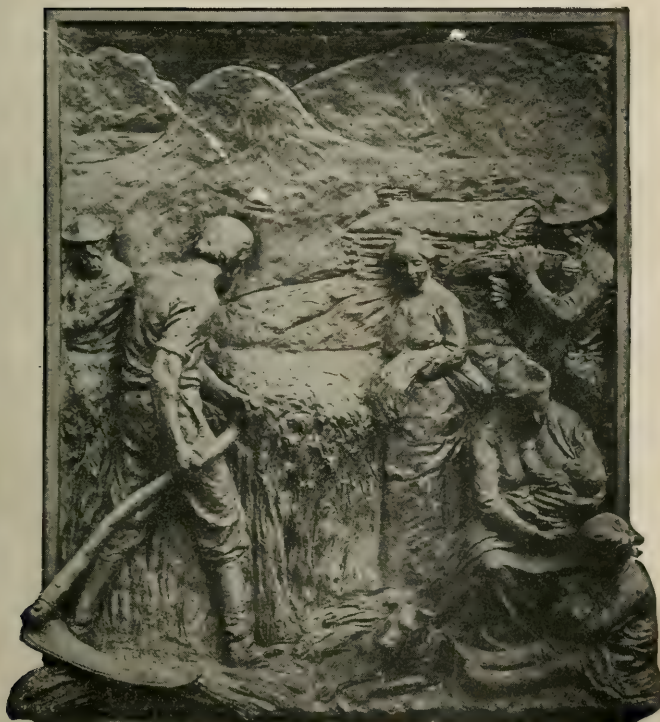
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DECEMBER, 1915

No. 12

THE RELIEF SOCIETY MAGAZINE



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Dr. Roberts has for over 20 years, conducted private classes in obstetrics, but this year, we are gratified to announce the class in Obstetrics will be under our own supervision. Dr. Roberts' graduates in Obstetrics have invariably passed successful examinations before the Utah State Medical Board. For further information, write to the Secretary of the Committee, Elizabeth S. Wilcox, Relief Society Headquarters, Bishop's Building, Salt Lake City.

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Qualyfide to Vote.

When we moved out from Michigan
Some better'n a year ago,
Ma said 'at she would be a man
The same as pa, in rights, you know.
An' that was so, fur pa allows
His cares is more than he kin tote;
Things goin' to the durned bow-wows
Sense she got qualyfide to vote.

She used to go around as meek
As any lamb you ever saw,
An' sometimes dassent scarcely speak
When somethin' was a-rilin' pa;
But now she seems to feel that she's
The captain of the household boat,
An' pa's got shaky in the knees
Sense she got qualyfide to vote.

She says that she at last has found
A road on which she kin advance,
An' poor ol' pa a-goin' 'round
Without no button on his pants.
She says the female skies has cleared,
The flag o' liberty's afloat—
Pa says she'll next be growin' beard
Sence she got qualyfide to vote.

Strange wimmen come to our house now
An' look at pa in an ugly way,
With wrinkles gethered in their brow,
An' tell him he's a beast at bay,
An' ma says that's jest what he is;
She is a tiger, he's a goat;
That he has sunk an' she has riz
Since she got qualyfide to vote.

The other mornin' pa arose
Afore she woke from sleep, by jing.
An' put on all her funny clothes,
Her pettiskirts an' everything,
Then yelled at her: "Put on them pants!
Put on that shirt, an' vest, an' coat!
You've bin a-waitin' fur the chance
Sence you got qualyfide to vote.—*Selected*



THE MADONNA AND CHILD.
Rare Painting in the Salt Lake Temple.

THE Relief Society Magazine

Vol. II.

DECEMBER, 1915.

No. 12.

The Christmas-Tide.

Just now when all our thoughts are turning to the Savior's birth upon this dear old earth, we naturally turn our eyes to some famous pictured personality that an artist's fancy has crystallized as the ideal Man.

Said an odd little girl one day, "Mother, the Savior doesn't love me."

"Oh, yes, he does," replied the shocked mother. "Why do you speak so?"

"Well, if he did," replied the baby, "he would come and see me."

After careful explanations by the mother, the child finally concluded with, "Anyway, if he can't come, why don't he send me his photograph?"

That has become a pressing need with modern man. He must *see* in order to grasp, to comprehend, to believe.

It is in Christ's providences that we have nothing left on canvas to help us to a knowledge of his earthly perfection. Lacking this, artists of all ages have delighted in painting him as best they might, at every stage and in every recorded incident of his life. The great picture galleries are filled with these pictures, of all grades of excellence.

Few Latter-day Saints realize that we possess several old masterpieces, costly, rare, and strikingly beautiful. The picture of the Christ child and his mother, which forms our frontispiece, came from a famous collection which was carried to San Francisco by agents of Samuel Brannan, and by him sold to Alexander Badlam. Other wealthy Californians bought this and its

companion picture, and presented them to the Salt Lake Temple, when that sacred edifice was completed—where this lovely picture now is.

Note the exquisite bliss which smolders in the brooding eyes and tender lips of the mother; both joy of possession and agony of forecast mingle in the eyes which look out into futurity. The figure of the boy John is dimmed because the artist focuses his effects in the worshipful glance which the boy casts upon the holy pair. The Child claims our deepest thought and admiration. His is the face of a child, but the love and wisdom of those mysterious eyes thrill you with feelings akin to worship.

All the details of drawing, coloring, and values are perfect in this picture. Our own artists tell us, that, faded as are the dimmed colors now, the world has lost the secret of this lovely coloring.

Every devout Jewish woman, after Moses, approached her motherhood with the trembling hope that she might bring forth the promised Messiah. He was to come—all knew that. Who should be his earthly mother—none knew. And so all mothers hoped and prayed. That may be one reason why Jewish women so longed for motherhood. And is it not the questioning hope lingering in Mary's eyes in this picture which can hardly grasp—as yet—the reality?

The second illustration, "Judith," is a famous old English painting presented to the Temple by a convert, Mrs. Everard, who was a wealthy dealer in art works in London, twenty years ago. She came here for a few months, bringing this picture with her to give to the Temple. The photograph cannot give the exquisite coloring of the picture, which flames with oriental beauty. But the charm of the composition, the striking beauty of the proud Hebrew face, with the glitter of determination shining through the brilliant eyes, the firm chin, the lines of strength in the rounded arms and hands—one of which grasps a sword, while the other grimly holds the severed head—these are details which make of this picture a masterpiece. The story of Judith is as follows:

Judith, a Jewish heroine, was the widow of Manasses, whose history is given in the apocryphal book which bears her name. Judith is represented as going out to the tent of Holofernes, an Assyrian general who was besieging Bethulia, the city in which she lived, charmed him with her beauty, and, taking advantage of the admission to his tent thus afforded to her, cut off his head with his own sword while he slept.

The last picture is really an art treasure of costliest value. We reprint the story of it as given by the brother who obtained it for the Temple:



JUDITH.
Now in the Salt Lake Temple.



JOSEPH INTERPRETING THE BUTLER'S AND BAKER'S DREAM.
Now in the Salt Lake Temple.

“‘Joseph interpreting the Butler’s and Baker’s Dream.’ This great masterpiece was painted by Francois Gerard, a celebrated French historical painter, who was born in Rome, in 1770, and died in Paris, in 1836. He studied under David. By request of Napoleon, he painted ‘The Battle of Austerlitz,’ one of his masterpieces. Napoleon made him an officer of the Legion of Honor, Cavalier of St. Michael, and a member of the Royal Institute of Louis XVIII, as well as a Baron. As a figure painter, he ranked among the greatest of European artists of modern times. ‘The Butler’s and Baker’s Dream’ was painted by him, in 1815, and purchased by the agent of Joseph Bonaparte, the brother of the great Napoleon Bonaparte. In 1817, this picture was brought to America, with a large and valuable collection of paintings, and placed in Joseph Bonaparte’s mansion at Point Breeze, near Bordertown, N. J. In 1839, Bonaparte sold his mansion, with all his valuable collection of paintings, this among them. At that sale, this picture brought \$18,500. It was taken to Boston, and exhibited for charities, enriching their funds many thousands of dollars. It was sold for \$12,000, in 1863, to Samuel Brannan, in San Francisco, from whose hands it passed into the possession of Alexander Badlam, who presented this picture to Bishop H. B. Clawson, Salt Lake City, to give to the Temple at the time of its dedication, in 1893.”

We suggest that our thoughts this month dwell rather upon the gift of eternal life which was brought to this earth by the child Jesus, and whose message was revealed in modern times by the Prophet Joseph Smith, than upon pleasure and excitement. Serious reflections should form our Christmas musings, while the memory of the Christ child and his mother will render us the loving and wise companions we should all be to husbands and children, friends and associates—not forgetting the poor and the needy. The practical ministrations of this Society to the sick and to the poor contribute a noble page to the history of this Church. Wide generosity, sweet sympathy, true charity, these, together with a wise restraint, a lack of maudlin sentimentality, and discretion in alms-giving, should make this holiday season beautiful and good, both to those who give and to those who receive. Inasmuch as we do good unto the least in the kingdom, we have rendered true worship unto Him.

General Conference of the Relief Society.

By Amy Brown Lyman, General Secretary.

The semi-annual conference of the Relief Society was held on Friday and Saturday, Oct. 1 and 2, with representation from most of the stakes in the Church and several of the missions.

The two sessions held Friday were general meetings, and were so well attended that there were no empty seats in the Assembly Hall.

On Saturday, the two sessions of the officers' meetings were held in the Auditorium of the Bishops' Building, and were equally well attended.

The music of the conference was of the same high standard that has characterized the sessions in the past; the music director, Mrs. Lizzie Thomas Edward, succeeded admirably in making the program a distinctive feature. The Relief Society choir led in the singing of hymns, and gave, besides, four numbers in excellent style. The following special musical numbers were given:

Soprano solo	Mrs. Lizzie T. Edward
Organ solo	Miss Edna Coray
Instrumental Music	
.....	Professors Willard Weihe, and John J. McClellan
Contralto solo	Evangeline Thomas
The Lost Chord.....	Chorus of little girls
Tenor solo	Hugh Dougall
Song, "Music of the Pines"	Pearl White and Violet Felkins

President Emmeline B. Wells presided over all the general sessions of the conference. At the opening session, she extended a cordial and affectionate greeting to the assembly, in her own charming and inimitable manner, expressing the hope that the conference would be profitable to all in attendance, and an inspiration for future endeavor. Mrs. Wells admonished the women of the Church to realize that there should be no class distinction in the Society—that all the members stand on the same basis and are equally responsible for the great work that has been undertaken by the organization.

Mrs. Mary H. Stringham, President of the Uintah stake, responded to the address of welcome. Mrs. Stringham expressed appreciation for the kindly spirit in which the visiting officers and members had been received, and also for the tireless work of

the President and General Board in behalf of the great Relief Society organization.

Stake reports were made as follows: Sevier stake, by Mrs. Lily B. Gledhill; Wasatch stake, by Mrs. Johannah Jensen; Teton stake, by Mrs. H. S. Stevens; and the Hawaiian mission by Mrs. Emma Cole.

In these reports, the presidents of stakes spoke of the helpful visits of the General Board, of the usefulness of the RELIEF SOCIETY MAGAZINE, and of the great improvement that is shown in the various ward organizations, through the establishment of guide or lesson work.

Mrs. Cole reported that there are thirty-one organizations of the Relief Society in Hawaii, with a membership of 900. The lessons as outlined in the MAGAZINE are not strictly followed, as they are not altogether adapted to the Hawaiian sisters. Those studies which are of a spiritual nature are especially liked, and are therefore emphasized. The speaker reported that the native sisters are very liberal and sympathetic, and therefore make excellent Relief Society workers, taking special pains to care for all who are sick and in need. During the last year, the Honolulu organization raised from \$900 to \$1,000 for the purpose of building a Relief Society Hall. This was done by donations, and by giving a great feast in the Royal Park, in Honolulu, each member furnishing her share of refreshments. Kitchen gardening has been taken up in earnest by the Hawaiians, and the results have been very gratifying.

A summary of Relief Society activities was given by Mrs. Amy Brown Lyman. It was reported that fifty-two stakes had been visited by the General Board during the months of May, June, and July, and that the remainder of the stakes—all close in—will be visited in November. The societies have never been in a better condition, nor the officers more keenly alive to their duties. Intense interest has marked all the officers' meetings, which now form the most important part of the conventions. All the stakes last year sent in splendidly compiled stake reports, and the annual report of the General Secretary was more complete than it had been for several years. Five hundred and forty out of the seven hundred and seventy-six wards sent in ward reports for reference in the office. These ward reports, because of the special information they contain, are a source of real joy to the General Board, and have brought the wards and the Board more closely together than ever before.

Mrs. Lyman pointed out that the watchword of the Relief Society is "Charity" in its highest and most practical sense, based upon the inter-dependence of mankind. For the year of 1914, the Relief Society distributed \$48,482.12 to the poor. Out of the five hundred and forty wards who reported, it was found that there

had been 32,979 special visits to the sick, 4,172 families helped, 1,490 bodies prepared for burial, and 6,753 days spent in temple work.

Many instances were related which illustrated the practical forms of love and charity exercised during the year, by the Society. Mrs. Elizabeth C. McCune gave a report of the Genealogical Excursion to California, stating that the First Presidency of the Church, the Presiding Bishop, Apostle Heber J. Grant, and about two hundred and sixty-five other delegates and members of the Utah Genealogical Society with President Emmeline B. Wells, eight members of the General Board—Mrs. Rebecca C. Nibley, Mrs. Elizabeth C. McCune, Mrs. Amy Brown Lyman, Mrs. Susa Young Gates, Mrs. Janette A. Hyde, Mrs. Carrie S. Thomas, Miss Sarah McLelland and Miss Edna Mary Davis—attended the Genealogical Convention, which was the first of its kind ever held in the world. The Convention was a success, and is but the beginning of others to be held later in the interest of Genealogy. The name adopted for the bronze medal by the Commissioners of the Exposition. Mrs. McCune reported that the Utah party held a one-day's convention of Genealogy, independent of the National organization, with many visitors of note in attendance, and that the Relief Society, as well as the Genealogical Society, was presented with a beautiful bronze medal by the Commissioners of the World's Fair. Mrs. McCune referred to Genealogical Sunday, and hoped the Relief Society would always be well represented on that day; she also stated that the proceedings of the Genealogical Convention in California, would be printed in the October number of the *Utah Genealogical Magazine*, and that the proceedings of the Utah Genealogical Convention in San Francisco would appear in the January, 1916, issue of the same magazine.

At the Friday afternoon session, addresses were given by Counselor Clarissa S. Williams, President Louie B. Felt, of the Primary Association, Emma A. Empey, Sarah M. McLelland, and Dr. Romania B. Penrose, with closing remarks by President Emmeline B. Wells.

Counselor Williams referred to the pleasant anticipations experienced by the General Board in looking forward to the semi-annual meetings and the stake conferences of the Relief Society; contact in these gatherings, is a mutual joy, is a benefit to all concerned, and this association creates an inspiration for future effort. Mrs. Williams expressed the appreciation of the General Board for the great detail work done by the ward Relief Society workers who visit the sick, comfort those who are in need, and minister to those who are in trouble; and, indeed, for all the manifold labors connected with the duties of teachers, officers, and members

of this great Society. People are often fearful of saying kind words to each other, and they wait to express love and encouragement to each other until it is too late. This should not be the case with Relief Society workers. We should help and encourage each other constantly, for life is hard enough at best.

President Louie B. Felt felt very much honored to speak before the Relief Society, which is the mother of all the auxiliary organizations of the Church; she characterized the work of the Society as the noblest work in the world, and urged the officers and members to do whatever they were asked to do for its furtherance. Mrs. Felt expressed her joy in the pleasant association of the Relief Society and the Primary officers in visiting the stake conferences.

Mrs. Emma A. Empey said she was grateful for her place, in the Relief Society and for the association with the members of the General Board, as well as all others in the organization. She briefly reported her recent visit to the Northwestern states, where the branches are all striving for constant growth and improvement. She referred to the Nurse School, and urged the members to support the same.

Sarah M. McLelland spoke of the relief work done by the Relief Society in Canada, and told of a carload of warm clothing, which was sent by the Society to the suffering Belgians. She referred to the teachings of the Savior, showing that the faithful Relief Society sisters endeavor to follow the instructions laid down by Him.

Mrs. Romania B. Penrose addressed the audience briefly, complimenting the members on the character of the work done by the various organizations during the last year. She referred to one stake that had put up one thousand quarts of fruit for the poor. The speaker felt that the RELIEF SOCIETY MAGAZINE was an inspiration to all, and hoped the members would encourage and support the same.

President Emmeline B. Wells made a few closing remarks, in which she expressed joy and thanksgiving for the feast of good things which had been enjoyed during the two sessions of the conference. She referred to the sad condition of the old world today, and prayed that peace would soon be established. She briefly reviewed the work of the Society, and in speaking of work done in the past, said she knew one Relief Society woman who had prepared one thousand bodies for burial. President Wells urged the members to keep up the spiritual side of the work, and to maintain the testimony meetings, as this phase of our work brings a peace and comfort than can come to us no other way.

There were present at this session of the conference 1,270 people.

OFFICERS' MEETINGS.

Two officers' meetings were held on Saturday. The morning session was devoted to business, and the afternoon session was a testimony meeting.

Roll call showed the following representation:

Board members, 19; stakes represented, 67; 42 being represented by presidents and 25 by stake officers; 5 stakes not represented. Two missions were represented, the Hawaiian Mission, by Mrs. Cole; and the Northern States Mission, by Mrs. Mary Smith Ellsworth. There were 284 officers in attendance at the meetings.

At the morning session, reports were given as follows: Membership, Counselor Clarissa S. Williams; MAGAZINE, Mrs. Williams and Janette A. Hyde; Relief Society Books, Amy B. Lyman; Home Economics, Janette A. Hyde; Art, Alice Merrill Horne; Nurse School, Phebe Y. Beatie; Relief Society History, Susa Young Gates.

Counselor Williams spoke on the subject of membership. A member of the Relief Society once enrolled, is always a member unless she asks to have her name removed, or is voted out by a two-thirds majority of the members of the Society, for good and sufficient reasons. Mrs. Williams reported that the committee appointed to arrange for the publication and distribution of the *Relief Society Bulletin*, during the year of 1914, had been able to pay all expenses, and to close up the *Bulletin* account. She, therefore, moved a vote of thanks to the committee which was carried. Mrs. Williams reported that the RELIEF SOCIETY MAGAZINE was nearing the close of its first year, and that everybody concerned had been gratified with the success attained. The subscription list has been larger than was expected. The MAGAZINE has paid its own way, and has a surplus in the treasury, which will justify an increase in size for next year. This success, Mrs. Williams stated, was due largely to the loyal support of the stake presidents who had given their time and energy freely, to help establish an official organ for the Relief Society. Mrs. Williams moved that the General Board give a rising vote of thanks to the stake presidents for their untiring efforts in behalf of the MAGAZINE. The motion was carried.

The following resolution was introduced by Mrs. Georgina G. Marriott, and adopted by the assembly:

"Whereas the *Bulletin* Committee worked hard, zealously, and unselfishly to make the *Bulletin* a success with the members of the Relief Society, and have so gloriously succeeded, both spiritually and financially:

"Be it resolved that we, the officers and members of the Relief Society, in meeting assembled, tender our hearty appreciation

and heartfelt thanks for the help we have received therefrom, and wish success and God's blessings to attend their future efforts."

Mrs. Janette A. Hyde reported that the subscription business of the RELIEF SOCIETY MAGAZINE would, in the future, be handled by agents, who would be paid ten per cent for their service. Mrs. Hyde urged the importance of sending in correct addresses, as many numbers had gone astray during the year, on account of incomplete addresses.

Mrs. Amy Brown Lyman explained the use of reports, and how to prepare them. Report blanks will be sent out in November, and Relief Society officers were urged to be prompt in returning the compiled reports to the General Secretary on or before January 15. She reported that new books for ward secretaries and treasurers has been arranged, and will be ready for distribution by the end of the year. A small book has also been arranged for the use of ward teachers. These books were all explained in detail. They will be sent out to all the stakes for ward distribution in November, in order that every ward in the Church may begin the work for the new year, according to the new plan.

Mrs. Alice Merrill Horne reported the Art Department. Architecture in England and America will be studied during the coming year. Home study was urged, and members were asked to study landscape, by making observations of real pictures in nature, the tender twilights, the verdure during the seasons, and the colorings of the skies and clouds. The handiwork and pictures of the Creator were declared to be subjects worthy of the time and study of the Relief Society.

Home Economics was discussed by Mrs. Janette A. Hyde. A course of three years' study is being arranged by the General Board. The last lesson each month will be devoted exclusively to this subject during the coming year. Household problems will be viewed from a scientific standpoint, and in the second year demonstration work in the line of cooking and canning, etc., will be carried on. It is hoped to have this work under the supervision of the Agricultural College, in this and other states where Relief Societies exist.

Julia P. M. Farnsworth spoke of the Relief Society Nurse School for Obstetrics and Nursing, which opened September 20, and which has made a fair beginning for a successful year. The need of more students was spoken of, and the stake officers were asked to send representatives to the school.

Mrs. Williams added that this work is now under the direct supervision of the Relief Society. The instructors are paid for their services, and the General Board supervises all the work. The usefulness of neighborhood nursing and caring for the sick was emphasized, it being the aim of the Society to disseminate throughout all the Church instructions for caring for the sick.

Mrs. Susa Young Gates, who has been appointed to write a history of the Relief Society, discussed this subject before the assembly. Mrs. Gates gave an outline of the proposed history, stating that the opening chapters will take up the positions women have held in the history of the world—both ancient and modern; how the dawn of woman's usefulness appeared when the Prophet Joseph Smith organized the Relief Society. Brief mention was made of the topics to be discussed, which denoted a comprehensive history of the Society, including its specific activities. Stake and ward officers were urged to keep historical records for their own use, and the stakes were asked to send in a brief history to the historian. The speaker discussed a course of music for Relief Society choirs, stating that an outline will be made and may be obtained by any choirs who desire to make a study of the same.

Counselor Julina L. Smith gave the closing remarks. She reported that she had received a letter from Mrs. Ida B. Smith who is at the head of the Relief Society work in Great Britain. The letter described the work of the Society members in that far-off land. Aside from their regular work, the members had done a great deal along the lines of knitting and sewing for the soldiers and their families, and caring for those made destitute by reason of war. Mrs. Smith spoke feelingly of the necessity of properly regarding our sacred garments, and urged the mothers to teach their daughters by precept and example to be modest in their actions and in their manner of dress.

President Wells made a brief talk giving a summary of the instructions, stating that the climax of the meeting was reached in the touching remarks of Counselor Smith.

The closing session of the conference on Saturday afternoon was devoted to a testimony meeting. President Emmeline B. Wells opened the meeting with her own strong and abiding testimony, and was followed by many of the sisters who gave hopeful and inspiring addresses.

SPECIAL MEETINGS.

Genealogy.

The Genealogical Department held four special meetings during the conference at which the following subjects were discussed: some stakes reported methods of preparing individual records and living family groups were taught. The work for the coming season was discussed. It was decided that the department should emphasize the following three points for next year:

1. Make an individual sheet record of every individual in the Society.

2. Secure members for Genealogical Society.

3. Every woman shall spend one day in the temple in her district or arrange for some one to do this for her.

At the meeting on Saturday afternoon Mr. C. L. McFaul, the genial passenger agent of the Southern Pacific, was invited to address the convention. Mr. McFaul spoke briefly of the great pleasure he had experienced in conducting the Genealogical excursion to California, that in his twenty-one years of experience he had never conducted a party that was so considerate of each other, and so willing to adapt themselves to all conditions and circumstances. He felt that this was largely due to the unity and good fellowship of the members of the Society, and to the high ideals for which the Society stands. Mr. McFaul said he had come to feel a high respect for every member of the organization and also for the Genealogical Society of Utah.

Mrs. Gates replied by giving Mr. McFaul the key to the mystery: each member of the party was deeply engaged in a great cause which they loved better than they loved selfish gratification. A rising vote of thanks was given spontaneously to Mr. McFaul for his unfailing courtesy and consideration.

Other classes were held Tuesday and Wednesday afternoons.

ART.

On Tuesday, October 5, the Relief Society visited the University of Utah in a body. Their visit was arranged for by the art department of the Relief Society, in order that the members might have the opportunity to inspect the museum and buildings and visit the art gallery.

President Kingsbury received the ladies most cordially in the girls' rest room, and gave them general information on the grounds and buildings. Professor Levi Edgar Young gave a lecture in the museum, outlining future plans of the University of Utah with regard to that department. Professor George M. Marshall gave a lecture in the physics building, on the subject of English architecture which was illustrated with colored slides. Miss Alice Merrill Horne gave a lecture on the pictures in the art gallery.

At 1:15 a delicious luncheon was served to the visitors by the University, under the personal direction of Dean Lucy M. Van Cott. The whole day was one of pleasure and profit, and will long be remembered by all of the two hundred and fifty women who were in attendance.

On Monday afternoon a lecture was given by Mrs. Alice Merrill Horne in the Relief Society parlors, the subject being "Art and Architecture of the California Exposition."

For a Safe and Sane Christmas and Withal a Merry One.

By Fromade.

Why not abolish the practice of giving a multitude of Christmas presents, just as we have done away with Fourth of July fireworks? Why not destroy the dangerous bombs of Christmas present debts, banish the rockets of Christmas extravagance, and explode the frightful fire-crackers of Christmas indulgences? With the Yuletide fireworks abandoned, the celebration of Christmas will naturally tend to become one of spiritual jubilation rather than one of sordid gain.

Consider the present Christmas celebration of the average person. Whether you take the case of a man or that of a woman, it is much the same. Early in December the shops put on their Christmas dress. They begin their display of Christmas scarfs, neckties, handkerchiefs, gloves, ribbons, laces, toys, books, dolls and nicnacs of every description. A man flounders about for days in the pushing, crushing mob which besets the counters of the gents' furnishings and the glove department. After much loss of temper he succeeds in purchasing for his father, his brothers and his men friends the conventional Christmas present. The presents are not so fine as he would like, but they are as fine as he can afford. For his mother and his sister he buys gloves and handkerchiefs, not so good as he would like, but again the question of the purse comes into evidence. His sweetheart is to have a fan, very pretty and costing more than he can rightly pay. The heart often plays havoc with a bank account.

A woman hovers between the fancy work department and the jewelry counter. She leaves no corner of the shop unhaunted, for often a valuable suggestion comes from the most unexpected corner. By Christmas eve her purse is drained of the last farthing, her eyes are smarting from long and late hours of embroidering, and her fingers are sore from much needle pricking. She is happy, of course, in the lovely presents she has prepared, and still she will be so glad when it is all over—Christmas is such a strenuous time, you know!

Now if the man or the woman be married, Christmas celebration by means of gifts is doubly hard. There are two families to buy presents for, there are two sets of friends to be remembered, all on the same salary which used to buy the presents for the family and friends of one person.

"Oh, why does Jeanette send me a Christmas present? I never associate with her any more, and she is entirely out of our

crowd," wails the bride, not out of stinginess, mind you, but from the depths of a distressed mind, weary with trying to make money stretch to the limit.

"And I don't see how we can remember the Wiltons this year, dear. I have my insurance to meet after Christmas," comments the bridegroom.

"But we must scrimp something out for them somehow. You know they would never get over talking about us if we didn't," argues the bride fiercely. "I wish there were no such time as Christmas!"

There is Christmas spirit for you!

If there are children in the family, Christmas becomes trebly difficult and expensive, unless the parents are very wise in their attitude toward the celebration of the day. Often, however, foolishly fond parents think the day is not well noticed unless the children are gorged and glutted to the content of their greedy little hearts. Grocery bills are left unpaid so Willie can have a fine big rocking horse with a real horse-hair tail. The dentist must wait for his money until after Christmas so that little Mabel can have a French doll that laughs and cries and says "Mama, papa!"

And all this worry and scurry for a Merry Christmas. If you think the prevailing way of celebrating the day is bringing "Great joy, peace on earth and good will toward men" watch the face of the average Christmas shopper. The tired eyes, the pale cheeks, the slight frown between the brows—wondering what to buy and how to pay for it. And then the constant worry that the gifts may not be appreciated and the spiteful, ungrateful words which are spoken if the gifts are not up to expectations!

Is the dread of Christmas already upon you? Is the worry of Christmas gifts clutching at your heart? Then formulate a safe and sane Christmas plan, and spend the merriest Christmas you have spent in years.

There are many ways of doing such a thing—ways which take courage to begin, for the unconventional way is always hard. First, long before Christmas tell your friends of your plan to celebrate the day without presents. Then you will not suffer the embarrassment of receiving gifts which you do not in some way return. Next, spend the time you save from Christmas fretting, by enjoying the beauties of the season, by happy association with your family and friends. Take time to look up at the Christmas stars, twinkling with silvery crispness in the blue-black Christmas sky. When Christmas comes, see to it that there is no human being near you who is unhappy. Let the birthday of Christ dawn upon no wretched child, no starving mother, and no freezing father whose suffering you could relieve. Gather your family

and friends around your fireside to recollect the story of the Blessed Babe. Gather them in gaily, content with the thought that your hand has done some Yuletide deed of love and charity. Let there be kindly words and music and dancing and simple dining. Ah! material trifles are swallowed up, the annual avalanche of pincushions, glove boxes and sachet bags is diverted, and you thrill with the joy of a Peaceful and Merry Christmas, the forerunner of a Prosperous and Happy New Year!

Relief Society Recognized by the U. S. Government Record.

We were agreeably surprised to open the late copy of the *Reclamation Record*, which is the organ of the Reclamation branch of the United States Department of Agriculture, published in Washington, D. C., under the supervision of Hon. Franklin K. Lane, Secretary of the Interior. We say we were delighted to find the following words of praise and commendation for our Society. Surely our light is set on a hill:

(Reclamation Record, Volume 6, No. 10, October, 1915.)

THE RELIEF SOCIETY.

"There is a splendid suggestion, especially for rural clubs, in the work of the Relief Society, an organization of the 'Mormon' Church. This organization has a total membership of over 45,000 women, who meet once a week. Once a month they work for the poor or for some overworked member. Mending, sewing, even cooking, is done, and is made the occasion of a most sociable time. The next three meetings are devoted to typical club work, literature, civics, home economics, etc. But special emphasis is put on helping each other in times of overstrain, such as sickness or disaster. It is not a charity organization in any sense, but a co-operative movement among women who pool their efforts and minister to an all-around womanhood. Assistance is given in time of need to any woman, regardless of religion, race, or nationality."

Officers of Reclamation Organization:

Hon. Franklin Knight Lane, Secretary of the Interior.

Brigadier-General William L. Marshall, United States Army, retired, consulting engineer to the Secretary.

The following three officials of the Reclamation Service constitute a board or commission for the purpose of considering all questions of administrative policy and management, and recommending action thereon to the Secretary of the Interior:

Arthur Powell Davis, director and chief engineer, Washington, D. C.; Will R. King, chief counsel, Washington, D. C.; W. A. Ryan, comptroller, Washington, D. C.

A Prince of Ur.

Homespun.

(CONTINUED.)

"Who is Sarai?" again bellowed the King.

Suddenly there rang through the audience chamber the long and blood-curdling cry of a woman.

"Give speech! What is that?" cried the king. Scarcely had the vibrations ceased before a woman, clothed in pure white, her dark and glossy hair falling about her, unbound under her thin streaming veil, which covered face and form in a white mask, crossed the room with flying, white-sandaled feet, and thrusting away the arm of the soldier who barred her approach, she flung herself at the king's feet, throwing out her arms in grief's wildest abandon.

"My lord, my royal kinsman—lord of the Euphrates—hear my cry! Give heed to my tears."

"What now, what now! Give speech her place upon thy wandering tongue; brief, as befits a warrior's daughter."

"My lord, three daughters of this house, converted to the true religion of God our eternal Father, themselves descendants of Cush, but baptized into the religion of Father Noah and Adam, these three maidens, pure as when they left their mother's breasts have been carried this very hour from these gates, to be offered as human sacrifices to dedicate the iron altar of Elkanah."

"What now—Terah—who is this? Thy daughter surely! None other would wear the white linen of the royal household—what now? What now?"

"My over-lord, she is my son's daughter," answered Terah, his dry throat making speech painful. "She is far from her duty in thus breaking into your presence, no matter what the provocation."

"Shall a royal princess have no rights to plead for life?" Thus gravely spoke Abram, who now stood very close to his father's side.

"Hold thy speech, Abram," cried Nimrod roughly. "Thou dost meddle too much. This is my affair. The princess hath appealed to me. What is thy name, damsel?" asked Nimrod.

"My name, sire—my name is Sarai!"

The princess bowed again at the foot of the throne, her glorious hair sweeping around her, under the meshes of her thin veil.

"Then these are the Prince Abram and the Princess Sarai,"

growled Nimrod, in his beard, his deep voice rolling like an angry flood over the bowed head of the princess. Turning to Abram, he demanded:

"Who told thee to set thy face against the religion of Assyria? Who told thee to plead a cause of which thou hast no right? Fall back, bold prince. I like thee not so near mine own sacred person."

The king's frown was black with high displeasure and bitter hate.

"May I speak, your gracious majesty, god of the Euphrates and lord of the two worlds—consort of the Moon-goddess and master of the mighty Ishtar?"

The high-sounding titles with which his courtiers had endowed him were spoken with melodious unction by Mardan. The young and perfumed prince kneeled—nay bowed—to the earth in deep devotion as he caught the bold eyes of his father Nimrod with another familiar secret sign.

"Speak on, Mardan. I may not like thy speech, for I am finding many hidden snares in Terah's household. But speak on!"

The pale and sensual face of Mardan was raised in smiling worship to the king, and his popping light brown eyes and the thin, yet curling hair over his high and narrow brows, gave him the air of a courtier and sycophant.

"Rise, my weakling! Tell thy story!"

"Is it not meet that my lord and god should be received in this great city of Ur by the smoking sacrifice of human flesh? What greater testimonial can we offer thee than the broken body and the spilt blood of adoring human hearts?"

The lust of blood was very keen in Nimrod, and he now recognized in his once cowardly son Mardan, a man after his own heart.

The effeminate youth reared himself loftily, and struck an attitude of graceful, studied abandon, so close to his distressed old kinsman Terah, that Mardan could feel the hot breath of his aged relative thick upon his breast. But Mardan was now to make the supreme effort of his life.

"Sire—Lord of all the earth, you see before you a convert to the true religion of the great Assyrian nation. I was reared—as thou knowest, gracious potentate—according to thine own decree, by this old man, Satrap Terah, than whom no truer, kinglier man doth live upon this, thy footstool. He hath been guardian, friend of my childhood days, idol of my youth and younger manhood. He has ever sought your gracious majesty's welfare; and even when he must at times come into silent opposition to the will of his old father Shem—now king of Salem—because of certain uncompromising and childish virtues in old Father Shem's peculiar scheme of life, this grand old man has

been the friend, the champion of your majesty. When your edict was issued forbidding the Prince Terah to confer the priesthood upon any of his own descendants was communicated to him, his mighty heart and soul rose to the grandeur of that lofty possibilities, and he bowed in meek submission to your will."

Terah stirred uneasily in his seat. He had heard this smooth and oily flattering recital of his own adherence and submission to Nimrod, given by this subtle descendant of Nimrod before; but never had it struck upon his ear with quite the same meaning as it now bore to his startled senses. Was it possible that the clear and correct conceptions of his grandson Abram, who was also listening to this very two-edged explanation, was communicating itself in another light to Terah's once somewhat hazy ideals and views of the matter at issue.

"Not one soul in all this household has received the imposition of hands by one having authority in the ancient order of the priesthood, save and except only this rebel Abram, who received the ordination under the hands of Father Shem when yet a child in Salem. Myself, I now scorn to remember and bear record that I too was thus ordained in early youth by that great, yet narrow and bigoted partisan forefather of us all—Noah. I grew up in fear of the power of that priesthood, fear of doing violence to its mandates if I so much as stood in admiration before a statue of your own lordly person—my dear sire and Lord Merodach. And that, too, when my old kinsman, this brave old Terah, had caused such idols to be shaped and molded in his own workshops by the cunning hand of Azzi-jaami."

"Who, pray, is Azzi-jaami?" asked the king.

"He is thy slave from Lower Mesopotamia. He hath the most skilled cunning in artificing brass and metal that hath been seen in all the valley of the Euphrates. He hath been converted to the old, foolish, worn-out Semnite teachings held even now by my traitorous cousin Abram, but long since discarded by thy son who speaketh, and by thy servant Terah."

"Speak for thyself, Mardan," growled Terah, angrily, yet low in his beard.

"When the three daughters of this idol-maker, Azzi-jaami, grew to womanhood, tall as cedars of Lebanon, full-hipped, full-bosomed, with coral lips and glossy blue-black hair and eyes that swam in a liquid sea of blue-white enticement—my fair cousins Ischa and Irit, whose slave-maidens these are, required them last night to accompany themselves to the pavilion, there to go out upon the sacred pavements of the goddess Ishtar, and there to await the invitation which should usher them properly into Babylonian mysteries and thus begin their work of procreation. I submit to you that this request was neither more

nor less than compliance with the known laws, social and state, which govern this kingdom of Assyria."

"Well, well!" asked the king, impatiently.

"These foolish Cushite virgins refused to submit. They claim their direct inheritance through the sacred loins of Ham as protection to them in their adherence to the religious absurdities and quaint old-world beliefs of this disloyal Prince Abram."

The name Abram stirred all the evil passions of the king. He glanced gloomily at the prince, who stood with folded arms across his breast.

"Let Elkanah's sacrificial altar be prepared for the three black maidens. I will myself officiate!" Thus spoke the king, as he gazed intently upon the prostrate figure of the white-robed Princess Sarai kneeling on the throne steps below him. He was determined to see her face.

With a stilled cry of terror and woe, the girl raised her head as he pronounced the sentence, and as she did so, the king tore the veil from her face. At full sight of her glorious beauty, he sank heavily in his seat, his glaring eyes feasting on her face.

"God of my fathers—this is Ishtar; her incarnation is before me—star of a thousand heavens—gleaming moon of glory—who and what art thou?"

The huge form of the king bent over the stately, yet delicate, form of the girl at his feet, his wicked eyes glowed between their withered lids and sparkled with the fires of hell; his senile lips moved on and his mumbling phrases were lost in the quiver of his heavily-bearded lips.

Cowering like a lily beat down by a tempest, Sarai threw her arms above her head, and with one swift spring, she was upon her feet; but the king was as quick, and he seized her quivering body in his huge arms.

With the rush of a mountain cloud-burst, Abram flung himself upon the treacherous king, and with a sudden twist of his own knee, he had wrenched the limbs of this giant, like spindles. A blow beneath the ear, and the huge arms relaxed, and the girl was free.

"Back, slaves, minions; back, I say! Death is free to him who dares to set one foot forward!" cried Abram. His towering form, almost as tall as the king's own, flashed white as his outer abayah fell away and left him clothed only in his gleaming white robe. The soldiers cowered before his furious onslaught. Lot, Terah, a host of the lords of the desert, crowded about Abram. With a cry of "Liberty!" they fought down the soldiers of the king, and Abram fought his way out of the hall, guarding his kinswoman as they fled.

(TO BE CONTINUED.)

Current Topics.

James H. Anderson.

Passports to "Mormon" missionaries to Great Britain are again being issued; but the missionaries to be sent there at present are of necessity few in number.

The Hawaiian Islands is to be the location of a Temple to the Most High, the first of such structures in history to be built in the "isles of the sea" whence the gospel is to gather Israel into its fold.

Serbia has come to be the chief theater, for a time, of the great European war, in developments which likely will reach culmination within the Turkish dominions.

Greece refused the offer of the island of Cyprus as an inducement to enter the European war. To an outsider such offer looks like a diplomatic game ultimately to rid the Grecians of a pro-German ruler. The ways of diplomats are devious.

An earthquake shook up California, Oregon, Washington, Nevada and Utah in the latter part of October. The principal damage was the caving in of portions of railway tunnels along the line of the Southern Pacific in Nevada.

The Armenian massacres in Turkey have thus far claimed 1,860,000 victims, according to official reports. Turkey and her allies claim that the Turkish manner of suppressing Armenian Christians is nobody's business outside of Turkey, but other nations take a decidedly different view.

Equal suffrage was defeated at the election in New Jersey in October, but that the issue is yet very much alive is shown in the fact that following the New Jersey election came an equal suffrage parade in New York City, where 40,000 women marched in line.

China has tried a republic as a form of government for the Mongolian, but finding the masses not yet developed to the status of popular rule, threatens to go back to a monarchy, which, however, will be much more liberal than heretofore in that country.

Mexico's troubles seem to be settling down for a time with

the recognition by the United States of a government there, and an embargo through this country on shipments of munitions of war to all others. A widespread belief has obtained in this country that the placing of an embargo on war munitions from this country would settle the Mexican disturbances.

The Jewish colony at Clarion, Sanpete County, is being abandoned, it is said, owing to insufficiency of the crops raised to meet the needs of the colonists. An effort is in progress to locate the colonists in Davis county, immediately north of Salt Lake City.

The new tax laws in Utah have been a theme of much discussion among county and state officials of late. The people will discuss these more thoroughly when experience demonstrates whether they mean an increase or a lessening of the present heavy tax burden.

Emma Lucy Gates was accorded a most cordial reception upon her appearance in grand opera, when she returned to her Utah home. The unanimous verdict of good judges is that Miss Gates deserves commendation not only as a great artist among the world's prima donnas, but as an accomplished actress.

Baseball seems to have attracted more general attention in Utah the past summer than any other form of amusement. In the Pacific Coast League, with six first-rate teams competing, Salt Lake obtained second place, winning 107 games out of 196 played. San Francisco held first place.

Wireless conveyance of the human voice over a distance of nearly 5,000 miles may be regarded as one of the great discoveries of the age. This was accomplished recently in communications between Washington, D. C., and Paris, France, also between Washington and the Hawaiian Islands.

New Testaments in excess of 1,000,000 copies have been sent from London to Germany by the British Bible Society since the breaking out of the war sixteen months ago. Thus far the printed word has not shown much control over the ammunition wagon, but it may do so in time.

Moral training of children is a vital factor in the Church schools, as pointed out by President Joseph F. Smith at the recent October Conference in Salt Lake City, when he also referred to the excessive burden of taxation that is being placed on the people of Utah for the maintenance of schools which give no re-

ligious training, and in that respect are deficient in supplying one of the greater necessities of child life.

The Immigration Service has received a setback by a decision of the United States Supreme Court that aliens cannot be debarred from this country because of business depression here. The decision will be a most salutary one if it shall impress the immigration service department of government with the idea of reasonable enforcement of law rather than interpretations based on racial or religious prejudices.

Waning prejudice against Utah was strongly in evidence recently in St. Louis, when Frank J. Cannon was refused the use of large church edifices there to slander the "Mormon" people; the refusal being due to the fact that leading business men and others are weary of hearing sensational falsehoods against Utah, and themselves have learned the truth by visits to this State.

Miss Edith Cavell, an English nurse in Belgium, who has nursed wounded Germans, Belgians and English during months of the war, saving the lives of several of each nationality, and who aided some English and Belgian soldiers to escape, was executed by the German military authorities, who, when appealed to by the American and Spanish ministers, made untruthful statements to the latter, it is officially reported. A German woman in England, convicted of the same grade of offense, was sentenced to six months imprisonment. The German officials justify the execution of Miss Cavell on the ground of rules of war, while their opponents denounce the act as despicable barbarism.

Preparedness for war has come suddenly to the front in the United States, in strong contrast with the ultra-peace movement of a twelvemonth since. That this preparedness, instead of being gradual, should be a great and immediate expensive movement, costing the people additional hundreds of millions of dollars all at once, seems puzzling, in view of the fact that all the large nations are so occupied and exhausted by the present European conflict that the United States is more immune from attack now than for many decades. With a gradual, rather than sudden, and consequently a less exhausting preparation, this country would be ready in time to cope with any possible situation abroad, and also would get the advantage of scientific improvements which must develop after the outcome of the present contest in its re-arrangement of national relations.

In the Kitchen Laboratory.

By Hazel Love Dunford.

THE CHRISTMAS FESTIVAL.

Thoughtful people are beginning to think we are in danger of losing the spirit of Christmas, that most blessed of festivals, by "doing" it to death. The funny papers have even taken it up, making ridiculous stories of it. However, women "tired to death," men in debt, and children in tears, are stern realities.

This is the greatest, the most blessed, day of the year, and it depends on the womanliness of true women to make it the most enjoyable, by means of simple sincerity.

The true meaning of the day, its lessons and its significance, are being lost under a mass of sham and rubbish, while the light of our dear Savior is ever shining, to lead us home again. Perhaps no courtesy is more abused, or will it be more polite to say, so little understood? as the art of Christmas giving, and Christmas receiving.

Christmas day is a busy day for the mother, especially if there are to be guests in the house. The common custom of a late breakfast, an early dinner, and a late supper has little to recommend it, and much could be said against it. Where there are children, the stockings have been hung in the chimney for the visit of Santa Clause—consequently there is always an early awakening. Breakfast should then be served not later than eight o'clock, so the work of preparation and cleaning away can be done early. Have a very simple lunch at one, and dinner at five or six. If, however, breakfast is late, have but two meals, serving the dinner at two or three. Make your table as much of a happy surprise as possible, in decoration, in gifts, etc. The meals should be simple and wholesome. It is in the nature of a disgrace to have sick children the day after Christmas, because of allowing them unwonted "stuffing," and foolish gormandizing on candy and rich foods. In order to save work, the mother should prepare her food a day or two in advance.

In the past two years, it has become an accepted fact that Christmas gifts sap the energies, purse, and love of men and women, in need of recuperation, rather than of increased strain. Instead of Christmas being a blessed season, it will thus become, if it has not already, a dreaded season. Sincere simplicity, common sense, proper pride and delicacy of feeling, must come as a relief; wisdom, affection and love should prompt the gifts; good

judgment and wisdom should adapt them to the needs and circumstances of the recipient.

There are many simple things that might be done that show thought and love. Make your friend or neighbor a nice plum pudding—easily done—while you are making your own. Send her the recipe, if it is a favorite with you, or send her a nice basket of cookies. I am sure they will be acceptable. Be sure to send them early, so as to save your friend the trouble of making. A nice suet pudding can be wrapped and sent in the can, and needs only to be warmed. I know a busy woman who sends out over a dozen plum puddings to her friends, as she makes them easily, enjoys doing it, and prefers this form of remembrance to any other.

RECIPES.

Italian Fig Pudding.

$\frac{1}{2}$ lb. figs chopped fine	1 c. chopped suet
2 c. stale bread crumbs	$\frac{1}{2}$ c. salt
$\frac{1}{2}$ t. soda	$\frac{1}{2}$ c. milk
2 eggs	$\frac{1}{2}$ c. sugar
$\frac{1}{2}$ c. molasses	$\frac{1}{2}$ nutmeg

Rub suet until creamy, then add figs. Soak the bread crumbs in milk, add egg well beaten, molasses, sugar, flour, nutmeg. Combine mixture, turn into buttered molds and steam three hours. Serve with a rich sauce.

Date Pudding.

2 eggs	$\frac{1}{4}$ c. butter
1 t. baking powder	1 c. sugar
$\frac{1}{4}$ c. milk	Flour to make thick batter

Stir in 1 cup dates, cut in quarters, fill molds half full and steam two hours.

ECONOMY PUDDING.

Any desired fruit may be used—a little jam left over, or a few cherries, not enough for a meal; or five cents worth of cranberries, or a little stewed pie plant. Put this into a sauce pan and add enough sugar to sweeten and enough water, so it will not burn.

One cup flour, 2 teaspoons baking powder, a little salt, well sifted. Now carefully add water or skim milk to make soft dough. Drop by spoonfuls on fruit, cover closely and set on back of the stove and let steam one-half hour. Serve with cream.

EDITORIAL

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Motto—Charity Never Filleth.

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Vol. II.

DECEMBER, 1915.

No. 12.

THE END OF THIS YEAR'S TODAYS.

Over the sun-bright face of yesterday falls
Our Yesterdays. the dawn-lit veil of today. The twilight of
 tonight forms the mysterious womb of to-
 morrow. Yesterdays, todays, and tomorrows come and go,
 and lo the year is over! Into the past fade the todays, while
 tomorrow creeps silently to our knees. They are our children
 —ye mothers of today—these yesterdays of ours. Born of
 our travail and struggle, those yesterdays came into life,
 throbbed and accomplished for a brief hour, and faded into
 the tomb of forgetfulness. Oh, those yesterdays! Lovely
 they were in their dawning youth, bright with promise, vig-
 orous with hope. The sweating noon-tide found them at their
 prime, and vanquished or was vanquished by their mature
 powers. The effulgent afternoons completed struggles or
 prolonged hope—modified failure or dulled despair. The long
 twilight floating slowly over, calmed all tempests, stilled all
 enterprise. And the nights took our child-yesterdays in
 their bosoms as Mother Earth absorbs her children's dust,
 closing the eyes of hope and folding effort into the silence of
 death's repose.

We loved them, every one. But they were good yesterdays—very good. Even when their sad faces were scarred with defeat, and their broken hearts were cankered with disappointments—for they were ours; all we had. They were our possibilities and our opportunities. It matters little how they treated us, in their short lives; it matters much how we treated them. For out of every defeat they brought us, we could, if we would, press a vial of perfumed triumph. We may have suffered much, but in that suffering, we may have conquered more.

Behold, O Time, our dead yesterdays. Treat them tenderly, old Time, our beloved yesterdays. Fold them sweetly to rest, till we shall meet them gladly or shamefacedly at the bar of justice in the divine tomorrow.

We have loved them or scorned them, according to our measure, and now—at this fading of this year's today into the next year's tomorrow, we mothers of our yesterdays lay them softly by, wrapped in the tissues of our love, while we water their graves with the tears of memory. Ah, my precious today of this year, linger near me with your twilight thoughts, until some stern resolve takes conception within me to make of my beloved tomorrows of the coming year the brave, true, sympathetic todays that shine before my eyes of faith with promise of fulfilment.

GENEALOGICAL CLASSES.

The bishop of the Tenth ward in this city presented the Relief Society with enough of our genealogical blanks for every person in the ward, so that the genealogical data could be secured at once. Duplicates are prepared, both the individual and the ward being thus supplied. These ward records will be preserved. We commend this example to other generous and progressive bishops.

Classes in Genealogy have been opened in the Bishop's Building for Salt Lake City and county stakes. The Monday afternoon class deals with the history of surnames, is an advanced course, and is under the charge of the Genealogical Committee of the General Board—instructors, Mesdames Susa Young Gates, Amy Brown Lyman, and Janette A. Hyde. The Wednesday evening class is a beginners' class for men principally, and will present the six lesson course given in stake classes. The instructor is Elder Nephi Anderson. There is no charge for either class, and all interested are invited to attend.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK, JANUARY, 4, 1916.

SUBJECT: WOMEN OF THE BIBLE.

EVE.

The character of our great Mother Eve is that of all her daughters, in embryo. What she was we are or may be. She was the great prototype of us all. Our virtues, our faults, these rested within her as the full grown blossom nestles in the green calyx of the rose. Some day, we shall all see her and know her as she is. For she was a very real, a very human, and a very god-like mother. Her name signifies life—the mother of all living.

Chief among her characteristics was that of womanliness. She was quite content to see her own life mirrored in that of her husband and of her sons. And yet, from the accounts we have of her, she was possessed of some dominant characteristics. For she had of that kind of courage which is compounded of daring and recklessness; she dared to disobey, when her husband, more cautious and more alive to the dangers of disobedience, refused to break the first great law. It is true that she was deceived. She unknowingly put her heavenly Father at defiance—but she also thought that a greater blessing would follow—by the courage she showed in her act of disobedience. What daughter of hers would not also suffer, if husband or children could be helped, taught, saved? Eve was a compound of curiosity and unselfish willingness to suffer that her loved ones might enjoy.

Eve was beautiful, with all that makes for loveliness, for grace, for dignity, for winsomeness, for sweet and gracious womanliness—this was Eve. She was guileless and trusting, with that sweet independent relinquishment of her own will to that of her husband's which has and does mark all her daughters who are true women, and who have true, righteous men to lead them. After her fall Eve trusted and obeyed her husband, because he was both wiser and greater than she. There lives nor has lived any woman so wise, so great, but that somewhere there is a man

greater, wiser, and eminently fitted to become her mate because of these superior qualities. So with Eve. She loved and obeyed her husband, because it was a happiness so to do.

The Pearl of Great Price contains the most enlightening view of Eve given in any book. Read the fifth chapter for the account of Eve and her disobedient act, and note particularly the majesty and sweetness of her attitude as given in the eleventh verse:

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgressions, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."

This touching picture supplements the Book of Mormon account as given in II Nephi 2:22-25. And it is this illuminating glimpse of Eve which makes all women akin, and which is at once their weakness and their glory. Woman may lack discretion at times, but she is usually ready to repent, to climb with her torn hands back to the summit from which she has been flung.

Whatever the first sin may have been, Eve was also the first to suffer its consequences. In turn she gave courage, faith, encouragement and hope to her husband, as do her righteous daughters always. Eve was not deserted by her loyal husband, but he shared both her sin and her reward. He "told on her," that is true; but he did not desert her, as so many of Adam's sons have done since. She was to be cast out of the garden of innocence—so Adam elected to share her trial and her knowledge.

Eve was no doubt the first worker in the arts and crafts. She used her nimble fingers and her quick brain to invent equipment and to give pleasure. She was not a creator, nor has she ever been so; she was and is the great developer. She catches a glimpse of a truth revealed to man, and carries it far beyond his slower powers of development. Eve is and was the grandest, loveliest and most exquisite woman who ever lived.

Note.—Study carefully the two accounts of Eve's creation, given in the first and second chapters of Genesis. The first account is called the Eloheistic, the second the Jehovistic—the first deals, most probably, in eternal terms. The twenty-seventh verse of the first chapter, says: "So God created man" (forever and ever) "in his own image, in the image of God created he him; male and female created he them." This is all the proof that is necessary of the existence in heaven of father and mother, as parts of the eternal parenthood. The second account, it may be surmized, deals in symbols: the creation of Eve from Adam's side is the literal figure of every child's creation.

THEOLOGY QUESTIONS.

- Where will you find the character of Eve displayed?
 What is the meaning of the word Eve?
 Read the fifth chapter of the Pearl of Great Price.
 Read the first, second and third chapters of Genesis.
 What can you say of Eve's courage?
 What of her humility?
 What do you think Eve would say to a mother of today who prevented child bearing?
 Give your own view of the life and character of Mother Eve.

LESSON II.

Work and Business.

SECOND WEEK, JANUARY 11.

LESSON III.

Genealogy and Art.

THIRD WEEK, JANUARY 18.

GENEALOGY.

There is such a wide difference between the conditions of study and work in this great Society, such variations of need and requirement, that it becomes at times difficult to adjust our lesson work to all classes. In this study of genealogy, for instance, some branches, and some stakes, have covered the lessons given last year twice over. While others have not yet begun to work upon them. Thus we have both beginners and graduates, as it were, to consider and plan for. The General Board, in considering this matter, have decided to spend the coming winter months in the study and practice of individual records; basing our work upon the L. D. S. Family and Individual Record, as arranged by Elder D. M. McAllister, and approved by the Church Authorities. It may well be that some stakes have already done this with great success and satisfaction. However, they, too must be content to follow along the current of our main stream, and no doubt there will be some phases of

the work thus to be presented which will be new, even to the advanced classes. In the fall, beginning with our September work, we shall take up the study of surnames, which will be fitted especially to advanced workers. And the beginners can always go back and take the outlines given in this *MAGAZINE* during the year 1915, supplemented by the standard *Lesson Book* published by the Genealogical Society of Utah. This will constitute a primary and an advanced grade of genealogical students.

This first lesson is, after all, not so much a study as a duty. We give three practical ways of advancing the great and growing cause of Genealogy in this Church. We wish our Relief Society sisters, each and every one, to emphasize the three following points in their coming winter's work:

1. Individual sheet must be prepared of every Relief Society member.

2. All who can should join the Genealogical Society of Utah, and persuade others to do so.

3. Each member of the Relief Society is to spend at least one day annually in the Temple in her district, or arrange for a woman to take her place.

We wish, in point No. 1, to urge each member of this Society to write out today the information required on the blank sample sheet of the McAllister *Living Record*. Some may have done this already; then let them help others to do likewise. We all think we know a great deal about ourselves; but none realize how little we know till we try to fill up all this data required. In future lessons, we will discuss some problems of this individual work. But this month, begin by writing your own sheet out.

In point No. 2, we desire to throw all our influence into securing life and annual members for the Genealogical Society of Utah. Why? Because it is right to do so. There are several reasons for this; first, the Society was formed to help the Saints get records of their dead. Second, books are purchased with every dollar of membership fees so paid in. And they need fifty thousand books in that library instead of three thousand, which they now have. Third, we are to have splendid library quarters in the new Church Administration building, and we want to get the necessary books to make of our library the most complete and useful in the world. If the results of this great European war were to involve the destruction of the vast stores of books and manuscripts now in the British museum or in the royal libraries in other countries, where would this people look for records? Now is the accepted time. Membership in the

Society costs one dollar a year (one dollar besides for the first year as an initiation fee), or only ten dollars for a life membership. Other societies in the world charge from five to ten dollars a year, and the life membership is from fifty to one hundred dollars. Every adult in this Church should be a member of the Genealogical Society of Utah. Send to the secretary of that Society, at the Historian's Office, for further particulars, and for membership blanks.

Point No. 3 is but stating the evident duty and responsibility which is laid on each woman in the Church; that is, attendance of each woman at least one day annually at the Temple in her district, or where that is really impossible, to see that some woman does this for her. Certainly every Relief Society member will be glad to meet this requirement, and some will do much more than one day's work. But if it is done, there will not be room in the temples now built, to comfortably accommodate forty-five thousand women to go even for one day into the temples, in addition to the crowds already assembling there. Think what such a movement would mean—the imperative need for other temples in other selected places. And what does that mean? You women who love the gospel, answer.

QUESTIONS.

How will you fill out your individual sheet?

What steps will you take to join the Genealogical Society of Utah?

How many days do you spend in a temple annually?

What do you think about building more temples?

What prophecy can you relate concerning temples in this country?

Exercise. Have each person present write out her data on a blank sheet.

ART AND ARCHITECTURE FOR 1916.

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man, what God hath prepared for those who love Him."—Words of Jesus.

I. LANDSCAPE STUDY.

Study of the Advance of the Seasons, Twilight Observations, and "Out of Doors" Parties.

II. STUDY OF ENGLISH AND AMERICAN ARCHITECTURE.

History of Architecture, by George M. Allen, B. S., E. M., University of Utah, Master of Architecture, Columbia University.

Devotees and their Shrines, pp. 120-131.

INTRODUCTION.

I am persuaded that the earth is heaven just as completely as that heaven will be that I hope to reach, when I finish my journey's end in this probation. I believe my duty is to discover this heaven on this side of the mountain, so that in a measure I may be prepared to appreciate that beautiful place I hope to reach after the hard climb is finished.

A prophet said: "Man is that he might have joy." Nothing is more joyful to man than the contemplation of the handiwork of God, but there must be some mystery and the element of surprise—something new to produce fullest joy. The same routine day after day, and year after year, naturally suppresses the emotional and intuitional natures, which are our best heritages. No matter how complete routine work may become, it is possible to keep alive within our breasts our best powers and capabilities. We may rise out of our conventional lives every day—perhaps many times a day—and feel the divinity within us by opening our hearts and souls to the beauty with which our heavenly Father has surrounded us. A passing shadow is sufficient to kindle a spark of gratitude and of appreciation for a thing of beauty. Every manifestation of nature, the season's changes, the different hours of the day, the variations of light, the shift of color, the varieties of form, have within them wonderful charm to the awakened soul. Riches, however desirable, are not necessary to an appreciation of these manifestations in which we are constantly enveloped. Not even the wealthiest can have a corner on a twilight, a moonlight, or even a rainbow. No one, however great, can take upon himself the autumn colors, steal the gloaming that envelopes the river bank, nor rob the starlight of its mystery. And yet some of us feel poor! It is our duty as Latter-day Saints to make our best endeavor to attune ourselves to the Universe. In taking note of things beautiful, we can train our finer selves, and get away from our baser natures, growing nearer to God, and more like Him.

Let us take at least a few moments each day to study natural things about us, and try to disengage ourselves from those shallow and often expensive pleasures of life, which dull our senses, and our powers to understand our true relation to the universe.

In doing this, we will learn to better understand our indebtedness for God's favors, in which we live and breath and have our being.

In connection with the art lesson this year, we are to take notice of the changes of the season. This may be better done by observing, from week to week, the same subject, such as a park or valley, or mountains, or lake-bank, noting change of color, leaf-budding, fall of leaves, etc. In April, at our conference time, we will show a series of water colors by James T. Harwood—twenty-five in number—painted during one year's time of the same subject—Liberty park, or its environs. To understand these pictures, as we should, let us study the sky, earth, and verdure, in relation to each other. We must study what the artist calls "values." The sky is at times darker than the ground—more often it is far lighter. By half closing the eyes, and looking through the lashes, it is more easy to discover values. Note the same scene at morning, bright sunlight, evening or twilight, starlight, moonlight, cloudy day, rainy weather, a snowy day, and tell when the sky is darkest, when the mountains are darkest, and when the ground is lighter than the sky, and *vice versa*.

ADVANCE OF THE SEASON: WINTER LANDSCAPE.

- a. Describe the mountain creek as to color and form, winding down into the valley, during the snow season.
- b. Describe your best skating pond.
- c. Describe the character of your trees and foliage during, or just after, a snow storm.
- d. Describe the sheds and fences as to color and shape during a snow storm, and tell what change comes in color when the sun shines brightly upon them. What is the color of the snow in sunshine; what color are its shadows? Describe the effect of the scene under a passing cloud.
- e. Which is lighter, the sky or the snow blanket during sunshine?
- f. During shadow from overhanging clouds?
- g. What are the lightest and darkest notes of color, in the snow scene, during sunlight?
- h. Describe a January thaw.
- i. Describe the melting and freezing time, with its icicles, etc.

TWILIGHT STUDY.

- a. What change of color is made in the sky from the moment the sun is lost from view until the stars appear? The nature of the sky and the clouds seems to be to reflect the glory of the approaching or of the sinking sun. Twilight is like a memory of things we love most. Do you like the twilight?

b. Why not leave the rich, who perhaps do not work so hard as yourselves, to enjoy this most beautiful time of day? Madam Wealthy cannot take from this life five cents of her money; but one must take one's own soul into the eternities. Should we let that soul wither through neglect or dis-use of divine powers? What can you do to enrich and strengthen your observation? (Do the evening work early, and take time to enjoy every moment of the twilight.)

ARCHITECTURE.

Devotees and their Shrines, 120-131.

1. Preface.
2. Architecture in England.
3. Architecture before the Renaissance.

Who is George M. Allen, author of *History of Architecture*, in *Devotees and their Shrines*?

Answer: Son of Prof. David R. and Leila Merrill Allen, and the eldest living great grandchild of the late President Geo. A. Smith. He was a favorite great grandchild of the late President Bathsheba W. Smith, who named him. He graduated with honors at the University of Utah and took the degree of Master of Architecture at Columbia University, New York. He is intensely artistic, and has been greatly interested with his parents in artistic gardening. He is teaching classes in architecture, in Columbia, and is engaged in large architectural enterprises in New York City and in New Jersey. He inherits intellectual and artistic qualities from both parents, and physically is a type of the Prophet Joseph amplified, standing six feet four inches in his stockinged feet. He responded enthusiastically to the invitation to write a simple story of the development and utility of art in English and American architecture, and worked far into the night for weeks between hours of teaching and study at Columbia, to get his papers ready for illustration. The cuts were made in New York. The cuts for the art and gardening were made in Salt Lake City.

Pages 120-124, by George M. Allen, "Architecture."

(a) What is the difference between building and architecture? (b) The way and manner in which the architectural ideas of any time and people are expressed depend, on what three things? (c) What was the architecture in England before the Renaissance? (d) What influence was brought by Norman ecclesiastics? Fig 1 Interior of Norwich. (e) What can you say of the ceiling vaults of stone? (f) What did this lead to. (g) What Gothic churches have you visited in Europe? Describe Westminster. Fig. 2.

LESSON IV.

Home Economics.

THE MODERN HOME.

JANUARY 25.

The man, the woman and the child have formed the basis of society since the dawn of time. The mother and the child must have shelter from the storms, food for the body, and protection from outside dangers. The father must provide these. This is the fundamental reason for organized life. The human child is the most helpless creature alive; the mother of the human species is the least able to cope with physical danger, and requires most care from the male. In savage conditions, both in modern and in ancient times, the food was, and is, of the coarsest, and the shelter of the rudest nature. In the patriarchal days, tents and portable houses served for the home. In ancient times, as well as today, city life multiplies luxuries and complicates home living. The Hebrews have ever kept their home altars bright; but the Pagans have ever made the individual—not the family—the unit of social and political life. In the dark ages, the convent controlled all social, political, and domestic life, thus making celibacy the ideal human condition. With the Renaissance—or the awakening—which followed the religious Reformation of Luther and Knox, the sounder and more righteous home ideal of ancient Israel began to emerge from the superstitions of the Dark Ages. The reformers themselves married and taught the value and importance of home life to the people. As the home developed in importance, the common people emerged into freedom and independence.

The family of today is founded on the ancient relation of the man, the woman and the child. In ideal conditions, man's relative importance is gauged by his sincerity and activity in his family relations. The woman is considered in her relation to her child rather than in her independent condition as individual in society. The ideals of the family should be based on the fundamental virtues of truth, sobriety, chastity, and loyalty. The test of efficiency in the home, in society, in governmental, political, and religious life should be the true measure of the whole manhood and the whole womanhood.

THE TWENTIETH CENTURY HOME. The home of today is much modified, especially in urban or city conditions. While all civilized nations court the ideal of home standardization, yet few really cling to the fundamentals which are indispensable to true

home-life. The changing conditions of man and woman in the last and present centuries, promises serious disasters, unless inspired rule of conduct hold the level of home ideals. Man has tacitly admitted that a double standard of virtue is a necessity for him, while woman has reached such a dizzy altitude in social activity that both these forces threaten the physical and spiritual integrity of the home.

SOCIAL CONDITIONS. The domestic virtues unconsciously practiced so long by Christian parents have all been brought out from their discreet hiding places, ticketed, labeled, and weighed in the balance. After all the modern rigid examination and discussion it has been decided by all concerned that the Bible is still, and after all, the vital domestic text-book. False ideals, uneven moral standards, the undue elevation of either man, woman, or the child becomes dangerous to society and the home, so that if we are to have an ideal home each falls naturally into the places God ordained for each to fill. And this permits us to approach our study of *The Home* from a true social angle.

POLITICAL CHANGES. Man everywhere, in America, Europe, and even in Pagan Asia, is coming to a fuller understanding of his personal relations to government and his consequent personal responsibility to the state. It is only since the United States of America was declared independent, that man has actually achieved individual independence. For even today, it is only the privileged classes in so-called free England that may hold the highest offices in the state's gift. The present war will no doubt make great changes in political matters all over Europe. In the United States, woman, always a little behind her men-folk, is demanding and receiving full political equality. With political power,—the power to vote,—goes political responsibility. The family should think carefully, discuss freely and vote wisely.

Property rights of both men and women have taken almost unsafe jumps from the conservative standards of long ago. The legislation of the present time is very liberal to women and children, so liberal that other evils may arise which will offset the good done unless controlled and directed by wise and honest office-holders.

INDUSTRIAL CHANGES have been so startling that it is impossible to foresee the end. Machinery has changed all domestic and agricultural labor, and has entered the school, the business office, and has even invaded the realms of music, painting and sculpture. The industries, trades and professions are all dominated by constantly improving mechanical inventions, so that men and women must constantly adapt themselves to these changing conditions.

The advantages of this industrial improvement are enormous. Time is given to man, through the machinery invented; but man

and woman turn around and use the time thus gained, not so much to serve and bless each other as to increase their own selfish pleasures, while they multiply the sum of their own luxuries. All society cries out for more machinery, more money, more time, more luxury, more personal pleasure. Only one force—that of righteousness—will avail to adjust differences and to permit equality of right—the Gospel of Jesus Christ is the only solution to all human difficulties and disagreements.

QUESTIONS ON LESSON I.

1. What is the meaning of renaissance? (See dictionary.)
 - a. Tell something of its effects on literature, science, exploration, and the attitude of men's minds toward life.
 - b. What great men stand out as instruments in bringing about this "new birth" of common intelligence and independent thinking.
2. Did this "new birth" have any effect on men and women in the home and what was it?
 - a. What was man and woman's condition educationally and politically before and after the Renaissance?
3. Tell all you can about the art of printing and its effect on humanity.
4. Where were the common industries of life performed before the renaissance and what part did woman take in them?
5. What effect did the changes in the performance of the industries have on humanity?
6. Of what does the present day family consist?
 - a. What part does each take in the world's work?
 - b. Is the work interchangeable and why?
7. What is the ideal of the average family today?
 - a. Is it worthy? Should it be changed and why? How may it be changed?
8. What do you consider an efficient family?
 - a. Define the word *efficient*.
 - b. How may it be applied to family life.
9. What was the condition of man and woman prior to the nineteenth century in social life? political life? educational life? religious life?
 - a. Do you think the homes of the past generation superior or inferior to those of the present day? And why? Could you suggest how a change could be made?
10. Name all the industries you can think of that were once performed in the home, but are now done by machinery.
11. What force will purify society and create a perfect home?

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VOLUME II

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HOME SCIENCE LESSON.

LEAVENED BREAD.—The raising of bread by leaven—as was the ancient custom—was neither convenient nor sanitary. Leaven is a fermented substance; it was the custom to save a piece of raised dough from baking to baking, moulding this dough into the flour and water to act as yeast. If the dough was kept in a warm place or a little too long, it turned acid, and the cook must use salaratus to sweeten the new dough. The black and rye breads of Europe are even now raised in this way, and are permitted to be a little sour.

Let the class supervisor bring some leaven and the materials to make it into a loaf of bread, giving instructions as she works.

SALT RISEN BREAD. Have a cup of "salt risings" and explain the method of making bread in this manner.

FLANK STEAK WITH VEGETABLES.

Flank steak is cut from the loose ends of rib steak. Have the butcher score the steak, or beat it well with his hammer. Dredge with flour and fry brown on both sides in fry pan; then lay in a baking pan that can be closely covered. Over it, place a thick layer of thinly sliced raw potatoes, then a very thin layer of onions; over this pour 2 cups of stewed tomatoes, cover and cook in oven $2\frac{1}{2}$ or 3 hours slowly. Remove cover; if necessary, add more water. Put on a platter and cut through, in serving, as a loaf.

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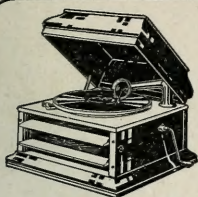
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